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Spiritualistic Humanistic Communication Strategy on Learning *Aqidah Akhlaq* at *Madrasah Ibtidaiyah Negeri 1 Yogyakarta, Indonesia*

Andi Prastowo

Sunan Kalijaga Yogyakarta State Islamic University
anditarbiyah@gmail.com

M. Jamroh Latief

Sunan Kalijaga State Islamic University Yogyakarta
jamrohlatief@gmail.com

Abstract

*This study discusses the communication strategy in learning *Aqidah Akhlaq* to foster humanistic values and spiritualistic intelligence of learners in religious Elementary School *Madrasah Ibtidaiyah Negeri (MIN) 1 Yogyakarta*. This study used a qualitative approach with case study method. Data were collected by in-depth interview, observation, and documentation, then analysed by interactive model. The results of this study revealed that communication strategy to cultivate the values of humanistic spirituality in *MIN 1 Yogyakarta* includes 3 three kinds: teachers as a compelling speaker, teachers as less effective preachers, and teachers as moderators.*

Keywords: *learning communication strategy; humanist education; spiritual intelligence; madrasah ibtidaiyah*

Abstrak

Penelitian ini membahas strategi komunikasi dalam pembelajaran *Aqidah Akhlaq* untuk menumbuhkan nilai-nilai humanistik dan kecerdasan spiritualistik peserta didik di Sekolah Dasar Agama *Madrasah Ibtidaiyah Negeri (MIN) 1 Yogyakarta*. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kasus. Data dikumpulkan dengan wawancara mendalam, observasi, dan dokumentasi, kemudian dianalisis dengan model interaktif. Hasil penelitian ini mengungkapkan bahwa strategi komunikasi untuk menumbuhkan nilai-nilai spiritualitas humanistik di *MIN 1 Yogyakarta* meliputi 3 tiga jenis: guru sebagai pembicara yang meyakinkan, guru sebagai pengkhotbah yang kurang efektif, dan guru sebagai moderator.

Kata kunci: strategi komunikasi pembelajaran; pendidikan humanis; kecerdasan spiritual; madrasah ibtidaiyah

Introduction

Regarding the central role of teachers in determining the educational quality of an educational institution, according to Anies Baswedan, "Teachers are the spearhead of the education process. Without a teacher, it is not possible for the Indonesian nation to convert the literacy rate from 5% to 92%. Without a teacher, it is not possible for a school and university establishment program to succeed. Without a teacher, a quality generation cannot appear.¹ Similarly, Zamroni revealed, "Quality education only appears when there are qualified teachers. Therefore, the existence of qualified, professional and prosperous teachers is a condition that is no longer negotiable."² The latest international studies also show that the most important component of effective schools is every teacher in the school.³ All these facts and opinions emphasise that to improve the quality of education in schools, prioritising the improvement of teacher quality is a necessity.

Meanwhile, the research results of Wahyuni Ismail state that the level of religiosity of students in Aliyah Madrasas is higher than the level of religiosity of students in Senior High Schools, however the level of religiosity of students in boarding schools is higher than students in *Madrasah Aliyah* (Islamic Senior High School) and Senior High Schools.⁴ Based on Ismail's research, even though the material objects are at different levels of education, this study assumes that the existence of good quality *madrasah ibtidaiyah* (MI) in non-academic aspects, namely attitudes and religiosity of students, is due to the existence of teachers who have humanistic communication skills spiritualist.

¹ Anies Baswedan, "Kualitas Guru Adalah Kunci Utama Kemajuan Bangsa," in *Gurunya Manusia: Menjadikan Semua Anak Istimewa Dan Semua Anak Juara*, IV (Bandung: Kaifa, 2014), xiv.

² Zamroni, *Dinamika Peningkatan Mutu*, II (Yogyakarta: Galvin Kalam Utama, 2011), 99.

³ Robert J. Marzano, *Seni Dan Ilmu Pengajaran, Diterj.Oleh: Rahmat Purwono* (Jakarta: Indeks, 2013), 1.

⁴ Wahyuni Ismail, "Analisis Komparatif Perbedaan Tingkat Religiusitas Siswa Di Lembaga Pendidikan Pesantren, MAN, Dan SMUN," *Lentera Pendidikan* 12, no. 1 (June 2009): 94, <https://doi.org/10.24252/lp.2009v12n1a7>.

