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# EDUCATIONAL COMMUNICATION MANAGEMENT IN ORGANIZATIONS

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### ABSTRACT

The character study is one of the types of qualitative research which is often used to complete one of the assignments in higher education. In the biographical model, the thing that is the focus of research is the life as a whole or several phases of the life of an individual that is considered unique, distinctive, interesting, or extraordinary so that it is very worthy of being appointed as qualitative research. Effective communication is the key word for the success of leaders in interactions with members, subordinates or followers. Both formal leaders and informal leaders need to improve their communication skills to support the success of their leadership duties, both as government, political, educational, social leaders and leaders of households and community and religious organizations. Muslim leaders need to explore and practice Qur'anic ethical values in communicating to carry out the function of human caliphate on the surface of the earth to spread prosperity and mercy to all nature. Only with ethical communication can the message conveyed by a leader influence the mindset and behavior of the people towards the pleasure of Allah SWT.

## INTRODUCTION

Effective communication is the key word for the success of leaders in interactions with members, subordinates or followers. Both formal leaders and informal leaders need to improve their communication skills to support the success of their leadership duties, both as government, political, educational, social leaders and leaders of households and community and religious organizations. Muslim leaders need to explore and practice Qur'anic ethical values in communicating to carry out the function of human caliphate on the surface of the earth to spread prosperity and mercy to all nature. Only with ethical communication can the message

conveyed by a leader influence the mindset and behavior of the people towards the pleasure of Allah SWT.

## **METHOD**

The character study is one of the types of qualitative research which is often used to complete one of the assignments in higher education. In the biographical model, the thing that is the focus of research is the life as a whole or several phases of the life of an individual that is considered unique, distinctive, interesting, or extraordinary so that it is very worthy of being appointed as qualitative research (Herdiansyah, 2014: 65). As a type of qualitative research, character research also uses methods as usual in qualitative research, namely interviews, observations, documentation, and notes on the character's life journey. The criteria for the study of figures (Harahap, 2014: 3).

One of the procedures in character study research is to determine the scientific field to be studied. There are several mistakes in character studies, especially for novice researchers, namely choosing the characters first. What the researcher must do is determine the type of science to be explored first and then identify the figures involved in the scientific field. Thus, sequentially the methodological steps are as follows:

1. Determine the field of study that is of interest to researchers,
2. The chosen field is the field that is mostly controlled by the researcher
3. Make a list of any figures or scientists who are considered experts in the field to be studied
4. Of the many figures, a ranking is made based on the work written, the views of people and the wider community about the character, and of course the expert judgment of the researcher himself.
5. A list of the strengths and weaknesses of each character in the field to be studied is made

Data analysis in the character study was carried out from the beginning of the research. This was intended to facilitate the refinement of the proposal or design if deemed necessary, facilitate the discovery of theories, and facilitate the determination of the next stages of data collection. Data analysis is a translation of data into categories and characteristics.

## **RESULTS AND DISCUSSION**

### **The Basic Nature of Communication**

There are several basic characteristics of communication that enable communication to occur, both between one person and another, or between groups and other groups or a very broad spectrum of communication.

- Someone needs information.

After all, everyone needs all kinds of information to survive in an organization. Organizational members often feel themselves in the context of needing each other to provide or ask for information. One logical reason for creating an organizational pyramid with a few people at the top of the organizational structure and many people at the bottom of the organization, is because this situation can easily be used to disseminate information throughout the organizational hierarchy. Transferring information is an important reason for the existence of communication in an organization.

- □ People's need for social reinforcement.  
Every member of an organization has social and social psychological needs that must be met. This includes the need for recognition, self-esteem, and growth. People communicate to fulfill these needs in relation to others and try to fulfill them for others according to their needs.
- □ One person directs another using communication.  
In organizations, it turns out that people are ordered or directed to communicate. They often speak to give lectures, conduct interviews, or write letters. People may also feel directed to communicate in certain situations because they believe that communicating is part of their job.”
- □ Humans communicate to achieve something.  
Communication includes the physiological and psychological conditions of an individual. Certain goals are achieved through communication and sometimes a person's style of interaction is influenced by things in his relationship with others, people communicate for reasons of psychological importance and when communicating with someone, humans must feel a level of reciprocal relationship with the other person, in addition, many serious problems can result from it.
- Communication is fundamental and purposeful/useful.  
Communication turns out to help humans to get what they want. In other words, communication may help humans achieve goals or achieve social mastery. But humans also adapt to the environment and make their knowledge circulate through communication. When a person enters a new environment that is different from before, he feels uncertain and confusing. So he started reducing uncertainty through communication. A person interacts with other people, he looks for information to provide him with input about the new environment he is facing and thinks through his background and experience to capture information that may be useful to someone now. Even if all the information begins to appear, then a person begins to adapt and feel happier and happier.”
- Communication is a social need  
When a person tries to bring something new to a particular environment, he begins to develop skills that allow him to interact with other people. This can be done through interactions that achieve something towards other people and enable other people to also achieve us. Communication becomes a tool or vehicle through which we try out our perceptions and ideas with others. In such instances, we learn whether our view of the world is consistent with the views of others. Of course, the term still popular says that: "humans are social creatures", and "there are no humans on this island". This discusses the aspect of the human spirit as a living creature. Everyone needs other people and this need is satisfied through communication, however small in nature, activity, type and purpose.”
- Communication is complex.  
In fact, it can be seen that the basis for survival - such as water, food and clothing - is simple justice. But communication is also fundamental to survival. However, communication is not simple, mainly because humans communicate, people make communication complex because humans are complex and unpredictable. Human attitudes, orientations, perceptions and ideas can be included in the process of sending and receiving information, as it will be seen that people will not listen to what they say, but not what they think and say. It is rare for someone to convey completely objective information without adding some element of subjectivity. For this reason communication cannot be recognized as an exact science. Studying

