

# KRAMA LANGUAGE AS EDUCATIONAL COMMUNICATION AT JUNIOR HIGH SCHOOL ISLAM PRESTASI AL MUBTADI- IEN BANTUL IN ISLAMIC EDUCATION PERSPECTIVE

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**Abstract:** Cases of verbal bullying are still prevalent among students in schools. Therefore, efforts are needed through various approaches to overcome the problem. One of the efforts that can be done is through the habituation of *krama* language in the school environment. This article aims to analyze the application of *krama* language as an educational communication ethic in Junior High School Islam Prestasi Al Muftadi-ien Bantul in the perspective of Islamic education. The important issue discussed is the purpose and form of application of manners language as educational communication and its impact on the formation of student behavior seen from the perspective of Islamic education. This research is qualitative research using a phenomenological approach in Junior High School Islam Prestasi Al Muftadi-ien Bantul, Yogyakarta. Data collection using observation, interviews, and documentation. Data analysis uses data reduction, data exposure, and inference/verification measures. Data collection using observation, interviews, and documentation. Data analysis uses data reduction, data exposure, and inference/verification measures. The results of this study showed: First, the form of educational communication ethics applied in Junior High School Islam Prestasi Al Muftadi-ien Bantul is based on the cultural values of *krama* language carried out during the implementation of the learning process in the classroom and in interactions outside the classroom in the school environment. The application of *krama* language aims to shape student behavior and participate in preserving the culture of *krama* language as is done in a pesantren environment. Second, the application of communication ethics using Javanese culture *krama* in Junior High School Islam Prestasi Al Muftadi-ien Bantul is considered to have provided positive benefits and impacts for students. Third, from the perspective of Islamic education, the application of *krama* language culture in Junior High School Islam Prestasi Al Muftadi-ien Bantul is very relevant. Islam is very concerned about the ethical issue of communication. Islam teaches the delivery of information messages to citizens using good language, friendly and polite.

**Keywords:** *krama language*, educational communication, student behavior, Islamic education

## INTRODUCTION

Education should promote the values of peace and culture <sup>1</sup>, and not the other way around as a vehicle for the development of violent behavior <sup>2</sup>. Education must introduce people to their role responsibly in people's lives. Education must also be able to foster awareness in students of the culture of manners and make religion the foundation of the formation of noble morals <sup>3</sup>. But in reality, there are still frequent acts of violence in education involving students in schools. Cases of violence among adolescent children can be seen from KPAI data that records cases that occurred within 9 years, from 2011 to 2019, there were 37,381 cases of violence in education related to the form of violence in communication. Research Muhopilah & Tentama and Nurlia & Suardiman found that cases of violence that junior high school students often commit are verbal bullying, physical bullying, social exclusion, and cyberbullying <sup>4</sup>. Furthermore, Yan Hendra (2017) stated that the form of violence that often occurs in the world of education is related to the use of unethical and immoral languages, justifying friends easily, often making fun of them with unethical words.<sup>5</sup>

The above cases of violence showed a decrease in the culture of manners in communicating with students in the learning environment in schools. It shows a decrease in speech, manners in the world of education. The culture of manners such as manners language is increasingly declining among learners <sup>6</sup>. This can be

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<sup>1</sup> Monisha Bajaj and Belinda Chiu, "Education for Sustainable Development as Peace Education," *Peace & Change* 34, no. 4 (2009): 441-455; Wahyu Nanda Eka Saputra, "Pendidikan Kedamaian: Peluang Penerapan Pada Pendidikan Tingkat Dasar Di Indonesia," *Jurnal CARE Edisi Khusus Temu Ilmiah* 03, no. 3 (2016): 88-94.

<sup>2</sup> Muhammad Insan Jauhari, "Pendidikan Anti Kekerasan Perspektif Al-Qur'an Dan Implementasinya Dalam Metode Pengajaran Pai," *Jurnal Pendidikan Agama Islam* 13, no. 2 (2017): 171-184.

<sup>3</sup> Ridlwan Nasir, *Mencari Tipologo Format Pendidikan Ideal*. (Yogyakarta: Pustaka Pelajar, 2010).

<sup>4</sup> Pipih Muhopilah and Fatwa Tentama, "Studies Bullying Scale : A Psychometric Study For Bullying Perpetrators In Junior High School," *European Journal of Education* 7, no. 7 (2020): 92-106; Addini Nurlia and Siti Partini Suardiman, "The Phenomenon of Bullying in Junior High School Students Nowadays," *International Journal of Education and Learning* 2, no. 1 (2020): 7-13.

<sup>5</sup> Yan Hendra, "Pengaruh Komunikasi Keluarga, Guru Pendidikan Agama Islam Dan Teman Sebaya Terhadap Etika Komunikasi Islam Siswa Sekolah Menengah Pertama Di Kota Medan" (2017).

<sup>6</sup> Ulfatus Sukriya Romdona, "Relevansi Nilai-Nilai Pendidikan Agama Islam Dan Bahasa Jawa *Krama* Dalam Membentuk Perilaku Sopan Santun Siswa Di Ssekolah Menengah Pertama Islam Al-Fatah Kecamatan Tanjunganom Kabupaten Nganjuk," *Skripsi* (2018): 1.

seen from the younger generation or teenagers who tend to lose their culture of manners in communicating with peers, older people, even towards teachers and parents<sup>7</sup>. Therefore, efforts are needed through various approaches to overcome the problem.