Like one of them is *Madrasah Ibtidaiyah (MIN) 1 Yogyakarta*. This Madrasa can develop the character of humanists and religious students.

According to Wina Sanjaya, the core of learning activities is communication.⁵ In learning communication, the teacher's role is to convey the message while the recipient of the message is students. The message is in the form of content / subject matter that is presented through communication symbols (verbal and non-verbal). In addition, according to Iriantara, competence in terms of communication is one of the main bases for pedagogical, social, and professional competencies, as stated in the Republic of Indonesia Minister of National Education Regulation Number 16 of 2007.⁶

Langgulung added in Gunawan that the essence of the purpose of Islamic Education is the goal of human life itself. Humans have a role as *khalifatullah* at once *'Abdullah*. Thus, the purpose of Islamic education is to grow and develop human beings as "caliphs" based on the attitude of the servants of Allah who are obedient, submissive, and obedient.⁷ This goal in Mas'ud's view is at the core of religious humanism in Islamic education.⁸ Mas'ud also emphasised that the use of common sense, pluralism education, contextualising religion in life so that it is more functional rather than just religion as a symbol, and giving proportional rewards and punishments to students are characteristic of religious humanist Islamic education.⁹

Meanwhile, Transpersonal (Spiritual) Psychology scientists reveal that the spiritual psychic of man is at the core of humanity. Human spiritual awareness can change and develop with specific

⁵ Wina Sanjaya, *Media Komunikasi Pembelajaran* (Jakarta: Kencana Prenada Media Group, 2012), 90.

⁶ Yosai Iriantara, *Komunikasi Pembelajaran: Interaksi Komunikatif Dan Edukatif Di Dalam Kelas* (Bandung: Simbiosis Rekatama Media, 2014), 41–42.

⁷ Heri Gunawan, *Pendidikan Islam: Kajian Teoritis Dan Pemikiran Tokoh* (Bandung: Remaja Rosdakarya, 2014), 10.

⁸ Abdurrahman Mas'ud, *Menggagas Format Pendidikan Nondikotomik (Humanisme Relgius Sebagai Paradigma Pendidikan Islam)*, IV (Yogyakarta: Gama Media, 2007), 135.

⁹ Mas'ud, 135–54.

processes. Here emotions and intuition play a more significant role than the ratio role to achieve the highest awareness.¹⁰ Ellison in Syamsulhadi added that spirituality allows and motivates people to find meaning and purpose in life. Spirituality is a spirit that synthesises a total personality and provides some sense of direction in energy and order. The spiritual dimension is combined with the soul and body. These three elements provide integrated strength.¹¹

According to Zohar in Sham, the high or low spirituality is determined by the ability to transcend self. Transcendence is something that can make someone overcome the present. Transcendence presents an awareness of something extraordinary and unlimited, both within and outside of it.¹² Danah Zohar and Ian Marshal in Agustian call it the term spiritual intelligence.¹³

The problem of learning communication skills becomes something very urgent for increasing the professionalism of teachers in *Madrasah Ibtidaiyah* (Islamic elementary schools). On the other hand, humanistic communication and spiritualistic dimensions are important in improving the quality of education. The main thing is the aspect of attitude and religiosity. Therefore, this article reveals in depth about spiritualistic humanistic communication strategies in *Aqidah Akhlaq* learning at MIN 1 Yogyakarta.

The data presented in this article was obtained from the results of research conducted at MIN 1 Yogyakarta using a case study method that was qualitative in paradigm. Data collection uses in-depth interviews, moderate participant observation, and

¹⁰ Nina W. Syam, *Psikologi Sebagai Akar Ilmu Komunikasi*, II (Bandung: Simbiosis Rekatama Media, 2016), 107.

¹¹ Muchammad Syamsulhadi, "Spiritualitas Untuk Kesehatan Jiwa," in *Tuhan Empirik Dan Kesehatan Spiritual: Pengembangan Pemikiran Musa Asy'arie Dalam Bidang Kesehatan Dan Kedokteran* (Yogyakarta: Center for Neuroscience, Health and Spirituality (C-NET), Sunan Kalijaga Yogyakarta State Islamic University, 2012), 108-9.

¹² Syam, *Psikologi Sebagai Akar Ilmu Komunikasi*, 109.

