



## Communicational Ethics of the Students

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### **Abstract**

This study reviews the communicational ethics of the second semester students of the Islamic Communication and Broadcasting study program at STAI BS Lubuklinggau, South Sumatra. This research aimed to find out the degradation of ethical values in higher education, especially in communicational ethics that supposed to have a good communication skills. The research method used in this study was a qualitative method with a case study approach. In collecting data, the researchers used documentation, and messages. The research procedures were undertaken in observing and collecting forms of students' communication through whatsapp. The researchers combined the ethics based on a quality system in contacting lecturers using cellphones. The results of the research analysis in several forms of students' communication were classified into two categories; polite and impolite communication. Many efforts were made in anticipating impolite students in the forms of coaching and socializing the rules regarding ethics in contacting lecturers.

**Keywords:** *Ethics; Communication; Higher Education*

### **Introduction**

Almost every day humans use language as a means of communication, both using language in written and spoken form, whether it is used on a person or group (Arifin, 2018). Language is also a symbol of a certain civilization, language is also a social status, although the use of language is as a human medium to communicate (Noermanzah, 2019), , both fellow human beings are groups and individuals. As language changes from time to time, many things have shifted, especially grammar, language ethics which have implications for communicational ethics. Being something that is very important in an effort to facilitate affairs in everyday life, therefore in order to get the things you want in carrying out activities, you need good communication. A good communication comes from the process of training and learning about communicational ethics that applies anywhere and is used for any communication, starting from small things communicating with family, peers, coworkers, and others in any circumstances, even in the academic world at college. The academic world of higher education also prioritizes communication, and the communication used is diverse in cultural, psychological, normative, organizational, and even political approaches, but in the process prioritizes the principles of attitude and ethics.

Ethics can only be formed through education, starting from basic education to higher education, the orientation of this education is nothing but the formation of morals or ethics, intellectual abilities and skills abilities (Tanyid, 2014). Higher education is one of the places to form ethics, intellectuals and skills, of course, cannot be separated from the name of the formation process both through education and in the form of communication.

Communication in universities has undergone many processes of change in line with technological developments that are present in Indonesia, in the 2000s communication was dominated by correspondence, although there were already some who had telephones or used public telephones, then in 2005 began the emergence of mobile-based telephones, or Mobile with a simple device that can only make calls and send short messages, then in 2007 the industrial revolution in the field of communication technology brought unique communications such as short messages, telephone, internet, and video calls in one hand on a mobile phone and since then has changed the paradigm. communication that has been limited, expensive and difficult and now communicating is cheap, and easy at the same time anytime and anywhere (Arifin, 2018). With the presence of communication tools, of course, it has a positive impact on progress and ease of communication, but on the way sometimes communication gets into problems, especially ethics. The expected communication ethics are sometimes not in line with expectations, especially in higher education, even though universities are places to form certain ethics, intellectuals, and skills, it's just that there are still problems with the lack of communication ethics that occur between lecturers and students or even vice versa, from this phenomenon. the importance of conducting research on communication, namely the ethics of student communication at the X College, in order to make a distinction between existing research, the researchers conducted a review of existing studies.

Fransiscus Xaverius Wartoyo's research entitled "Ethics of Communication of Students and Lecturers in the Academic Perspective of the Revolution 4.0" is a research conducted in academic circles on the ethics of communication between students and lecturers in the academic perspective of the revolution 4.0. the relationship between lecturers and students in the concept of facilitating the teaching and learning process and guidance. The research method is qualitative with a phenomenological approach on campus. The main informants are two students who are working on their thesis or thesis and one lecturer who has a thesis or thesis guidance relationship with their students. The results of the study concluded that communication in the 4.0 revolution experienced a significant change between behavior and language that gave rise to a culture that was often not in accordance with academic identity that prioritized ethics and manners, not to get caught up in hoax news both in the political and social fields, so in the academic world it was necessary to have regulations and examples in communication between lecturers and students, so that the concept of education, identity, and character of the Indonesian nation is maintained with courtesy and also puts forward the values of the nation's philosophy as the next generation in facing the millennial era, so that they are not trapped on the negative side of digitalization in the academic world. It is hoped that students will be able to deal with the challenges of hoaxes for millennials (Wartoyo, 2019).