One of the efforts that can be done is through habituation of manners in the school environment. The culture of manners language provides a very important education in building a polite student communication attitude so that it will be able to maintain good relations in the learning environment in school. In addition, the habituation of the culture of manners language is indispensable with the aim of forming a social attitude of communicating good learners<sup>8</sup> during the learning process in the classroom and outside the classroom and during the education service process in the school.<sup>9</sup> If everyone is able to communicate using polite language, human relationships will be more harmonious, the atmosphere of quiet life and ideals of realizing a family, nation, and a just, prosperous and prosperous country will be easily realized. Communicating using manners is an intrinsic human need because, without human language, it would not be possible to communicate. Educational communication in the form of manners language as a bridge that animates the expertise between knowledge and deeds leads to behavior in accordance with the knowledge received by students<sup>10</sup>

Islamic Junior High School Prestasi Al Muftadi-ien Bantul initiated a program *krama* language in the school environment. *Krama* language is an achievement program at Junior High School Islam Prestasi Al Muftadi-ien that has been running for four years. The purpose of the *krama* language program is as a form of educational communication that is used in school to students to educate students' behavior in communicating to anyone by cultivating the *krama* language. By habituation of *krama* language in the school, the environment is

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<sup>7</sup> Risa, "Pembentukan Karakter Sopan Santun Melalui Pembiasaan Berbahasa Jawa *Krama* Di MI Nashrul Fajar Meteseh Tembalang,," *Skripsi* (Fakultas Tarbiyah dan Keguruan, Universitas Islam Negeri Walisongo Semarang, 2019), 4; Erna Andriyanti, "Language Shift among Javanese Youth and Their Perception of Local and National Identities," *GEMA Online® Journal of Language Studies* 19, no. 3 (August 2019): 109–125.

<sup>8</sup> Purwadi, "Etika Komunikasi Dalam Budaya Jawa: Sebuah Penggalian Nilai Kearifan Lokal Demi Memperkokoh Jatidiri Serta Kepribadian Bangsa 1," *Jurnal Ikabudi* 2 (2011): 1–25.

<sup>9</sup> Umi Masitoh, *Implementasi Budaya Religius Sebagai Upaya Pengembangan Sikap Sosial Siswa*, 2017.

<sup>10</sup> Pranowo, *Berbahasa Santun* (Yogyakarta: Pustaka Pelajar, 2009); Yunita Ermawati et al., "Building the Character of Elementary School Students through Javanese Language Learning," in *Proceedings of the International Conference on Research and Academic Community Services (ICRACOS 2019)*, vol. 390 (Paris, France: Atlantis Press, 2020), 157–161.

expected to form a good and polite attitude of communication with teachers, older people, anyone. In addition, the application of this *krama* language is expected to be able to overcome the symptoms of social violence behavior such as bullying in schools that are still prevalent in the langan students caused by the decline of the culture of *krama* language in this era. Therefore, cultivating *krama* language is a process that must be applied in the learning environment in schools (Interview, Mr. Sidiq, Principal, on November 13, 2019).

Starting from the above problems, it is interesting to be researched about the application of *krama* language culture as an educational communication ethic in Junior High School Islam Prestasi Al Muftadi-ien Bantul. The focus studied is, why does the junior high school apply Javanese *krama* as an educational communication ethic in the learning process? What are the application of educational communication and its impact on student behavior? How is this seen from the perspective of Islamic education? This research is important to provide an academic/theoretical basis on the importance of using Javanese as an edukative communication ethic in order to shape the character of students. This is important because on the one hand, the use of the Javanese language *krama* has advantages in relation to the formation of student character, but on the other hand, The Javanese language *krama* began to not be in place among young children.<sup>11</sup>

## FIND AND DISCUSSION

### *Background and Reasons for Using Krama Javanese*

Junior High School Islam Prestasi Al Muftadi-ien Bantul is an Islamic school under the auspices of Yayasan Muhammad Idris located in Karangmojo Village, Trirenggo Village, Bantul District, Bantul Regency, Special Province of Yogyakarta. Junior High School Islam Prestasi Al Muftadi-ien is a school that adapts the national curriculum with a typical pesantren education. In addition, junior high school learning activities use the multiple intelligences approach. The learning done in this school can not be separated from the educational values in pesantren. This, of course, makes Junior High School Islam Prestasi Al Muftadi-ien Bantul a superior school by combining the national curriculum with pesantren-style learning by cultivating *krama* language in the ethics of communication. The purpose of the combination is none other than so that all students of Junior High School Islam Prestasi Al Muftadi-ien Bantul who have graduated can have Islamic character values, ethical communication with

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<sup>11</sup> Suyadi, *Menerapkan Pendidikan Karakter Di Sekolah* (Yogyakarta: Mentari pustaka, 2012).

Javanese *krama*, have santri spirit, and become a leader based on living values education (LVE).

The vision of Junior High School Islam Prestasi Al Muftadi-ien Bantul is a noble character ala santri, creative with multiple intelligences. The purpose of this vision is Junior High School Islam Prestasi Al Muftadi-ien Bantul strives to be an educational institution that meets the criteria of national standard schools and produces graduates who have skills qualifications according to the competencies of the national curriculum, while in religious science education adopts the pondok pesantren curriculum. To realize the vision of the school, the school's mission was developed, which is to make learning fun for all children, getting used to studying the Quran and Islam every day, boosting children's abilities as wide as the ocean, cultivating speaking *krama* language and noble character ala santri. The objectives of Junior High School Islam Prestasi Al Muftadi-ien Bantul are: (1) to create a stable system, (2) be accredited A by BAN S/M, (3) integration of pesantren curriculum, (4) inclusion school for all, (5) technology-based school, and (6) World Class School. Junior High School Islam Prestasi Al Muftadi-ien Bantul has an achievement program that includes nine things, namely: (1) Learning is tailored to the uniqueness of students, (2) Development of student potential, (3) Culture of *krama* language, (4) Training of achievement teachers, (5) Parenting of family achievements, (6) Sorogan Al Qur'an and memorization of juz' amma, (7) Madrasah diniyah takmiliah, (8) Mujahadah and pilgrimage, and (9) Habituation of dhuha and dzuhur prayer (Documentation of school achievement program at Junior High School Islam Prestasi Al Muftadi-ien Bantul, quoted on December 3, 2019).