¹³ Ary Ginanjar Agustian, *Rahasia Sukses Membangun Kecerdasan Emosi Dan Spiritual: ESQ, Emotional Spiritual Quotient Berdasarkan 6 Rukun Iman Dan 5 Rukun Islam*, XXXXII (Jakarta: Arga Wijaya Persada, 2008), 13.

documentation. Meanwhile, data analysis uses an interactive model developed by Miles and Huberman, starting with data reduction, data presentation, and conclusions. The theories used as analysis blades include learning communication strategies, religious humanist Islamic education, spiritual intelligence, *Aqidah Akhlaq* learning in *Madrasah Ibtidaiyah*, and psycho-religious development of elementary school students.

Basic Concepts of Learning Communication in Religious Humanist Islamic Education

The concept of learning communication according to Iriantara is very close to effective communication. Referring to McCorskey and McVetta's opinion, "For the success of teachers and students, it is very important for effective communication in the classroom".¹⁴ Richmond, Wrench and Gorham also explained that, "Effective teachers are effective communicators", teachers must be able to build good communication so that learning materials are delivered effectively to students as recipients of the message.¹⁵

According to Richmond, et al., Learning communication itself is a process of communication in learning activities. Thus communication learning has two elements, namely the element of communication and the element of learning. The communication element here means the process of building effective and affective communication interactions between teachers and students. Effective communication involves mutual understanding of messages communicated between teachers and students. Affective communication is related to being able to understand each other's feelings between teachers and students. While the learning element means that the teacher builds effective and

¹⁴ James C. McCroskey and Rod W. McVetta, "Classroom Seating Arrangements: Instructional Communication Theory versus Student Preferences," *Communication Education* 27, no. 2 (1978): 99, <https://doi.org/10.1080/03634527809378281>.

¹⁵ Iriantara, *Komunikasi Pembelajaran: Interaksi Komunikatif Dan Edukatif Di Dalam Kelas*, 15.

affective communication so that students can achieve maximum success in learning activities.¹⁶

Furthermore, Beutel in Iriantara revealed that there are 5 categories of pedagogical interactions between teachers and students, namely teachers as: (1) informants, (2) instructors, (3) facilitators, (4) participation guides, (5) mentors. Table 1 presents five types of teacher-student interactions.¹⁷

Table 1
Teacher-Student Interaction

Dimensi on of Variatio n	Description Category				
	Giving informat ion	Teach	Facilitate	Guiding Participat ion	Mentorin g
Influenc e on students	Academi c achievem ent	Academi c achievem ent	Academic Achievem ent and Individual Develop ment	Academic Achievem ent and Individual Developm ent	Academic performan ce, Individual Developm ent, and Lifelong Learning
Motivati on of Students	-	Extrinsic	Intrinsic	Intrinsic	Intrinsic
Classroom Interacti on or Atmosph ere	Imperson al or emotiona lly there is a distance. There is little interactio n between teachers	Imperson al, conducti ng one- way interactio ns from teachers to learners	Attitudes are seen as personal or two- way learner interactio ns between teachers and students	Warm, supportive , mutual respect for interaction , two directions between teacher- students.	Warm, supportive , mutual respect, and commit, very much two-way interaction between students and teachers.

¹⁶ P.V Richmond, J.S. Wrench, and J. Gorhan, *Communication, Affect, & Learning in the Classroom* (California: Creative Common, 2009), 1.

¹⁷ Yosai Iriantara and Uep Syaripudin, *Komunikasi Pendidikan* (Bandung: Simbiosis Rekatama Media, 2013), 86–87.

Dimensi on of Variation	Description Category				
	Giving informat ion	Teach	Facilitate	Guiding Participat ion	Mentorin g
	and students				
Practical skills to teach	Direct teaching	Direct teaching and practice skills	Diversity of learning practices by focusing on group activities	The diversity of learning practices with little considerat ion of the learning experienc e of students	Diversity of learning practices by highly considerin g the learning experience of students.
The Role of Students or Teachers	Teachers as experts and learners of the public	Teachers as experts and learners of the public.	Teachers are recognise d to have prior knowledg e that their students	The teacher has more experienc e	Teachers are more experience d and maintain equal relations in partnershi p with students.