Nailiya Nikmah et al with the title "Ethics of Communication from Students to Lecturers (Studies on Accounting Students at the Banjarmasin State Polytechnic)" Ethics is an important aspect that is part of every profession. Ethical issues arise in all types of communication including interpersonal communication, political communication, organizational communication, advertising and news media. Ethics raises intellectual skills, namely the skills to argue rationally and critically. Ethics is not only problematic among ordinary people but also a phenomenon in the academic environment. This study aims to examine the ethics of student communication to lecturers through social media and language ethics of students to lecturers in the campus environment. The research method used is descriptive qualitative using data collection techniques in the form of questionnaires. The population of this study is all students of the Accounting Department. Samples were taken using a stratified random technique. The results of the research are expected to be part of efforts to improve the quality of human resources in the field of

communication, especially in the Department of Accounting at the Banjarmasin State Polytechnic (Nikmah dkk., 2018).

Antonius Nggewaka "The Relationship between Emotional Intelligence and Communication Ethics of Students at Musamus Merauke University" Communicational ethics based on high emotional intelligence can encourage the achievement of a quality academic atmosphere. This study aims to determine the relationship between students' emotional intelligence and communication ethics in creating an academic atmosphere. This research is a descriptive correlational study conducted at Musamus University, Merauke. The sample consisted of 67 students, lecturers, and university leaders. This research uses mixed methods. The results showed that there was a significant relationship between students' emotional intelligence and their communication ethos in creating an academic atmosphere ( $P$ -values=0.000). The dimension of emotional intelligence that has the most significant influence is social skills or relationships with other people, which is 74.9%, and the least significant influence is the dimension of managing emotions or managing emotions, which is 20.9%. Simultaneously the influence of emotional intelligence on communication ethics is 69.1% and the remaining 30.9% is influenced by other factors. In creating an academic atmosphere, the role of universities is not only to increase students' IQ (intelligence quotient), but also to increase EQ (Emotional Quotient) or emotional intelligence (Nggewaka, 2016).

Rila Setyaningsih et al "Implanting digital communication ethics in Islamic boarding schools through the use of e-learning" The use of e-learning in learning is also an innovation in welcoming the era of society 5.0. UNIDA Gontor student relations with the outside world are limited by various existing regulations, including the use of digital media. Digital communication ethics is an important thing that must be owned by students in every interaction through digital media. The purpose of this study was to determine the strategy for inculcating digital communication ethics in Islamic boarding schools in welcoming the era of society 5.0 through the use of e-learning. This research is descriptive qualitative. Collecting data through interviews and observations with study program managers and lecturers who teach basic courses in Communication Science, Darussalam Gontor University, which is a pesantren-based higher education institution. The data analysis technique was carried out based on the theory of Milles and Huberman. The validity of the research data was carried out by triangulation of sources and methods. The results showed that the strategy of inculcating digital communication ethics at Darussalam Gontor University by utilizing e-learning was carried out based on online Islamic media literacy standards. There are seven online Islamic media literacy standards that are used as references in instilling digital communication ethics to santri students even though their implementation is not optimal. The seven standards consist of the principles of content production, ethics of information distribution, guarantee of accuracy and anti-hoax commitment, the spirit of amar ma'ruf nahi munkar, the principle of wisdom in da'wah, the principle of digital interaction, and the principle of freedom. E-learning learning basic communication science courses is a means of instilling digital communication ethics in welcoming the era of society 5.0. The contribution of this research is in the form of a strategy for inculcating digital communication ethics through the use of e-learning to welcome erasociety 5.0 in pesantren-based higher education institutions (Setyaningsih et al., 2020).

