

THE EFFORTS OF ISLAMIC RELIGIOUS EDUCATION (PAI) TEACHERS IN ACTUALIZING PROFESSIONAL ETHICS THROUGH EFFECTIVE COMMUNICATION WITH STUDENTS AT SDN LARANGAN LUAR 2

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ABSTRACT

This research aims to examine the strategies of Islamic Religious Education (PAI) teachers in actualizing professional ethics through effective communication with students at SDN Larangan Luar 2. This research emphasizes that Islamic Religious Education (PAI) educators serve as ethical exemplars and spiritual mentors, becoming skilled communication vital to their professional principles. Employing a qualitative descriptive methodology depending on interviews, observations, and document analysis with principals, educators, and students the study indicates that these educators employ a variety of essential communication techniques. This encompasses straightforward, gentle spoken By weaving religious communication into daily lessons, PAI teachers effectively foster a positive classroom atmosphere, boost student engagement, and cultivate disciplined, respectful behavior. However, there are obstacles such as diverse student characteristics and limited lesson duration. These results conclude that effective communication plays a central role in realizing the professional ethics of Islamic Religious Education (PAI) teachers. Therefore, teachers need to continuously develop communication skills to optimally fulfill their professional duties in shaping students' character.

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INTRODUCTION

In essence, education is a deliberate effort to design a learning environment that enables students to develop themselves to the fullest. This effort includes spiritual consolidation, emotional management, moral formation, intellectual enhancement, and the allocation of skills as provisions for national life. Based on Article 3 of Law Number 20 of 2003 concerning the National Education System, the main function of education is to produce a generation of character that is intelligent and dignified. In its realization, the success of this process relies heavily on the figure of

the teacher who is consistent between words and actions, which is then reinforced by appropriate curriculum guidelines.

The origin of the word "ethics" can be traced back to the ancient Greek term "ethos," which describes the natural disposition or character inherent in a person. Ethics relates to the basic principles in assessing the rightness or wrongness of human behavior. As a science, ethics or morality studies the values that determine the good and bad of an action, so that humans can know the actions that should be taken or avoided to create harmonious relationships among others. In the Islamic view, moral education is oriented towards the formation of a perfect human being who possesses *akhlakul karimah* (noble character). This makes a person always inclined towards virtue, avoiding disobedience, and having a sense of social responsibility towards their environment and country. Therefore, Islamic Religious Education (PAI) educators act as the main role models in building students' character of piety and noble morals.

At a time of increasingly dynamic development, the integrity and social responsibility of a PAI educator constitute the main foundation in carrying out their work. As exemplary figures in the world of education, Islamic Religious Education teachers are required not only to master religious content but also to be able to demonstrate *akhlakul karimah* in daily interactions (Nihaya & Kemala, 2025). Viewed from a linguistic perspective, "code of ethics" is formed from the combination of two basic terms, namely code and ethics. The word "code" refers to a set of guidelines that have been formulated in an orderly and systematic manner. A guide can consist of symbols, written text, or provisions that have been mutually agreed upon by group members to achieve specific goals, for example, maintaining the validity of decisions or documents. Conversely, the word "ethics" is closely related to moral values, manners, and character which become a person's foundation in living their life. Based on the combination of these meanings, a code of ethics is defined as a set of written norms that guide professionals in their behavior. This rule becomes the main reference for actualizing actions with integrity and responsibility when carrying out tasks.

The code of ethics for Islamic Religious Education (PAI) teachers is a set of written regulations formulated explicitly and comprehensively. This rule becomes the moral foundation for educators in carrying it out as teachers, community members, and citizens. These guidelines strictly explain the boundaries that need to be obeyed. Not only that, this provision also regulates how teachers socially interact, both at school and in the environment outside the school. The moral basis of the PAI teacher's code of ethics is a combination of Islamic values, Pancasila principles, and the four core competencies of teachers (pedagogical, personality, social, professional) inherent in human dignity. These values play a role in maintaining the balance of the physical, mental, intellectual, and spiritual aspects of educators. This rule regulates the teacher's relationship with the school, students, and the community. This moral guideline is important to maintain the dignity of the teaching profession, so that teachers can become trusted figures in optimizing student potential (Puspitasari & Safriadi, 2024).