According to Iriantara and Syaripudin the communication strategies of learning in the learning process include 5 types: (1) lecturer (lecture), (2) moderator (class discussion), (3) counselor (group work / practice), (4) manager (group work), (5) coordinators and innovators (learning resources based activities).¹⁸

Meanwhile, religious humanism as a religious concept places humans in a special position. The existence of religion is for humanity. ¹⁹ mplementation of the concept of religious humanism in Islamic education is religious humanist Islamic

¹⁸ Iriantara and Syaripudin, 75–80.

¹⁹ Mas'ud, *Menggagas Format Pendidikan Nondikotomik (Humanisme Relgius Sebagai Paradigma Pendidikan Islam)*, 194.

education. Islamic education adheres to a humanistic view in which there is an educational process that focuses more on human potential. Human potential here means that humans as social beings, humans as religious beings, humans as 'abdullah and humans as khalifatullah, and humans as individuals who are given the opportunity by God to develop their potentials as well as being responsible for their deeds.²⁰ Mas'ud also emphasized that the characteristics of Islamic education with the religious humanistic paradigm developed six main things, namely: nurturing common sense, individualism that makes a person have independence, fosters high curiosity, pluralism education, contextualizes religion which makes it more functional in human life.²¹ Knight added that the core of the humanistic movement in education is the educational relationship that is infused with the confidence and sense of security. Meanwhile, education has a fundamental goal that is more focused on self-actualization than just full mastery of knowledge as its ultimate goal. Therefore, teachers should strive to achieve learning goals through collaboration with individuals and small groups.²²

Regarding spiritual intelligence, Zohar in Sham says that this intelligence rests on the inside of a person. The inner part is related to wisdom outside the ego and conscious soul. This intelligence is not only possessed by religious people, but also by religious or even non-religious people. If they want to improve their spiritual abilities, they will have a high level of spirituality. This ability to transcend self will determine someone has a high or low spirituality.²³

In other terms, Danah Zohar and Ian Marshall interpret spiritual intelligence as intelligence to deal with the problem of meaning or value. That is to say an intelligence in placing the behavior and life of an individual in a wider and richer sense of

²⁰ Mas'ud, xix.

²¹ Mas'ud, 153–54.

²² George R. Knight, *Filsafat Pendidikan, Diterj.Oleh: Mahmud Arif* (Yogyakarta: CDIE Collaborates with Gama Media, 2007), 159–60.

²³ Knight, 109.

meaning.²⁴ Ellison in Syamsulhadi emphasized that spirituality made someone motivated to find meaning and purpose in his life.²⁵ Spirituality makes a person have concern for the fate of orphans, the fate of the poor, while having a strong commitment to universal morality and humanity.²⁶

In contrast to the opinions of previous experts, Taufik Pasiak precisely defines spirituality in a neuroscience perspective as "the empirical experience of human beings is related to the presence of something transcendent which is then manifested in the form of personal and social meaningful actions".²⁷ This understanding is different from the meanings developed by previous researchers, including the opinions of Victor Frankl and Danah Zohar. Researchers had previously lay spirituality has no relation with religion or a particular theological belief system, especially with regard to the values of the afterlife. Meanwhile, Pasiak puts the spirituality understanding connected with religion. According Pasiak, spirituality has four dimensions: (1) the meaning of life, (2) positive emotions, (3) ritual, and (4) a spiritual experience. The meaning of life and ritual are external oriented dimensions, while positive emotions and spiritual experiences are internally oriented.²⁸ Spirituality is a spirit that synthesizes total personality and provides several directions of energy and order. Spirituality affects and is influenced by the physical state, feelings, thoughts and relationships between the three. Therefore, the spiritual, soul and body dimensions are three

²⁴ Agustian, *Rahasia Sukses Membangun Kecerdasan Emosi Dan Spiritual: ESQ, Emotional Spiritual Quotient Berdasarkan 6 Rukun Iman Dan 5 Rukun Islam*, 13.

²⁵ Syamsulhadi, "Spiritualitas Untuk Kesehatan Jiwa," 108-9.

²⁶ Musa Asy'arie, "Pengayaan Spiritualitas Tuhan Empirik," in *Tuhan Empirik Dan Kesehatan Spiritual: Pengembangan Pemikiran Musa Asy'arie Dalam Bidang Kesehatan Dan Kedokteran* (Yogyakarta: Center for Neuroscience, Health and Spirituality (C-NET), Sunan Kalijaga Yogyakarta State Islamic University, 2012), 41.