communication actually leads to studying aspects of human behavior, such as personality, attitudes, motivation, and learning. And some social psychologists emphasize that there are very few absolutes about forms of human behavior.

### **Communication Model**

A model is a scheme that represents the presence of a complex phenomenon. So the model makes the phenomenon easier to understand. There are many communication models. In fact, several models are presented here to outline the elements of the communication model intended to facilitate understanding of the presence of communication in human life behavior. Model Sanford, Hunt dan Bracy.

Aubrey Sanford, Gary Hunt, and Hyler Brancy proposed their model to display several situational characteristics that influence communication exchanges. In fact, this model suggests five important situational variables that can influence the potential success of a communication exchange. These factors are: (1) the existing climate, or environment, where communication occurs or where it occurs, (2) the perceived communication goals of the message sender and message recipient, (3) the performance of communication skills by the message sender and the recipient of the message, (4) whether the message sent has a purpose or no purpose, and (5) a verbal or non-verbal message. The first of the three variables must be fulfilled positively to enable the transmission of messages between the sender and recipient of the message at an occasion and place. The last two things must be met as well as suitability.

### **Communication Elements**

As can be seen, every communication model has a number of important components. Each part of the communication process provides a unique function in certain changes when communication takes place. Likewise, in discussing communication elements, in this study we try to discuss the general grouping of these communication elements.

Lashwell's paradigm proposes several elements in communication, namely: (1) communicator (communicator, source, sender), (2) message (message), (3) media (channel, media), communicant (communicant, communicate, receiver, recipient) , and (4) Effect (effect, impact, influence)(Effendy, 2002:10). In more detail below, the general division of communication elements is stated as stated by Sanford, Hunt and Bracy in (Hunt, 1980), namely:

#### **a. Message Sender**

The sender of the message is someone or something that actually sends the information. In social systems, the sender of a message is someone who may perform the action, but someone can also receive communication stimuli from objects. As stated in the Sanford, Hunt and Bracy model, the sender of the message can transfer information to what is intended or not intended.

#### **b. Message Recipient**

The person to whom the message is sent is the recipient of the message. In some situations, such as in an organized classroom or large group meeting, there are many recipients of the message in the context. In simple terms, it is said that someone in a special communication has received a message and is designated as the recipient of the message. The ability to receive messages is one of the necessary skills.

#### **c. Message**

So far, it has been said that something that is sent is a “stimulus,” but this gives an adequate meaning. The information sent is a communication transaction and is more appropriately described as a “message”. The terms message and information can be used interchangeably and interchangeably. Transferred messages can be sent via verbal networks and using words, non-verbally using actions, facial expressions and gestures or via verbal and non-verbal networks simultaneously.

d. Objective

People who communicate have reasons. Sometimes the reason the sender of the message and the person in the communication process causes us to do it is the goal. The purpose of communication at a particular time and place is perhaps too deeply rooted in psychological assertions. Although sometimes someone is not really aware of the purpose of the communication they are creating.

e. Climate

Climate in social situations, here a conceptual formulation is developed that refers to situations and people in which it causes us to act in a positive, neutral or negative orientation. This orientation is referred to as the “climate” of the situation. If we like someone it is an act of pride, it will make it easier for us to communicate with someone. If we are unhappy in a particular situation, we will find communication very difficult. “Fun actions are suggested by researchers that climate has a strong influence on communication.”

f. Feedback

The existence of feedback is understood as the response a message recipient provides to the information sent. Feedback is important in oral and written communication. This helps maintain open and free-flowing communication.”