The interesting thing about Junior High School Islam Prestasi Al Muftadi-ien Bantul is one of the missions and achievement programs developed, namely the application of *krama* language culture. *Krama* language is used as a means of communication among school residents, namely teachers, students, education personnel, and parents. The application of *krama* language culture in this school is a form of cooperation between parents and teachers. Parents are very worried if their children will no longer be able to communicate in the language of manners. This is as revealed in the results of the interview with Mr. Siddiq, the principal (interview on December 3, 2019) following.

*Initially, like this mas, why the formation of the concept of krama language culture in Junior High School Islam Prestasi Al Muftadi-ien Bantul, One of them nggeh, see the phenomenon that occurs today especially in terms of the behavior of students when talking either to parents, to teachers or to fellow*

*students have begun to be eroded in terms of customary behavior in terms of speaking krama language, From that, this program was formed in a careful concept. After that, we socialize with the parents and thank God they strongly agree about the cultural program of krama language that we offer.*

In its development, *krama* language culture becomes one of the criteria / ethical standards of educational communication in Junior High School Islam Prestasi Al Muftadi-ien Bantul. The reason and purpose of this application are to strengthen the attitude of communication of students through communication rules established by the school and supported by the parents and the community so that the activities can be a solution and minimize violence that occurs during teaching and learning activities. This is as revealed by Mr. Ghoni (interview on December 3, 2019) below.

*In addition, the eroding of krama language culture has been very felt among the younger generation today. This is one of our concentrations to preserve the culture of krama language in Junior High School Islam Prestasi Al Muftadi-ien Bantul. In this culture of manners language, we do respond to the problems that occur among learners, especially in terms of behavior in speaking bad words such as foul speech and disrespectful behavior. Seeing the many examples of cases that occur out there related to the rise of bullying, violence against teachers, violence among students in the world of education, it becomes a concern for teachers and parents. And the cases that have occurred in educational institutions prove that it all started from the eroding of good speech behavior. The problem, if left, will have a less good impact on learners. This culture of krama language not only anticipates things that are about speaking behavior but also preserves the culture of krama language itself . Therefore, it is so important that the culture of krama language in educational institutions such as in the school environment.*

Based on the explanation above, it can be understood that the application of *krama* language culture as a standard of communication ethics in Junior High School Islam Prestasi Al Muftadi-ien Bantul aims to shape the character of learners as well as the characteristics of *krama* language culture, namely the nuances of culture of manners, mutual respect and respect. Herudjati stated that *krama* language is a language that is conveyed in a smooth and polite tone and is identical with the attitude inherent in the identity of Javanese people, especially

in speaking with full manners.<sup>12</sup> At the level of Javanese language, especially in the use of *krama* language can not be separated from the character of manners in the language, both at the level of behavior, speech, language, as well as norms and customs of Javanese people<sup>13</sup>. *Krama* language in Javanese culture has a high position and the structure of the language is smooth and polite<sup>14</sup>. The word *krama* means politeness and manners and the essence of the word *krama* is polite behavior and language can indirectly affect the speaker. In addition, *krama* language can be used as a means of communication by still instilling manners and manners in children's communication behavior<sup>15</sup>. While at the level of speech, *krama* is a form of language full of the meaning of manners like behavior, speech, and language<sup>16</sup>. At this level, there is a feeling of reticentness or called "pakewuh", the speaker said to his interlocut<sup>17</sup>. Students use *krama* to their teachers; employees wear *krama* on their heads. Thus, the speech of *krama* in language has a role as a form of communication attitude, so that the process of communicating can make sense of comfort and calm for the perpetrators<sup>18</sup>. The values of this character that want to be instilled in every student in Junior High School Islam Prestasi Al Mubtadi-ien Bantul, with the use of Javanese culture *krama* as one of the ethical standards of educational communication in interekasi in school. According to Misbahuddin habituation and learning of the Javanese language, especially *krama* inggil for children, has three functions or advantages at once, namely: 1) preservation of local values and wisdom, 2) character building and 3) planting religious values in children's social life<sup>19</sup>.

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<sup>12</sup> P Herudjati, *Jawa Ngoko : Ekspresi Komunikasi Arus Bawah*. (Indonesia: PT. Macanan Jaya Cemerlang., 2008), 10.

<sup>13</sup> Mohamad Mustari, *Nilai Karakter Refleksi Untuk Pendidikan* (Jakarta: PT Rajagrafindo Persada, 2014), 130.

<sup>14</sup> Oktifani Winarti, "Language Shift of Krama to Bahasa Indonesia among Javanese Youths and It's Relation to Parents' Social Class," *Jurnal Studi Komunikasi (Indonesian Journal of Communications Studies)* 2, no. 3 (2018): 290.

<sup>15</sup> W Sri, *Ikhtisar Perkembangan Sastra Jawa Modern Periode Kemerdekaan* (Yogyakarta: Gadjah Mada University Press., 2001), 57.

<sup>16</sup> Marzuki, *Pendidikan Karakter Islam* (Jakarta: Imprint Bumi Aksara, 2015), 152.

<sup>17</sup> Tri Wahyono, "The Effect of Javanese Language Philosophical Aspect on the Society's Communication Pattern in Indonesian Language," in *Proceedings of the 2nd International Conference on Innovative Research Across Disciplines (ICIRAD 2017)*, vol. 134 (Paris, France: Atlantis Press, 2017), 121-125.

<sup>18</sup> Soepomo, *Tingkat Tutur Bahasa Jawa* (Jakarta: Departemen Pendidikan dan Kebudayaan., 1979), 1.