²⁷ Taufik Pasiak, "Antara Tuhan Empirik Dan Kesehatan Spiritual," in *Tuhan Empirik Dan Kesehatan Spiritual: Pengembangan Pemikiran Musa Asy'arie Dalam Bidang Kesehatan Dan Kedokteran* (Yogyakarta: Center for Neuroscience, Health and Spirituality (C-NET), Sunan Kalijaga Yogyakarta State Islamic University, 2012), 15.

²⁸ Pasiak, 18.

integrated elements. ²⁹ The discussion in this article uses an understanding of spirituality in the Taufik Pasiak perspective, not the opinions of previous researchers.

Meanwhile, *Aqidah Akhlaq* is a subject taught in madrasah or school. The *Aqidah Akhlaq* subject is a conscious effort to prepare students to understand the teachings of Islam, especially in the aspects of *aqidah* (tauhid) and *akhlaq*, skilled in Islamic teaching, and practice the teachings of Islam in everyday life. Thus, students have the attitude/personality and behaviour that reflect the teachings of Islam that *rahmatan lil 'alamin*. ³⁰ Based on the process, Khalimi identifies three types of learning objectives *Aqidah Akhlaq*. The learning objectives include: first, to know or find out (knowing); second, skillfully perform or do what he knew was (doing); and third, to implement what he knew it.³¹

Furthermore, based on Core Competencies and Basic Competencies of Islamic Education for Madrasah Ibtidaiyah, more specifically the *Aqidah Akhlaq* subjects have four aspects, namely aspects of faith (faith), moral aspects, aspects of Islamic *adab*, and exemplary aspects.³² Shamsuddin Yahya also revealed that for the *Akhlaq Akhlaq* material five methods match are: storytelling, lectures, question and answer method, a method socio-drama, demonstration method, and the method of playing a role.³³

The learning methods have harmony with the religious characteristics in children including: (1) unreflective (not deep), (2) egocentric, (3) anthromorphis, (4) verbalis and ritualist, (5) imitative, and (6) feeling wonder. Religious characteristics in

²⁹ Syamsulhadi, "Spiritualitas Untuk Kesehatan Jiwa," 109.

³⁰ Khalimi, *Pembelajaran Akdah Dan Akhlak* (Jakarta: Directorate General of Islamic Education Ministry of Religion Affairs Indonesia, 2009), 51.

³¹ Khalimi, 55.

³² Minister of Religion Affairs Indonesia, "Indonesian Minister of Religion Affairs Decree Number 165 of 2014 Concerning 2013 Madrasah Curriculum Guidelines for Islamic Education and Arabic Language Subjects" (Ministry of Religion Affairs Indonesia, October 17, 2014).

³³ Syamsuddin Yahya, "Pengajaran Aqidah Islamiyah," in *Metodologi Pengajaran Agama* (Yogyakarta: Pustaka Pelajar, 2004), 96-97.

children grow following the pattern of ideas concept on authority. The religious idea in children is almost entirely authoritarian. Children watch and follow what worked and taught adults and their parents about anything related to the benefit of religion. Parents have an influence on children in accordance with the principles of exploration they have. Thus, obedience to religious teachings is a habit that belongs to them. Children learn these habits from their parents or their teachers. Very easy for them to accept the teaching of adults, even though they are not yet fully aware of the benefits of the teaching.³⁴

Implementation of Humanistic Spiritualistic Communication Strategies in *Aqidah Akhlaq* Learning at MIN 1 Yogyakarta

Aqidah Akhlaq is one of the subjects in the Islamic Education group in MIN 1 Yogyakarta. Class 1 to 6 students get *Aqidah Akhlaq* learning. This subject is one of the characteristics of Islamic Education subjects in madrasah ibtidaiyah, which are not in elementary school (SD). The subject curriculum refers to the Curriculum for Islamic Education and Arabic Language in Madrasahs developed by the Ministry of Religion Affairs Indonesia. Learning of these subjects does not do thematically integrated, like other general subjects, but based on subjects. Meanwhile, the *Aqidah Akhlaq* learning approach in MIN 1 Yogyakarta has used a scientific approach. In this approach students follow the learning process in three core stages including: exploration, elaboration, and confirmation.³⁵

Teachers who teach subjects *Aqidah Akhlaq* in MIN 1 Yogyakarta develop effective and affective learning communication. Communication learning that is meant here is a process where the teacher builds a good communication relationship between the teacher and students so that students understand the material or message in learning, as well as the teacher and students can understand each other's feelings during the learning process takes place. Thus, learning activities also

³⁴ Jalaluddin, *Psikologi Agama*, XVI (Jakarta: RajaGrafindo Persada, 2012), 70–74.