## Leadership

The psychological urge within a person to influence other people in individual and group interactions is innate from birth, it's just that for a small number of people the urge to influence is very strong, while for most people the urge to influence is very small. This drive to influence then gives rise to leadership traits, behavior and actions when it touches the empirical reality that someone is accepted, recognized or appointed as a leader formally and informally. While there are others who accept them as members, subordinates or followers. Concepts, theories or systems of leadership emerge in social behavior, organizations and group life.

The progress of Muslims can only be achieved with the leadership of people who believe and are truly responsible. Meanwhile, the decline of a people occurs if there is a crisis of leadership (imamah), when the leader is no longer a pious person, but is held by a wicked person (Ya'qub (1981:122). In this way, there is the leadership of the Apostles, the leadership of scientists and great intellectuals , political leadership, state, government and religious and educational leadership.

The instructions of the Qur'an and Sunnah regarding leadership are universal. Because it is clear that the universality of these instructions applies, both to formal and informal leadership as practiced by the Prophet.

Borrowing the opinion of Al-Hamdani (2005: 112), according to the Islamic concept, a leader in society should ideally also be a religious leader. Muhammad SAW was a community leader as well as a religious leader and spiritual figure in the people of Medina and other areas under his control.”

There are several generalizations offered by Meyers, as in Morphet, et al (1982: 106-107), relating to leadership and its relationship with groups. After conducting extensive and in-depth analysis, as follows:

1. Leadership is a product of interaction, not status or position,
2. Leadership is not structured in progress, the uniqueness of each personal combination, or the diversity of interaction patterns and goals, objectives and diversity of strengths in the group so that someone becomes a leader for good,
3. A leader in one situation will not automatically become a leader in another situation,
4. Leadership does not result in a position or position but rather how a person behaves in the organization,
5. Whether a person is a leader in a group depends on the group's perception of him,
6. The way a leader perceives his role determines his actions,
7. Most groups have more than one person serving in a leadership role
8. leadership accelerates positive sentiment among group activities and individuals within the group,
9. Leadership may be democratic or autocratic but never laissez-faire.
10. Leadership protects important group norms
11. Leadership is authoritatively given to several people who are perceived by others as better people to carry out certain leadership roles in the group,
12. Developing programs that include only people from a single position (principal, supervisor or teacher) is never comprehensive enough to involve people in a variety of organizational positions.”

In the Islamic perspective, leadership is the actualization of human nature and the implementation of the teachings of the Caliphate to carry out truth, goodness, holiness, uphold justice and glory to all humans and other creatures. Therefore, it is mandatory for Muslims to emulate the example of the Prophet Muhammad as the leader of the people of the end times. Muhammad's example was the key to his success in upholding universal justice and truth to all so that the message of Islam that he brought became a blessing for all nature.

The Messenger of Allah is a good role model, he has great morals/noble character, some of his qualities: being tough towards disbelievers, gentle towards believers, forgiving, likes to consult, trust in Allah. This confirmation can be seen in the Koran, including: QS.33:21; 68:4; 48:29; 3:59 (Hadhiri, SP, 1994:190). After all, leaders are the determinants of desired or unexpected changes in society. The role of a leader through his leadership will only be beneficial if he is exemplary, intelligent and responsible for his duties. It is explained that a good leader according to Islamic views is one who carries out a virtuous program and has a good mentality in accordance with Allah's commands (QS.21:73; 32:24), and we are obliged to obey the leader as long as he upholds the laws of Allah and His Messenger. (QS.4:59; 4:70; and QS.4:83).

### **Islamic Principles of Leader Communication**

The meaning of leadership in Islam is to create a caliphate on earth, for the sake of goodness and reform (Madhi, 20042). That way, day and night are filled with dhikr, communicating with Allah, spreading goodness, upholding justice, glorifying purity and fighting for the truth for everyone.

Muslim leaders, whether political figures, government leaders, autocrats, academics, educators, or informal leaders, are de facto accepted as leaders when the communication process occurs. He conveys ideas, renewal, innovation, big work, campaigns, carrying out educational changes, influencing the environment with example,

honesty, truth, knowledge, change projects so that the influence of leadership emerges both because of the role and because of the power and example in question.

Oral and written communication skills are important not only in achieving a job but also in doing the job effectively. The leader's interaction with subordinates is included in the communication role. Here it is worth expressing the opinion of Madhi (2002), the consensus of the scholars is that the core of the effectiveness of the leadership process lies in the interactive authority (influence) between the leader and his followers. Successful leadership is able to influence the behavior of individuals to fulfill their duties in order to provide direction and guidance, realize the target of the congregation, develop, uphold and maintain the strength of the building."

Rasulullah and other apostles preached by relying on communication. Conveying Islamic teachings with da'wah, or communicators who are gentle, firm, brave, honest, scientific, and open to the truth. Therefore, the preaching of the Prophets is generally successful, regardless of attacks by opponents and denials of the truth of Islamic information and tawhid (the oneness of Allah) brought by the apostles, whoever and in whatever era they live in preaching and educating the people to truth, purity, goodness according to nature. humanity (QS.30:30).