<sup>19</sup> Muhammad Misbahuddin, "Pembiasaan Berbahasa Krama Inggil Sejak Dini, Memperkuat Kembali Peran Kearifan Lokal Untuk Pembentukan Karakter Anak," *Rahmatan Lil Alamin Journal of Peace Education and Islamic Studies* 1, no. 1 (2018): 21-28.

In addition to the above reasons, another reason for the application of *krama* language is because the school is under the foundation of pondok pesantren. Because it has a responsibility to participate in applying the cultural values of *krama* language in boarding schools with the aim of preserving the culture of *krama* language and to build the character of learners in ethics such as santri with the culture of *krama* language (interview, Mr. Nuril, teacher, on December 6, 2019). This reason is in line with the research results of Casiyah and Hakim & Novianty which revealed that pesantren and kyai have a role in the maintenance of the Javanese language.<sup>20</sup>

### ***Form and Application of Krama Language Communication Ethics***

The process of education and learning activities in schools involves the process of communication between teachers and students, students with educational personnel, and students with each other called educational communication. Educational communication has a very important meaning and role in supporting the success of learners<sup>21</sup>. Komunikasi edukatif perlu menggunakan standar etika yang tepat untuk digunakan oleh komunikator dan komunikan dalam menilai pilihan di antara teknik, isi, dan tujuan dari komunikasi<sup>22</sup>. Verderber in Kamaludin, argues that the ethics of communication are the moral standards that govern human behavior and how human beings act, say.<sup>23</sup> The ethics of communication is essentially a dialectic between freedom and responsibility, between the goal to be achieved and the way to achieve that goal. Ethics of communication relating to the assessment of true or improper conduct, good or bad, which is appropriate or inappropriate, which is useful or useless and must be done or should not be done<sup>24</sup>. Ethics of communication is an intrinsic part of human life, especially when it comes to maintaining ethical manners in speaking the word. Ethics of communication is an educational value, the norm of politeness in the aspect of speaking or speaking the word.

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<sup>20</sup> Casiyah, "The Role Of Kyai In Javanese Language Maintenance," in *Proceedings International Seminar "Language Maintenance and Shift II,"* ed. Agus Subyanto, Mualimin, and Prihantoro (Semarang: iversitas Diponegoro dan Balai Bahasa Jawa Tengah, 2012); Mohammad Andi Hakim and Fifi Novianty, "Kitab Kuning And Javanese Language Maintenance In Pondok Pesantren Al-Falah Salafi Brebes," *Santri: Journal of Pesantren and Fiqh Sosial* 1, no. 1 (June 2020): 43-54.

<sup>21</sup> R Ariani, "Pola Komunikasi Edukatif Antara Guru Dengan Siswa Dalam Kegiatan Ekstrakurikuler Di Sekolah Menengah Pertama Negeri 2 Wera Kabupaten Bima.," *Jurnal Komunikasi dan Kebudayaan* 4, no. (2), (2017): 29.

<sup>22</sup> & Ninis Sumarno, Kismiyati, *Filsafat Dan Etika Komunikasi*, (Tanggerang Selatan: Universitas Terbuka., 2013), 25.

<sup>23</sup> Kamaludin, "Jurnal Komunikasi Dan Kebudayaan Volume IV Nomor 2 Juli-Desember 2017" IV (2017): 139-158.

<sup>24</sup> L J Richard, *Etika Komunikasi* (Bandung: PT Remaja Rosdakarya, Rosda Grup, 1996), 1.

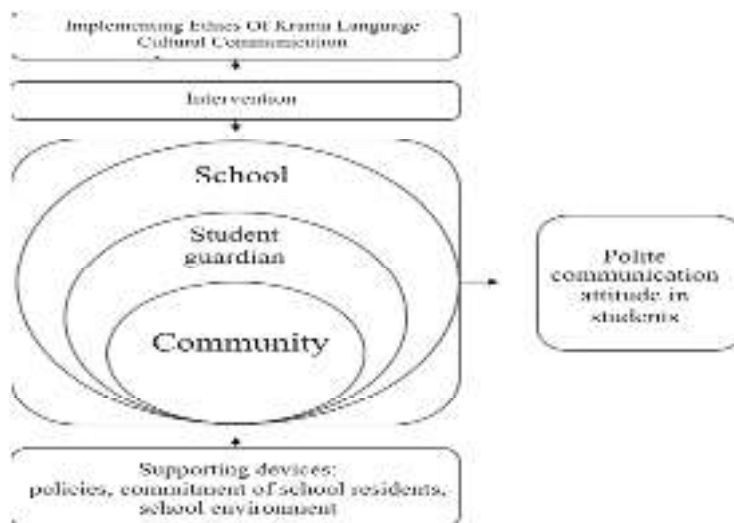


The ethical forms of educational communication are very diverse. One of them is the ethics of communication based on the cultural values of *krama* language as applied in Junior High School Islam Prestasi Al Muftadi-ien Bantul. The form of language culture used is a polite, polite language, which is easy to pronounce and understand by students in everyday life, which is based on habits, decency, appropriateness, or propriety prevailing in javanese culture. This can be observed from the statement of the principal, Mr. Shidiq as follows: "Ethics of *krama* language communication used in Junior High School Islam Prestasi Al Muftadi-ien in the form of Javanese *krama* used every day. *Krama* language is a matter of Javanese culture that already exists actually, mas. But even though it's cultural. Sometimes children also can not speak *krama* language when talking to teachers or to parents. Therefore, we try to make the children speak *krama* language." (Interview, Mr. Siddiq, Principal, on December 10, 2019). A form of communication ethics based on the cultural values of *krama* language applied in Junior High School Islam Prestasi Al Muftadi-ien in accordance with the padangan Sumarno, Kismiyati, & Ninis which states that the *krama* language applied in schools must be based on the ethics of communication that can provide educational value to students through habits and politeness.<sup>25</sup> The purpose of its application is to improve the communication attitude of learners as a school community that is in harmony with the culture of the community as well as the norms of customs and customs of decency that apply, such as good speech. It is directed to realize peace, order, security in co-living which include: respect for teachers, respect for older people, maintaining the ethics of speaking to others, familiarizing polite language.