³⁵ E Y, "Lesson Plan Cause of *Aqidah Akhlaq* Subjects Class 4" (Yogyakarta 1 State Madrasah Ibtidaiyah, November 16, 2017).

foster a culture of empathy between teachers and students, mutual understanding and mutual respect.

Learning communication becomes important in learning. It departs from the idea that the essence of learning is a process of communication. Communication through learning, teachers convey the message (material) *Aqidah Akhlaq* to students so that learning objectives can be achieved. Therefore, basically the main purpose of learning is to stimulate students to experience the learning process so that specific behavioral changes. Meanwhile, the subject teachers *Aqidah Akhlaq* in MIN 1 Yogyakarta using communication strategies of learning that includes six dimensions: (1) the purpose sought to be achieved in learning, (2) the effect of communication for students, (3) motivation of learners, (4) interaction conditions or class atmosphere, (5) practical skills to teach, and (6) the role of students or teachers.

Based on the 6 dimensions of the *Aqidah Akhlaq* learning communication strategy, this study found that the characteristics of learning communication strategies in MIN 1 Yogyakarta as presented in Table 2.

Table 2
Learning Communication Strategy of *Aqidah Akhlak* in MIN 1
Yogyakarta ³⁶

Dimension of Variation	Characteristics Per Class		
	5A Class	4B Class	4C Class
Aims to achieve in learning	Humanistic spiritualistic: to instill the belief in Allah along with his nature, the books, the Prophet and His Messenger; mutual respect and obedient; stoicism and patient in the exam;	Humanistic Spiritualism: to instill the belief in the existence of Allah Almighty along with His attributes, books, Prophet and Messenger; respect and obedience; stoicism and	Humanistic Spiritualism: to instill the belief in the existence of Allah Almighty along with His attributes, books, Prophet and Messenger; respect and obedience; stoicism and

³⁶ Y E, H Y, and S K, Interviews with subject teachers of Class 4 and Class 5 *Aqidah Akhlaq*, 2017; AH P et al., Interview with Class IV and Class V Students, 2017; Y, "Lesson Plan Cause of *Aqidah Akhlaq* Subjects Class 4."

Dimension of Variation	Characteristics Per Class		
	5A Class	4B Class	4C Class
	Fingerprint attitude, trust, sermons, and fatanah; commendable attitude towards friends; attitudes and noble character five of <i>Ulul Azmi Rasul</i> ; and avoid hypocrisy	patience in facing the test; fingerprint, trust, tabligh, and fatanah; commendable attitude towards friends; attitudes and noble character five of <i>Ulul Azmi Rasul</i> ; and avoid hypocrisy	patience in facing the test; fingerprint, trust, tabligh, and fatanah; commendable attitude towards friends; attitudes and noble character five of <i>Ulul Azmi Rasul</i> ; and avoid hypocrisy
Effect of communication for students	Academic achievement	Academic achievement	Academic achievement and individual development of students
Motivation of students	Extrinsic	-	Intrinsic
Interaction conditions or class atmosphere	Warm, supportive, mutual respect, two-way interaction between teachers and students	Impersonal, emotionally there is a distance between the teacher and students, and there is little interaction between the teacher and the students.	Warm, supportive, mutual respect, two-way interaction between teachers and students
Practical skills to teach	Diversity of learning practices by focusing on group activities	Direct teaching	Diversity of learning practices by highly considering the learning experience of students
The role of students or teachers	Teachers are recognised to have prior	Teachers as experts and learners of the public.	The teacher has more experience

Dimension of Variation	Characteristics Per Class		
	5A Class	4B Class	4C Class
	knowledge than their students.		