Ethics is a set of written regulations compiled systematically based on prevailing moral principles. This regulation can be utilized as an instrument to impose sanctions against various actions that, according to common sense, deviate from the code of ethics. Ethics reflects what is called "self-control." All these provisions are made and implemented for the benefit of social groups, especially communities of experts and skilled individuals obtained through high-quality and internationally standardized education and training, who are members of Professional Organizations. A professional teacher is obliged to understand and apply the code of ethics in carrying out their responsibilities. This code of ethics is very crucial to know. It is hoped that Islamic Religious Education teachers can teach professionally without violating the established ethical provisions, in order to improve the quality of education. Furthermore, PAI teachers must have an Islamic personality reflected in an ethical persona as a professional. An ethical persona in a professional context can be actualized through a caring attitude towards students. More than just a profession, a teacher's job is a form of worship that requires sincerity of heart to achieve the pleasure of Allah SWT.

In this digital era, the moral burden and challenges are increasingly heavy. PAI teachers must appear more adaptive and innovative following developments, while still holding firmly to the ethical corridor as the main compass in carrying out tasks (Hazrullah, 2023). More than just a profession as an educator is a form of dedication that requires sincerity of heart to achieve pleasure. Now in the digital era, the burden and challenges in the field of ethics are increasingly heavy. PAI teachers are required to be more open to the changing times innovatively, while still making the code of ethics the main foundation in completing tasks for Allah SWT. Through professional ethics, a teacher is

required to have pedagogical expertise, maintain the purity of their conscience, and guide students so that they are in line with the values of religious teachings. Through professional ethics, a teacher is not only required to master pedagogical skills. They are also obliged to maintain personal morality while guiding students to be in the same direction as relevant religious values. Referring to Fahmi's (2023) opinion, the professional ethics of PAI teachers are formed from a combination of various elements, namely spiritual values, social norms, professional responsibilities, and interrelated moral commitments manifested in every action of an educator.

Daily life certainly cannot be separated from interaction and communication. Communication is the process of conveying messages from the communicator to the communicant or audience, whether through symbols or signs, with the aim of making students in the classroom or the wider community understand the message, as well as attempting to change their attitudes and behavior. In the world of education, the teaching and learning process will achieve optimal results if there is active communication and intense interaction between educators and students. During classroom learning, this communication process flows smoothly, whether from the teacher to the students (learners) or vice versa from the students to the teacher, where the subject matter becomes the main message which is often referred to as the heart or center of all learning activities (Inah, 2015).

To build successful communication in the classroom, an educator must listen attentively, capture the aspirations and anxieties of their students, and convey responses that support their development. In addition, an educator needs to provide instructions in clear and firm language, promptly respond to student questions without delay, and create discussion spaces that encourage their active participation (Ilham & Hidayat, n.d.). In the context of the world of education, the teaching and learning process will be carried out optimally if intensive communication and interaction occur between educators and students. Optimization of student learning outcomes can be achieved through the application of a variety of learning models compiled by the teacher. In classroom learning, the communication process will be well connected, both from the teacher to the students or learners, and vice versa from the learners to the teacher or educator (Kaharuddin et al., n.d.).

Some crucial problems that become the workload of PAI Teachers include the ability to convey material comprehensively while encouraging active student involvement in the learning process. It is also added that, besides being tasked with compiling innovative and diverse learning strategies to maintain student learning motivation, educators are also responsible for bridging differences in religious understanding among their students. More broadly, the strategic position of PAI teachers is very vital as the main foundation for overcoming moral crises and forming dignified characters for the younger generation.

In addition to teaching knowledge, educators also have an obligation to guide students so that they can apply religious values in everyday life. To ensure that every action they take remains in accordance with the applicable rules, the teaching profession is regulated by a specific code of ethics. In essence, the code of ethics is the implementation of social norms adapted in the context of a professional work environment (Junaidin, 2023).

More than just conveyers of material, they become moral and spiritual role models who consistently practice Islamic teachings in daily activities. Therefore, it is important to understand the concept of Tafsir Tarbawi as an approach in building the professional ethics of teachers. In addition, the Objective of Islamic Religious education also wants to produce individual qualities capable of practicing Islamic teachings in everyday life (Lubis, 2015). In this case, Tafsir Tarbawi which refers to the Qur'an strongly emphasizes the development of moral and ethical character in students and is one of the very significant concepts in Islamic education. According to previous research by Alwizar, Tafsir Tarbawi has a very important role, especially in forming character and developing Islamic values in students.