The application of communication ethics in the form of *krama* language culture in Junior High School Islam Prestasi Al Muftadi-ien Bantul is one of the efforts to build the skills of learners in communicating using javanese culture *krama*. The application of Javanese culture in Junior High School Islam Prestasi Al Muftadi-ien Bantul was carried out during the implementation of the learning process in the classroom and in interactions outside the classroom in the school environment. The framework for applying the ethics of *krama* language communication in Junior High School Islam Prestasi Al Muftadi-ien Bantul is as follows.

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<sup>25</sup> Sumarno, Kismiyati, *Filsafat Dan Etika Komunikasi*, 25.



**Gambar 1**

**The ethical upstiation of cultural communication of the *krama* language**

The application of ethical communication of *krama* language culture in Junior High School Islam Prestasi Al Muftadi-ien Bantul is the application of communication rules in schools that aim to build and familiarize polite communication attitudes for students. The application of cultural communication ethics of *krama* language is one of the responsibilities in the development of students' communication attitudes through the habituation of *krama* culture in schools. Without the habituation of the culture of *krama* language, the ethics of communication will not go well. Cultivating the *krama* language is important in shaping the polite communication attitudes of students that will be their provision when living life in the community. The implementation is supported by the school's policy, parents' parents, the commitment of the school residents, and the strong togetherness of the school. This can be observed from the excerpt of the following interview results (The results of an interview with Mr. Nuril as a PAI Teacher at Junior High School Islam Prestasi Al Muftadi-ien Bantul, on Monday, January 20, 2020, at 08.45 WIB).

*Yes, everyone in this school must follow the culture of krama language and participate in shaping students' communication attitudes in learning interactions in school, be it in the classroom or in the school community. Discipline is also needed in order to build an ideal culture of krama language and provide a million benefits for students, especially in terms of communication and the rest for the school community.*

The process of applying the ethics of communication of *krama* language culture in Junior High School Islam Prestasi Al Muftadi-ien Bantul has changed several times from year to year. It is done based on the evaluation of the results of the process of applying the culture of *krama* language from year to year in the school. This can be observed from the interview with Mr. Shidiq on Monday, January 13, 2020, at the following 08.45 WIB.

*For the implementation of the culture of Krama language in junior high school Islam Prestasi Al Muftadi-ien Bantul as the application of communication ethics in schools as well as skills for learners in communicating. There's been some reshuffle, Mas. Annually. In the past, at the beginning of the implementation of krama language culture was done by the first principal before me, His name is Mr. Subihan, he was the first to initiate the existence of krama language culture in junior high school Islamic Achievement Al Muftadi-ien Bantul.*

The same thing was also expressed by Mr. Ghoni as the result of an interview conducted on Wednesday, January 15, 2020, at 08.45 WIB.

*For the implementation of krama language culture in junior high school, Islam Prestasi Al Muftadi-ien Bantul used to be in the beginning by Mr. Subihan for five years, after five years later, the cultural program krama language has also been fakum, but it was not long, It used to be, the beginning of the implementation of the cultural program krama language carried out on Mondays and Thursdays only, mas. However, because it is seen as still less effective, we carry out the krama language culture program every day. And it goes according to what the teacher wants.*

Based on the information above, it can be concluded that the policy of applying communication ethics in Junior High School Islam Prestasi Al Muftadi-ien Bantul as an effort to form student communication attitudes does not just appear, but undergoes a long process and develops gradually. The implementation of *krama* language culture is not only a means of

communication ethics but also as a skill and responsibility for the importance of culture in communicating using manners both during learning activities in the classroom and outside the classroom.

During the classroom learning process, teachers and students familiarize themselves with the use of manners. The school's policy makes the culture of manners a basic foundation for students in communicating with teachers in the classroom. In practice, during the learning process in the classroom, teachers give examples of how to speak words with manners in Javanese culture. Students also practice the use of manners language both when communicating with teachers, education workers, and with fellow students. By giving examples and habituation as it is expected in the students will get used to speaking good manners and become a good person (*berakhlakul karimah*). This condition is as felt by the students as the results of the following interview.

With the nuances of the cultural environment of *krama* language in school, we feel happy because every day we are used to communicating using the *krama* language, and the parents always give small examples in using the *lkrama* language. whether it's in the classroom or in the school environment. Besides, we are used to communicating with the *krama* language, we also sometimes also use Indonesian but still with good speaking ethics and manners. And the rest of us are also not advised to use harsh language, be it when communicating with the parents or when we talk to people older than us. (Interview, Miftahul Ulum, student, on December 13, 2019).

The application of communication ethics by using the culture of *krama* language outside the classroom in the school environment is carried out daily, namely starting in the morning apple by reading ten habitations (ten good habits), during daily activities in the school environment, and at the time of doing religious activities after congregational prayers *dzuhur* in the form of delivery of lectures using *krama* language. The same thing was also expressed by the grade VIII students of Junior High School Islam Prestasi Al Mubtadi-ien Bantul as the result of the interview on February 28, 2020.

*Not only in school we use manners, but when we interact with traders who sell on the edge of school or in the cafeteria, they also speak manners and we are taught to use manners as well, because traders who usually sell in school are also still within the scope of the school, and it encourages us to use manners as well.*

Similar to the above, it was also found by one of the islamic religious education teachers as the result of the following interview.