Table 2 reveals that the learning communication strategy in the *Aqidah Akhlaq* subjects at MIN 1 Yogyakarta has a spiritualistic humanistic goal. Table 2 reveals that the learning communication strategy in the *Aqidah Akhlaq* subjects at MIN 1 Yogyakarta has a spiritualistic humanistic goal. These objectives cover several aspects. First, instilling the belief in the existence of Allah Almighty along with His attributes, books, Prophet and Messenger. Second, instilling mutual respect and obedience. Third, instilling stoicism and patience in facing the test. Fourth, instil the attitude of fingerprinting, trust, *tabligh*, and *fatanah*. Fifth, put forward a commendable attitude towards friends. Sixth, instil great attitudes and morals of the five Apostles of Ulul Azmi. Seventh, avoid hypocrisy. Because of these seven reasons, *Aqidah Akhlaq*'s learning communication strategy at MIN 1 Yogyakarta is called a spiritualistic humanistic communication strategy.

In addition, the learning communication strategy of *Aqidah Akhlaq* in the 5A class indicates the teacher's strategy as an effective speaker. This is in line with the explanation of Richmond, et al in Iriantara and Syaripudin about teacher strategies as effective lecturers. They say that for the effectiveness of communication through lectures can be done in the following way:³⁷ (1) allocate a portion of the time available to deliver the main material, and partly to repeat the matei in different ways such as questioning, giving examples, and if necessary inserting humor; (2) help students understand and record learning material by presenting material descriptions that are easily understood and recorded for example by presenting tabules, important items, pictures and charts; and (3) delivering lectures in a friendly atmosphere; greet students by name, answer questions with students, use words that show constancy like "our class" or "our

³⁷ Iriantara and Syaripudin, *Komunikasi Pendidikan*, 75-76.

lessons", smile, relax, and interlude humor to be examples of actions that can improve the effectiveness of lectures in learning.

Furthermore, the communication strategy of *Aqidah Akhlaq* learning in the 4B class indicates the teacher's strategy as a less effective lecturer. According to Iriantara and Syaripudin lectures are the strategies most often used by teachers in learning communication. This lecture in terms of the utilisation of learning time is the most efficient strategy because it can convey quite a lot of information to the audience with the use of very minimal tools. However, lectures are seen as a method of learning that is less effective because students are positioned passively, only listening and not encouraging the activities of higher learning stages, such as application, analysis, synthesis, evaluation, or creating.³⁸

The communication strategy of Akidah Akhlak learning in IVC class indicates the use of teacher strategies as a moderator. According to Iriantara and Syaripudin, one of the characteristics of a useful class is the existence of positive interactions between teachers and students among fellow students. The interactive role of the teacher in the class is as a moderator. The interactive role of the teacher in the class is as a moderator. In order to be a competent moderator, it is essential for the teacher to have the skills as stated in the following study results at Stanford University. First, ask questions to students. Second, encourage students to participate in learning actively. Third, being able to ask questions that encourage students to explore their own learning material. Fourth, use questions that encourage high-level reasoning. Fifth, able to facilitate various questions and comments from students. Sixth, able to use nonverbal communication media effectively. Seventh, skilled in various interaction techniques to prevent boredom.³⁹

Based on the analysis above, the spiritualistic humanistic communication strategy in the *Aqidah Ahklaq* learning at MIN 1 Yogyakarta shows the characteristics as in Table 3.

³⁸ Iriantara and Syaripudin, 75-76.

³⁹ Iriantara and Syaripudin, 75-76.

Table 3
Spiritual Humanist Learning Communication Strategy on
Aqidah Akhlaq Subject Matter in MIN 1 Yogyakarta

Dimension of Variation		Various Kinds of Communication Strategy		
		Teacher as an Effective Speaker	Teachers as Less Speakers	Teacher as Moderator
Aims to achieve learning	in	Humanistic Spiritualism: to instill the belief in the existence of Allah Almighty along with His attributes, books, Prophet and Messenger; respect and obedience; stoicism and patience in facing the test; fingerprint, trust, tabligh, and fatanah; commendable attitude towards friends; noble attitudes and morals of the five Apostles of Ulul Azmi; and avoid hypocrisy	Humanistic Spiritualism: to instill the belief in the existence of Allah Almighty along with His attributes, books, Prophet and Messenger; respect and obedience; stoicism and patience in facing the test; fingerprint, trust, tabligh, and fatanah; commendable attitude towards friends; noble attitudes and morals of the five Apostles of Ulul Azmi; and avoid hypocrisy	Humanistic Spiritualism: to instill the belief in the existence of Allah Almighty along with His attributes, books, Prophet and Messenger; respect and obedience; stoicism and patience in facing the test; fingerprint, trust, tabligh, and fatanah; commendable attitude towards friends; noble attitudes and morals of the five Apostles of Ulul Azmi; and avoid hypocrisy
Effect of communication for students	of	Academic achievement	Academic achievement	Academic achievement and individual development of students
Motivation of students	of	Extrinsic	-	Intrinsic