Through the Tafsir Tarbawi approach, educators can understand how the verses of the Qur'an can be applied in a holistic educational context, encompassing cognitive, social, emotional, and spiritual aspects. This study also highlights the challenges in forming student character in the modern era and affirms the role of Islamic religious education in forming good morals (Mirza & Saadah, 2025). Interactive and open interaction between teachers and students is the main key in character education. By implementing good communication, teachers do not only prioritize students' academic achievements, but also act as role models in instilling ethical values and character building. The strong emotional relationship between teachers and students is what becomes the main bridge, so that moral teachings are more easily absorbed and practiced by students in their daily lives (Arifin, 2021).

Regular relationships are very important in building emotional closeness in the world of education. Good collaboration between educators and students is able to create a comfortable learning atmosphere, so that the process of conveying important values such as moral responsibility, awareness of self-obligation, and willingness to accept other people's opinions becomes smoother. This proves that human communication skills are crucial basic elements in building student personality through social interactions that take place repeatedly and consistently (Ramadhani et al., 2025). In addition, effective communication is not limited to verbal forms only, but also non-verbal through teacher exemplary behavior. Forming student personality is not enough just by conveying theory; the consistent positive attitude of the teacher will become a very effective living example. Thus, effective communication supported by exemplary behavior will strengthen the process of absorbing character values within students (Sunani, 2024). In learning practice, appropriate communication strategies such as persuasive, empathetic, and constructive can increase student awareness of positive behavior. Communication carried out consistently and in a directed manner is capable of forming good habits which ultimately become a permanent character in students. Therefore, so that student moral development can be realized optimally, the school must prioritize clear and mutually understanding interaction patterns (Rerung & Yulita, 2024).

METHOD

Research is also referred to as *riset*, or research. Several experts provide definitions of research differently from their viewpoints and experiences (Mukhid, 2021). This research applies a qualitative approach as the main method. A qualitative approach is a research methodology useful for comprehensively studying and understanding phenomena by directly looking from the perspective of the participants who experience it. The main focus of this method is discovering meaning, experience, as well as narrative records, not on statistical data processing. With these considerations, this type of research is generally used to explore perspectives, behaviors, and interactions among individuals, thereby producing a descriptive description that highly highlights specific situational contexts.

The location of the research is at SDN Larangan Luar 2 on Jalan Raya Kadur Larangan, Larangan Luar, Larangan District, Pamekasan Regency, East Java.

In data collection, this research is carried out through three main techniques, Data collection is carried out through three main stages, namely direct observation, in-depth question and answer, as well as examination of related records or archives, which are adapted to a case study-based qualitative paradigm to reveal the efforts of Islamic Religious Education (PAI) teachers in actualizing professional ethics through effective communication with students at SDN Larangan Luar 2.

Non-structural participant observation is carried out with the direct presence of the researcher during PAI learning hours to observe teacher-student communication dynamics, including bilateral dialogue, provision of constructive feedback, as well as the application of an empathetic approach in the internalization of professional ethical values such as honesty, responsibility, and tolerance. This technique focuses on authentic daily interactions, documented in observation sheets in the form of descriptive narratives, with a minimum frequency of 10 sessions each lasting 45-60 minutes, carried out in the time range from morning to afternoon following the educational institution's schedule.

Semi-structural in-depth interviews were conducted with 2-3 PAI teachers, 10-15 grade IV-VI students using purposive sampling, as well as the principal as a key informant, with guidelines based on open-ended questions highlighting effective communication strategies, implementation obstacles, and implications for the formation of students' professional ethics. This process is audio-recorded with the ethical consent of the respondents, taking place in the classroom or teacher's room for 30-45 minutes per session, followed by verbatim transcription for thematic analysis.

Document examination in this research involves an analysis of the PAI Learning Implementation Plan (RPP), teacher teaching journals, and reflection notes from students. In addition, supporting documents such as video recordings of the learning process in the classroom (which have been permitted) as well as institutional archives regarding professional ethics programs are also studied. Document selection is based on substantive relevance to the theme of effective communication and ethics, analyzed through a content analysis approach to strengthen data triangulation from observation and interviews.