*At school, teachers are used to giving simple little examples to learners related to manners. One of them is when you want to go to the office or TU room, whether it is when talking to teachers or talking to friends or when permission to go to the toilet or when going to school. Things are that easy, man. If it is not made a habit either at school or at home automatically it will disappear. And that we teach to our students, mas.127 (Interview with Mr. Nuril, Guru PAI, on December 12, 2019).*

What was programmed and implemented at Junior High School Islam Prestasi Al Mubtadi-ien Bantul was in accordance with what Vardeber stated in Richard, that the ethics of communication must be adjusted to moral standards in behaving.<sup>26</sup> These moral standards must have a good impact on his behavior by not abandoning the element of freedom of speech and still emphasizing moral values in communicating., stating that in school life there is communication between teachers and students, and between students with each other called educational communication.<sup>27</sup> Educational communication has a great meaning for life and knowledge development, as well as communication forms a humane relationship between teachers and students and between fellow students who have a very important role in supporting the success of learning. Sumarno, Kimiyati, & Ninis, stated that educational communication needs to use appropriate ethical standards for use by communicators and communiques in assessing choices between techniques, content, and communication objectives <sup>28</sup>.One of the ethical standards of educational communication is the culture of manners language based on habits, politeness, appropriateness or propriety prevailing in javanese culture. The purpose of manners language as a standard of educational communication is to perfect human beings as a society that is in harmony with the culture it has with the norms of customs and customs of decency that apply, such as good speech, for peace, order, security in living together <sup>29</sup> .

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<sup>26</sup> Richard, *Etika Komunikasi*, 5.

<sup>27</sup> Ariani, "Pola Komunikasi Edukatif Antara Guru Dengan Siswa Dalam Kegiatan Ekstrakurikuler Di Sekolah Menengah Pertama Negeri 2 Wera Kabupaten Bima.," 29.

<sup>28</sup> Sumarno, Kismiyati, *Filsafat Dan Etika Komunikasi*, 25.

<sup>29</sup> *Ibid.*,25

### ***Impact of The Implementation of Krama Language Communication Ethics on Student Behavior***

The success of learning is the success of the learning process in bringing students to achieve their expected goals<sup>30</sup>. The process of spirit process may be if able to rotate students to be able to be active in their flexibility.<sup>31</sup> Anhar and Suardi further explained that the teaching and learning interaction process is considered effective if the results are able to bring changes to the level of knowledge and understanding and shape students' skills and attitudes.<sup>32</sup>

The application of communication ethics using Javanese culture *krama* in Junior High School Islam Prestasi Al Muftadi-ien Bantul is considered to have benefited and brought a positive impact. Among the benefits are helping students to get to know, understand, and be skilled in speaking Javanese *krama*. In addition, the habituation of *krama* language culture in the school can also raise awareness about the importance of speaking *krama* language in communicating so that the program can participate in preserving the culture of manners in daily life. Such benefits can be observed from the narration of one of the following students: "the implementation of the culture of *krama* language in schools helps us to get to know more and understand the importance of speaking manners in communicating. The teacher once said to us, "who else will preserve the culture of manners if not of ourselves. "From these simple words we realize that using the *krama* language must be started from ourselves as well as a supportive environment so that a culture of manners is formed in the school environment, and we are very grateful every time in learning the teacher always inserts examples of simple words in the *krama* language, making it easier for us to imitate the good thing. In addition, the strengthening of the implementation of *krama* language culture is often through religious activities such as finishing dhudur prayers and followed by kultum from the teacher using *krama* language." (Interview, Zakiya Zahrotul Nisa, grade VIII student, on January 23, 2020).

The positive impact of the application of communication ethics by using Javanese culture *krama* in Junior High School Islam Prestasi Al Muftadi-ien Bantul is an improvement in the attitude of students in communicating both with teachers, education personnel and with fellow students and citizens in general. This impact can be seen from the behavior of students when they speak

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<sup>30</sup> Wina Sanjaya, *Perencanaan Dan Desain Sistem Pembelajaran* (Jakarta: Kencana, 2015).

<sup>31</sup> Zenawi Zerihun, Jos Beishuizen, and Willem Van Os, "Student Learning Experience as Indicator of Teaching Quality," *Educational Assessment, Evaluation and Accountability* 24, no. 2 (May 2012): 99-111.

<sup>32</sup> Harizal Anhar, "Interaksi Edukatif Menurut Pemikiran Al-Ghazali," *Jurnal Ilmiah Islam Futura* 13, no. 1 (2013): 28; Moh. Suardi, *Belajar Dan Pembelajaran* (Yogyakarta: Deepublish, 2018).

words that originally used harsh language but after being trained using *krama* language Javanese, they become more polite in communicating. This change is revealed from the description of Pak Nuril, PAI Teacher, as follows: "In the past, before the existence of *krama* language programs in this school, students often spoke rudely or often uncontrollably when speaking in class. One example is when calling a friend by the nickname of his parents or a nickname that does not match his real name and that often triggers a fight. Not only that, but children also often during the teaching and learning process say dirty and rude even though there are teachers. Especially when caught by a patient teacher is usually used as a fishing rod by children. Until then, there are teachers who report to the BK related to children who dare with their teachers. With the rules of manners in schools, it has reduced the communication behavior of students who are unethical or lacking in manners" (Interview, Mr. Nuril, PAI Teacher at Junior High School Islam Prestasi Al Mubtadi- ien Bantul, on January 27, 2020).