Dimension of Variation	Various Kinds of Communication Strategy		
	Teacher as an Effective Speaker	Teachers as Less Speakers	Teacher as Moderator
Interaction conditions or class atmosphere	Warm, supportive, mutual respect, two-way interaction between teachers and students	Impersonal, emotionally there is a distance between the teacher and students, and there is little interaction between the teacher and the teacher.	Warm, supportive, mutual respect, two-way interaction between teachers and students
Practical skills to teach	Diversity of learning practices by focusing on group activities	Direct Teaching	Diversity of learning practices by highly considering the learning experience of students
The role of students or teachers	Teachers are recognized to have prior knowledge than their students.	Teachers as experts and learners of the public.	The teacher has more experience

Table 3 above shows that the learning communication strategy in Akidah AKhlak subjects at MIN Yogyakarta 1 is a spiritualistic humanistic communication strategy. The basis of consideration is that the strategy contains humanistic spiritualistic goals which include instilling the belief in the existence of Allah Almighty along with His attributes, books, Prophet and Messenger; respect and obedience; stoicism and patience in facing the test; fingerprint, trust, tabligh, and fatanah; commendable attitude towards friends; attitudes and morals starting with five Apostles Ulul Azmi; and avoid hypocrisy. As for the kinds, there are three types, namely: (1) strategy of the

teacher as an effective speaker, (2) strategy is less effective teachers as a speaker, and (3) strategy the teacher as moderator..

The teacher's strategy as an effective speaker has 5 indicators. First, communication affects student academic achievement. Second, motivation developed is extrinsic motivation. Third, the conditions of interaction or class atmosphere are warm, supportive, respecting each other's two-way interactions between teachers and students. Fourth, practical skills taught have the character of the diversity of learning practices by focusing on group activities. Fifth, in the context of the role of students and teachers, teachers get the recognition that they have prior knowledge than their students.

The teacher's strategy as a less effective lecturer has five indicators as well. First, communication affects student academic achievement. Second, the teacher does not develop students' motivation. Third, the interaction conditions or impersonal class atmosphere, emotionally there is a distance between the teacher and students, and there is little interaction between the teacher and the teacher. Fourth, practical learning skills have the character of direct teaching. Fifth, the role of students and teachers has the characteristics of teachers as experts and non-specialists students.

The teacher's strategy as a moderator has five indicators. First, communication influences students' academic achievements and individual development of students. Second, the teacher develops students' intrinsic motivation. Third, the conditions of interaction or class atmosphere are warm, supportive, respecting each other's two-way interactions between teachers and students. Fourth, the practical skills to teach have the character of the diversity of learning practices by highly considering the learning experiences of students. Fifth, the role of students and teachers has the characteristics of teachers having more experience.

Conclusion

The spiritualistic humanistic communication strategy implemented in the *Aqidah Akhlaq* learning at MIN 1 Yogyakarta is a learning communication strategy that contains spiritualistic humanistic goals. These objectives include seven things. *First*, instilling the belief in the existence of Allah Almighty along with

His attributes, books, Prophet and Messenger. *Second*, mutual respect and obedience. *Third*, stoicism and patience in facing the test. *Fourth*, the attitude of fingerprinting, trustworthiness, *tabligh*, and *fatanah*. *Fifth*, a commendable attitude towards friends. Sixth, the attitude and noble character of the five Apostles of Ulul Azmi. Seventh, avoid hypocrisy. The learning communication strategy also includes three forms, namely: (1) the teacher's strategy as an effective speaker, (2) the teacher's strategy as a lecturer is less effective, and (3) the teacher's strategy as a moderator.

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