Dwi Rosanti "Communication Ethics for Campus Activist Students at State Islamic University Sunan Ampel Surabaya" In communicating, there are ethics that are understood. As a student studying on campus, of course, you have your own communication ethic with anyone you meet on campus, such as fellow student activists, student friends in class, lecturers or staff employees on campus. In the lives of students who have great curiosity, make them volunteer to enter the UKM-UKM on the Sunan Ampel State Islamic University Surabaya Campus so that it affects their communication ethics as student activists with others on campus. The focus of the problem is limited to examining the communication ethics of UKM activist students with non-activist student friends and lecturers, so the research objective is to find out how the communication ethics is. This study uses a qualitative descriptive method, because to understand the phenomenon of what is experienced by the research subject by way of description in the

form of words and language that occurs in the community. Then collect data by means of in-depth interviews, literature study, direct and involved observation, and documentation results. Then the results obtained from this study are (1) Communication ethics of UKM activist students with student friends who are not activists includes several parts such as peers, seniors and juniors. There are differences in the use of language used in communication in everyday life. Communication ethics includes the use of good language, pleasant physical appearance and politeness in behavior. (2) There are differences in the ethics of communication between SME activist students and lecturers, and it is found that there are activist students who are polite, indifferent and even indifferent to lecturers. This difference in attitude makes the relationship with lecturers to be said to remain harmonious or not. Student activists often use Javanese manners in communication in everyday life. Activist students have applied enough communication ethics in accordance with good communication ethics standards so that it can be said that they are activist students with good ethics (Rosanti, 2019).

### ***Methods***

The research method used in this study is a qualitative research method (Creswell, 2014) with a case study approach that occurred in the STAI-Bumi Silampari Lubuklinggau campus, as for the data sources that can be obtained from research conducted from observations, student conversations, interviews, documentation and supporting literature from research (Moleong, 1989) Then, when the data are collected, the researcher analyzes it to draw a conclusion (Miles & Huberman, 1992).

### ***Results and Discussion***

The steps taken in obtaining research when collecting data were carried out, namely, seeing and studying several students when conveying communication to the lecturer concerned through network-based telecommunications media, namely chatting using Whatapps Messenger, then from some of these communication languages the researcher would sorting and selecting student communications that are in the communication ethics qualification, starting with the introduction language, the language of intent, to the purpose of the language to be delivered, each of which looks in detail at the language used in the perspective of communication ethics, especially the rules of communication between lecturers and students via cellphones.

## **Communication Ethics**

### **Definition of Ethics**

Many words can explain politeness, such as manners, small talk, good customs, character and manners. In foreign languages this is called etiquette. The word etiquette comes from France, which is a country famous for its high civilization and manners. Ethics comes from the word ethicus and in Greek it is called ethicos which means habits, norms, values, rules and measures of good and bad human behavior (Kanwil Kemenag Kalbar, 2018). Ethics is a branch of axiology, which is the science of values, which focuses on the search for right and wrong or in another sense of morality and immorality. (Jirzanah, 2020). According to K. Bertens ethics is the science of what is usually done or the science of customs (Bertens, 1993).

According to Rosadi Ruslan, ethics is the study of "right or wrong" in human behavior or behavior. Moral is more or less the same meaning, but in daily activities there are differences, namely morality or morality for the assessment of the actions taken, while ethics is for the study of the system of

prevailing values. Other terms that are synonymous with ethics namely: Susila (Sanskrit), more to show the basics, principles, rules of life (sila) are better (su), Akhlak (Arabic), means moral, and ethics means the science of morality (Ruslan, 2011).