The same can be understood from the following students: "We as students in this school are very lucky with the culture of manners, mas. Because the friends are usually early when they are in seventh grade, often say bad things and when communicating with their own friends often do not maintain the ethics of communication, and it also often causes a commotion impact while in the classroom. And that must be uncomfortable for us, man. From that, the teacher always emphasizes to us to maintain their communication patterns by using good *krama* language." (Interview, Intan Tribarokah, Student on January 6, 2020). A similar statement was made by another student: "There is a culture of *krama* language in our schools that is rarely speaking that is not good and it can minimize unethical words or languages. That's how we feel. In addition, getting used to and communicating using the *krama* language is difficult. The difficulty is the shame of wanting to say. And actually, we understand and can use the *krama* language, but to begin with, sometimes there is still a lot of shame. That's it, man. but when we communicate to the parents, obviously using *krama* language, yes even though sometimes it is still mixed with Indonesian, and the teacher always accompanies us to always be able to communicate with good *krama* language." (Interview, on January 20, 2020).

Habituation to communicate using the Javanese language can also reduce student behaviors that lead to violent behaviors both verbal and deed. This condition can be observed from the narration of Mr. Ghoni, the Principal, as follows: "In this junior high school, the name of the fight is often, gegara there are taunting each other by using bad speech for hearing. And it is often done by students, both in the classroom and outside the classroom. We gave them

punishment so that they would not be deterred. But it is also often ignored and done over and over again. And it became homework for us, teachers, at that time. But the delinquency, we can gradually finish well, namely by making rules in the school program that is *dinakaman* "*krama* language culture" is. The impact of the culture of manners language in school, students are more able to control themselves to no longer use bad languages and that we always control continuously every day and alhamdulillah can slightly reduce delinquency in students." (Interview, Mr. Ghoni, Principal on February 24, 2020).

The application of *krama* language culture in schools can help create a friendly and polite communication process. This will encourage students to better maintain communication patterns between teachers and fellow students. With such conditions, the learning and teaching process in the classroom becomes more comfortable and conducive.

Based on the above exposure, it can be concluded that the application of communication ethics using the culture of manners language provides benefits and positive impacts for the formation of good behavior in students at Junior High School Islam Prestasi Al Muftadi-ien Bantul. These findings if associated with the theory and results of previous research, appear to be conformity. Soepomo stated that the language of manners in the social aspect has a function as a level of speech that reflects the attitude of manners in communicating.<sup>33</sup> Furthermore, Sumarno, Kismiyati, & Ninis, stated that in the social aspect, *krama* language as a form of education to the community becomes a liaison that will allow each individual student to behave and act as an affective school community so that it is aware of its social and cultural in society<sup>34</sup>. The results of research conducted by Khuzaefi stated that the habituation of Javanese language culture has an impact on the formation of good behavior of students in madrasahs. Suciptaningsih et al.'s research also found that the use of the Javanese language has an impact on positive changes in students' character.<sup>35</sup> They value others more, love their customary heritage, have manners, use *chromo alus* (the most polite style), and are more obedient to parents.

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<sup>33</sup> Soepomo, *Tingkat Tutur Bahasa Jawa*, 3.

<sup>34</sup> Sumarno, Kismiyati, *Filsafat Dan Etika Komunikasi*, 18.

<sup>35</sup> Oktaviani Adhi Suciptaningsih, Suwarno Widodo, and Titik Haryati, "Teaching Character Education to Primary School Students through Javanese Ethnolinguistics," in *Proceedings of the 9th International Conference for Science Educators and Teachers (ICSET 2017)*, vol. 118 (Paris, France: Atlantis Press, 2017), 747-756.



### ***Islamic Education Perspective***

If viewed from the perspective of Islamic education, the application of *krama* language culture in Junior High School Islam Prestasi Al Mubtadi-ien Bantul, which is full of values of hospitality and manners, is very relevant. Islam is very concerned about the ethical issue of communication. Islam teaches that the delivery of information messages to citizens must be in accordance with Islamic teaching norms. Communication, according to Islamic teachings, greatly glorifies ethics accompanied by the sanctions of the hereafter<sup>36</sup>. Islamic communication is the process of conveying Islamic messages using the ethical principles of Islamic communication. Islamic communication ethics is a way of communicating in accordance with moral values in Islam. The goal to be achieved is to direct people to the benefit of the world and the Hereafter in the form of a harmonious human relationship with God (*hablun min Allah*) and fellow Human beings and the universe (*hablum min al-nas*)<sup>37</sup>. While the aspect of communication of *krama* language practiced in building educational communication in Junior High School Islam Prestasi Al Mubtadi-ien Bantul is more to *hablun min al-nas* (human relationship with humans) by maintaining a good attitude in communicating<sup>38</sup>.

According to Rakhmat (1996), in the ethics of Islamic communication, there are at least 6 types of speech or speech (*qaulan*), namely: first, *qaulan sadidan* (Qs. 4: 9) which is interpreted as a true conversation, honest, straight, not lying, and not convoluted. The principle of telling the truth is in accordance with the criteria of truth. In terms of substance covers factual, not engineered or manipulated. While in terms of editorial, must use good and correct words, standard and in accordance with the applicable language rules. Second, *qaulan balighan* (QS. An-Nisa: 63), which is targeted, communicative, easy to understand. The word "balighan" means to arrive, hit the target or reach the goal. When associated with *qaul* (speech or communication), "puberty" means eloquent, clear meaning, bright, precise use of what is desired. Therefore the principle of *qaulan balighan* can be translated as the principle of effective communication. The understanding of *qaulan baligha* in two, *qaulan baligha* occurs when the teacher as (communicator) and the student as (communion)

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<sup>36</sup> Muslimah, "Etika Komunikasi Dalam Perspektif Islam," *stai, An-nadwah Kuala Tungkal* 13, no. 2 (2016): 118; Rini Dwi Susanti, "Interaksi Edukatif Dalam Pendidikan Islam: Telaah Atas Pemikiran Muhammad 'Athiyah Al-Abrosyi," *ThufuLA: Jurnal Inovasi Pendidikan Guru Raudhatul Athfal* 2, no. 1 (2018): 167.