In an Islamic perspective, leadership has several conditions that must be met, concluded from Al-hamdani (2005), that the conditions in question include:

- a. Strong belief (QS. Al Maidah 57).
- b. Fair and Honest (QS. Al Maidah verse 7).
- c. Love and prioritize the interests of the people
- d. Able to work together and be in solidarity with others (QS. Al Maidah verse 2).
- e. Be open and able to listen to other people's opinions and ideas (QS. Az-Zumar verse 18).
- f. Forgiving and have a high spirit of tolerance (QS. AN-Nahl verse 126)".

It is necessary to observe and study the important values of leadership and communication of the legendary figure of the Koran as played by Luqman Hakim. A wise and wise figure, famous in the oldest traditions, because of his wisdom and wisdom, is mentioned in the Koran. Although there is no information whatsoever about when and where Luqman lived or what happened to him, he is held up as an example for all. He was specially gifted with wisdom and example by God. The qualities that put him almost at the level of a prophet can be seen from his wise advice to his son. He advised his son not to associate with polytheists, to respect his father and mother, to offer prayers, to encourage others to do good and avoid evil, to guard himself and be arrogant, to show humility and patience in all circumstances and to always remember that nothing which can be hidden from God" (Sherif, 2001:135). The information or message that Luqman conveyed to his son was a universal truth that everyone could accept, and was indeed a good thing for all.

Luqman Hakim's character as a person who is communicative with his children appears to provide messages, advice and teaching about the values of truth and goodness. As a leader and educator, he is recognized as exemplary even though historically this figure is not recorded, but the truth that the Koran brings as information value for the past, present and about the future is something that needs to be doubted. Starting from the framework of thinking and simple concept mapping above, delving into several messages contained in the Koran, the characteristics of Islamic leaders' communication towards role effectiveness include:

- a. Accept and study the main message, namely sunnatullah kauniyah (nature), and sunnatullah qur'aniyah/tanziliyah (QS. Al-Alaq verses 1-5; QS. Al-Baqarah verse 2).

- b. Don't be a communicant (recipient of messages) that Allah hates, namely those who are blind, deaf, mute, who like this do not return to the path of Allah (QS.Al-Baqarah verse 18).
- c. Avoid the despicable nature of message recipients who like to mix up right and wrong, right and wrong or are liars with the right message, even though both sides of the message are clear (QS.Al-Baqarah verse 42).
- d. The verses of God revealed from natural law, and conveyed by the Apostles are clearly true, they must not be lied to, because the recipient of the message who rejects the truth of God's verses is a liar who will fill hell (QS. Al-A'raf verses 36-37 ).
- e. Study the background of the communicant, so that the message we convey is easy to understand, accepted so that it has a good influence. The apostles were good communicators, who used the language of their people to convey messages (QS.Ibrahim verse 4)
- f. Pay attention to the message conveyed so that it can be understood and put into practice, because such communication has a good influence from the communicator (QS. Az-Zumat verse 18).
- g. Communicants need to filter out dubious and false messages conveyed, especially from irresponsible communicators (QS.Al-Qashos verse 55).
- h. Check and double-check the message someone conveys, maybe the message is not true, because it is word of mouth, but maybe the news is true (QS. An-Nur verse 15-16).
- i. Reject the messages conveyed by evil communicators, or examine them carefully so that they do not have an evil influence on yourself, your family and society/cekh and ricekh (QS. Hujrat verse 6).
- j. It is necessary to clarify with those in authority and the messenger about the truth of the message, so that the recipient of the message can benefit (QS.An-Nahl verse 43).

Several characteristics and principles of Islamic communication are very useful for Muslim leaders to carry out their leadership roles, whether as educators, politicians, bureaucrats, celebrities, cultural figures, ulama, religious teachers, even parents. By paying attention to the principles of communicator, communicant, message, environment/influence and even feedback, communication will run well and the goal of conveying the truth which will be useful in building a democratic and advanced civil society can be realized. Isn't it the responsibility of the leader of the people to influence and direct the behavior of the people towards truth, justice, holiness, goodness and intelligence towards a society that is meaningful, civilized and blessed by Allah SWT.

## CONCLUSION

Effective communication is the key word for the success of leaders in interactions with members, subordinates or followers. Both formal leaders and informal leaders need to improve their communication skills to support the success of their leadership duties, both as government, political, educational, social leaders and leaders of households and community and religious organizations.

Muslim leaders need to explore and practice Qur'anic ethical values in communicating to carry out the function of human caliphate on the surface of the earth to spread prosperity and mercy to all nature. Only with ethical communication can the message conveyed by a leader influence the mindset and behavior of the people towards the pleasure of Allah SWT.

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