According to Ki Hajar Dewantoro Ethics is a science that studies all matters of good and evil in all human life, especially those concerning the movements of thoughts and feelings which can be considerations and feelings, to the point of goals which can be actions. (Fauzi, t.t.). According to Burhanuddin Salam ethics is a science that discusses the problem of human actions or behavior, which can be judged to be good and which are evil. involves rules or principles that determine right behavior, i.e. good and bad or obligations and responsibilities (Salam, 2002). So that in communicating, individuals or groups must have ethics in communicating effectively. Ethics can be explained by distinguishing three meanings, namely: knowledge about what is good and what is bad and about moral rights and obligations (morals), A collection of principles or values relating to morality, and values about right and wrong held by a group or society.

Ethics can be used in values and moral norms that become a guide for a person or a group in regulating their behaviour. For example, if people talk about ethnic ethics, religious ethics. Ethics means the science of good and bad. Ethics only becomes a science, when ethical possibilities (principles and values about what is considered good and bad) which are just accepted in a society often unwittingly become a reflection material for a systematic and methodical research.

Ethics here equally means moral philosophy (Sullivan, 1989). Ethics is not limited to the way an act is done, it gives norms about the act itself. Ethics concerns the issue of whether an action can be done or not. For example, speaking impolitely, is never allowed. Speaking politely is an ethical norm. The task of ethics is nothing but trying to know what is good and what is bad. While the purpose of ethics is for every human being to know and carry out behaviour, because good behaviour is not only important for himself, but also important for others, for society, for the nation and state, and most importantly for Allah Subhanahu wata'ala.2.

### Understanding Communication

Etymologically or the origin of the word, the term communication comes from the Latin communication and this word comes from the word communis. The meaning of communis here is the same meaning, in the sense of the word the same meaning, that is the same meaning about something (Abdullah, 2017). Therefore, communication takes place if between the people involved there is a common meaning about something that is being communicated. Communication is a basic human activity. By communicating, humans can relate to each other both in daily life at home, at work, in the market, in society or wherever humans are. There is no human who will not be involved in communication.

According to Hovland, communication is the process of individuals sending stimuli, usually in verbal form, to change the behavior of others (Suprpto, 2009). Communication as a process, not as a thing. Meanwhile, according to Forsdale, communication is a process of giving signals according to certain rules, so that in this way a system can be established, maintained, and changed. (Novianti, 2021). Communication as a process, not as a thing. Medium Communication is an important aspect in human relations, humans in general are social creatures, meaning that humans cannot live individually, in other words, communication functions as a reciprocal flow of information from one individual to another. instinctively need others to meet their needs but in conveying information, not all humans are able to convey this information easily, sometimes an individual experiences obstacles, either in the form of word choice, ineffective delivery, waste of words, feeling factors or different intentions from individual thoughts. with the information presented. According to Forsdale, communication is a process of giving signals according to certain rules, so that in this way a system can be established, maintained, and changed.

The basic components in communication are as follows (Novianti, 2021), message Sender, The sender of the message is the individual or person who sends the message. The message or information to be sent comes from the brain of the sender of the message. Message is information that will be sent to the recipient. This message can be verbal or nonverbal. Channel is the path that the message passes from the sender to the receiver. The usual channels of communication are light and sound waves that we can see and hear. Message recipients are those who analyze and interpret the contents of the messages they receive. Feedback is a response to a received message that is sent to the sender of the message.

So, it can be concluded that communication is the process through which individuals in relationships, in groups, in organizations and in society create, transmit and use information to coordinate their environment and others.

## Understanding Communication Ethics

There is no exact definition in describing what communication ethics is. When viewed from the terminology, ethics comes from the Greek language, namely *ethos* which means character, moral character or customs where ethics is closely related to the concept of individuals or groups as a means of assessing the truth or evaluating something that has been done (Bertens, 1993). Meanwhile, communication is the process of delivering messages by one person to another to inform, change attitudes, opinions, or behavior, either verbally (directly) or indirectly (through the media) (Abdullah, 2017). So it can be concluded from the terminology above, communication ethics is associated with character or decency that determines whether or not the method of delivering messages to others can change attitudes, opinions, or behaviour either verbally or indirectly. Communication ethics are norms, values, or measures of good behaviour in communication activities with teachers in schools. Communication ethics needs to be considered so that there is no bad prejudice that can have a negative impact on others. For example, each student should not utter unsavory words that could offend other people's feelings. Thus communication ethics plays an important role in education.