<sup>37</sup> Dwi Susanti, "Interaksi Edukatif Dalam Pendidikan Islam: Telaah Atas Pemikiran Muhammad 'Athiyah Al-Abrosyi."

<sup>38</sup> Fauti Subhan, "Memahami Pendidikan Islam," *Nadwa* 7, no. 1 (2013): 358–373.

can adjust his conversation with the traits of the audience he faced in accordance with the frame of reference and field of experience. So the principle of qaulan baligha means to use words that are effective, targeted, communicative, easy to understand (straight to the point), and not convoluted or rambling. In order for communication to be on target, the speech style and message conveyed should be adjusted to the intellectual level of communion and use language that is understood by them. Third, Qaulan Masyura (QS. Al-Isra: 28) which means a light word. In communication, both oral and written, use language that is easy, concise and precise so that it is easy to digest and understand. In the Qur'an is found the term qaulan maisura which is one of the guidance to communicate by using language that is easy to understand and relieve feelings (Djamarah, 2004: 110). Fourth, Qaulan Layyina (QS. Thaahaa: 44) which means meek words. With Qaulan Layyina, the heart of communion (the person to communicate with) will feel touched and his soul moved to receive our communication message. Similarly, teachers and students, students and teachers in interacting must present a polite communication pattern. Fifth, Qaulan Karima (QS. Al-Isra: 23) which means noble words. Islam teaches to use noble words in communicating with anyone. Qaulan karimah is a noble word, accompanied by respect and exaltation, good to hear, meek, and to bertarama. Sixth, Qaulan Ma'rufa (QS An-Nissa:5 and 8, QS. Al-Baqarah:235 and 263, and Al-Ahzab: 32) which means good words. He said: 'It's been a long time. He said, "My Lord, send me back. One of the etymological notions of mar'ufa is al-khair or al-ihsan, which means good. So qawlan ma'rufa contains a good and proper sense of words or expressions<sup>39</sup>. Rahmat explained that qaulan ma'rufan is a good word.<sup>40</sup> God uses this phrase when it comes to the obligations of the rich to the poor. Qaulan ma'rufa means useful talk that provides knowledge, enlightens thinking, shows solutions to difficulties to the weak, if we can not help materially, we can help psychology.

Based on the above exposure, it can be concluded that there is a conformity of values in the culture of manners language with the ethics of Islamic communication derived from the Quran in educating students by applying the values of hospitality and manners when communicating in daily life. Muslimah explained that Islam regulates the joints of human life derived from the Qur'an and As-Sunnah, so that educational communication applied in schools must be based on ethics and morals as a sense of manners and manners in speaking the word<sup>41</sup>. If viewed from the cultural aspect Abdurrahman argues that Islamic

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<sup>39</sup> Mafri Amir, *Etika Komunikasi Massa Dalam Pandangan Islam* (Jakarta: Logos, 1999).

<sup>40</sup> Jalaluddin Rahmat, *Etika Komunikasi Perspektif Religi* (Jakarta, 1995).

<sup>41</sup> Muslimah, "Etika Komunikasi Dalam Perspektif Islam."

education is not only in the form of material material containing Islamic messages or teachings, but also important to elaborate with local cultural values in Islamic education<sup>42</sup>. Zakiah stated that the strategic goal of Islamic education is to instill and develop islamic knowledge values in depth and widespread in the person of the students, so that it will form a polite communication attitude in everyday life.<sup>43</sup> Therefore, the values of Islamic education in the culture of manners should be a solution to violence in schools.

## CONCLUSION

The form of educational communication ethics applied in Junior High School Islam Prestasi Al Muftadi-ien Bantul is based on the cultural values of polite, polite manners, which are easy to pronounce and understand by students in their daily lives, which is based on habits, decency, appropriateness or propriety prevailing in javanese culture. The application of Javanese culture in Junior High School Islam Prestasi Al Muftadi'ien Bantul was carried out during the implementation of the learning process in the classroom and in interactions outside the classroom in the school environment. The application of *krama* language as a standard of communication ethics in Junior High School Islam Prestasi Al Muftadi-ien Bantul aims to shape the character of learners as well as the characteristics of *krama* language culture, namely the nuances of polite culture, manners, mutual respect and respect. In addition, the policy of applying manners language also aims to preserve the culture of manners language as is done in the pesantren environment.

The application of communication ethics using Javanese culture *krama* in Junior High School Islam Prestasi Al Muftadi-ien Bantul is considered to have provided benefits and positive impacts. Among the benefits are helping students to get to know, understand, and be skilled in speaking *krama* Javanese. In addition, the habituation of *krama* language culture in the school can also raise awareness about the importance of speaking *krama* language in communicating, so that the program can participate in preserving the culture of manners in daily life. The positive impact of the application of communication ethics by using Javanese culture *krama* in Junior High School Islam Prestasi Al Muftadi-ien Bantul is an improvement in the attitude of students in communicating both with teachers, education personnel and with fellow students and citizens in

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<sup>42</sup> W Abdurrahman, *Menggerakan Tradisi*. (Yogyakarta: LKiS., 2007).

<sup>43</sup> D Zakiah, *Ilmu Pendidikan Islam*, (ed. ke 8). (Jakarta: Bumi Aksara-Depag RI., 2008).

general. Habituation to communicate using the Javanese language can also reduce student behaviors that lead to violent behaviors both verbal and deed.

If viewed from the perspective of Islamic education, the application of *krama* language culture in Junior High School Islam Prestasi Al Muftadi-ien Bantul which is full of values of hospitality and manners is very relevant. Islam is very concerned about the ethical issue of communication. Islam teaches that the delivery of information messages to citizens must be in accordance with Islamic teaching norms.

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