RESULTS AND DISCUSSION

Results of the Interview with the Principal

Based on the interview with the Principal of SDN Larangan Luar 2, the school has established strict regulations regarding the attitudes and ethics of teachers. All teachers, including Islamic Religious Education (PAI) teachers, are required to maintain professionalism, politeness, and be role models for students every day. Specifically for PAI teachers, it is expected to exemplify Islamic values through words and actions. To synchronize the relationship between educators and students, the school consistently holds capacity-building programs through discussion forums, academic supervision, and personal mentoring.

The principal highlighted that effective communication must be clear, polite, free from harsh words, and appropriate for the students' age. Supervision of teacher communication is carried out via supervision, classroom observation, as well as feedback from students and homeroom teachers. To strengthen connections and solidarity in the learning environment, the school designs activities such as joint prayer and morning assembly involving the active participation of teachers and students.

Obstacles faced by teachers include variations in student characters, such as the active and the passive ones. The principal emphasized the massive influence of teacher communication on student discipline and politeness. Several teachers have participated in communication and professional ethics training through the agency or MGMP. Sanctions for ethics violators start from reprimands to gradual coaching. The principal expects PAI teachers to continue honing polite, patient, and educational communication as role models for students.

Results of the Interview with PAI Teachers

Interviews with PAI teachers revealed that the understanding of professional ethics constitutes norms and values that need to be maintained in behavior and actions, both when in the classroom and outside the classroom. Islamic Religious Education teachers realize that their responsibility is not only to convey subject matter, but also must be positive role models for their students. In delivering teaching materials, they choose straightforward and easily understood words, and often connect the material with daily life conditions. In addition, the learning environment is designed to be more lively by opening discussion spaces so that students dare to express their opinions and are more enthusiastic in participating in lessons.

In maintaining politeness when communicating, an educator needs to have patience, not get emotional easily, and always use respectful language. Facing students who lack focus, teachers use personal approaches and a variety of methods. When reprimanding, PAI teachers use gentle language without degrading students in front of their friends. The active participation of students in the classroom is tangible evidence of a positive response to PAI learning.

The orderliness of students in the classroom is tangible proof that the PAI learning process is running well. This condition is actualized because educators consistently maintain the quality of communication during teaching and learning activities, by understanding their important role in guiding the formation of student character. Teachers believe good communication supports the smoothness of the learning process. For diverse student characters, teachers adjust their style: more patient with the quiet ones, firm with the hyperactive ones. Improvement of communication skills is carried out via experience, training, and inter-teacher discussions.

Results of the Interview with Students

Student interviews show that PAI teachers convey the material clearly and easily digestibly. Students feel comfortable interacting because the teacher is not harsh and creates a pleasant learning atmosphere. Students have the opportunity to ask questions and opine, making them bolder and more active in class.

Reprimands from PAI teachers are considered good, without harsh words. Teachers are seen as polite and respectful of students. The teacher's teaching is able to motivate learning enthusiasm through simple language and relatable examples. The majority of students have never been worried about the teacher's speaking style. Students consider the ideal teacher as one who is patient, calm, and explains the material clearly and easily understood.

CONCLUSION

Based on the explanation that has been presented previously, it can be concluded that the professional ethics of Islamic Religious Education (PAI) teachers have a very crucial function as a guideline in forming professional character and behavior. This is rooted in values originating from Islamic religious teachings, Pancasila principles, as well as the mastery of pedagogical and spiritual competencies that must be possessed by a teacher.

These ethics do not only become the determinant of the difference between good and bad behavior in teaching, guiding, and interacting with students and society, but also maintain the honor of teachers amidst the challenges of the modern era such as technological developments and social changes.

Effective communication between teachers and students, which includes attentive listening, two-way conversation, clear delivery of messages, as well as being a role model through body language, has a very important role as the main bridge to teach religious material intactly, build student motivation, and form their moral character. The Tafsir Tarbawi approach further strengthens this effort by comprehensively applying the verses of the Qur'an, so that Islamic Religious Education teachers can produce a generation that practices Islamic teachings in daily life. Overall, the combination of professional ethics with effective communication produces a meaningful and optimal learning process, where teachers do not only act as teachers, but also as sincere spiritual role models because they seek the pleasure of Allah SWT.

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