Things that need to be avoided in Communicating Ethics In communicating with other people there is a separate ethic that we must adhere to, we as individuals need to take care of the feelings of our interlocutors so that they are not offended or misunderstood our aims and objectives. The following points are addressed to the interlocutor who we usually just meet, we just know or are less familiar with, including: (Soehoet, 2002):

### Use of informal sentences (not standard)

In the process of transacting information on an individual, including to people who are not known or have no closeness at all, we need to use standard or formal sentences so that other people feel appreciated.

### Talking while doing other things

The etiquette of good manners applies at this point, people will certainly feel offended when we are busy eating and at the same time talking to our interlocutor.

### Too much pleasantries

In some cases, there are some people who tend to prefer direct delivery (to the point) of an information, although some also like small talk, but in formal communication we don't need small talk, we just need to explain the outline.

**Analysis**

Conversation 1, 2, 3 and 4

Ass sir lagi dimano?  
 Saya sudah diruangan sir  
 Assalamu'alaikum Warohmatullahi Wabatokatuh.  
 Izin komunikasi Sir.  
 Maaf sir, saya Lusy dari semester 2 B KPI sore  
 Boleh dak saya mau mengumpulkan Tugas?

Ass, dimana sir?  
 Saya mau ketemu?

Assalamu'alaikum sir  
 Izin komunikasi  
 Saya Aisyah  
 Semester 2 B KPI sore  
 Mau mengumpulkan tugas sir?



From the picture above, the conversation is a sample form of communication between students and lecturers, then the researcher integrates it with the existing quality control system at the X College. The quality control is one of the rules for contacting the lecturer concerned when using telecommunications media in the network or using a smartphone. Then after being seen and observed from the perspective of communication ethics in the form of the campus rules, the researchers made a classification.

First, communication is a type of communication that is not polite and the second is kind of communication that is polite if it is combined with the rules of communication with the lecturer above, because from the words that can be seen it seems less ethical when read. Like words "Ass", when interpreted in English it means ass, then the words "I want to meet" indicate that it is as if talking to a close person or a married couple. Should use polite and polite language, at least start a conversation by

saying greetings, introducing yourself then small talk then conveying the purpose and intent of conveying communication to the lecturer concerned. The phenomenon of the lack of communication ethics that occurs in the form of conversations above requires more intense coaching, because it will have an impact on the outputs produced by universities. good communication. In order to anticipate an ethical crisis in communicating, efforts are made by coaching both with psychological approaches such as personal communication (Rakhmat, 1999), and Therapeutic Communication (Zahro dkk., 2021).

### **Conclusion**

Communication is a medium to connect one another in interacting, from these interactions it gives birth to a sense of empathy, sympathy so that self-actualization is realized, in communicating, the role of ethics or morality in communicating is not spared. Communicational ethics has begun to be formed in the world of education starting from basic education to higher education. However, the phenomenon that occurs in colleges of communication ethics is not good, universities should be examples of successful forms of communication ethics formation. Higher education is a place to develop oneself, both the potential for intellectual, spiritual and emotional intelligence. Ethical moral education is a framework for success in learning, learning cannot be said to be successful if it does not prioritize ethics or morality. Ethics and morality can be seen through communication. If the communication ethic is good, the university's output is good and successful in shaping the ability to develop morals or ethics. Efforts made in anticipating the lack of communication ethics in higher education by conducting coaching using therapeutic communication approaches, personal communication with psychological perspectives.

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