



Ethical communication of teacher in student character education at state junior high school of Bogor City

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Article Info

Article history:

Received Nov, 2nd 2022

Revised Nov, 15th 2022

Accepted Nov, 25th 2022

Keyword:

Ethical communication of teacher, Student character education, State Junior High School, Bogor City

ABSTRACT

In general, this research is to obtain data about the ethical communication of teachers in character education of students at state junior high schools of Bogor City. Specifically this research is to obtain data related to the 5 characteristics of teacher ethical communication in character education which include; (1) openness, (2) empathy, (3) supportive attitude, (4) positive attitude, and (5) equality. This study uses a descriptive quantitative method with a survey technique with a questionnaire instrument. The study population involved teachers from 3 public junior high schools in the city of Bogor totaling 137 people. Through the Slovin formula with an error of 5%, a sample of 102.05 was obtained which was rounded up to 100 teachers who were taken randomly and proportionally. The results of the study are as follows; (1) openness of teachers in communicating with students by 51.45% is included as the moderate category; (2) the empathy of teachers in communicating with students is 49.10% included as the moderate category which tends to be less good; (3) teacher supportive attitude in communicating with students by 51.30% included as the moderate category; (4) the positive attitude of teachers in communicating with students is 49.25% included as the moderate category which tends to be less good; and (5) the equality of teachers in communicating with students is 51.25% included as the moderate category. Then the accumulation of each of the aspects or indicators mentioned above is obtained the data showing that the ethics of teacher communication in character education of students at state junior high schools of Bogor City is 50.47% which is included as the moderate category.



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INTRODUCTION

The relationship between education in schools and teachers is the same as the relationship between a vehicle and its driver. This means that the teacher becomes the key figure and determines the education system that has been designed to run properly and can achieve the predetermined goals. It can also be said that the teacher is the compass of life, so that the absence of a teacher will lose the direction of life. This is also what Prince Hirohito thought, when Japan suffered serious destruction due to its defeat in World War II. In order to overcome the destruction and to rebuild Japan, the first thing that crossed the Prince's mind was to ask, "How many teachers are left?" This expression is an extraordinary appreciation of the importance of the existence of teachers in education and the development of a nation (Suhifatullah, 2014).

Likewise with national character education, the example of teachers in various aspects of their behavior is a key factor in the success of character education in schools. One important aspect that needs serious attention in character education in schools is the quality of teacher-student communication. This is because learning activities at school or elsewhere are inseparable from the communication process. According to Sudjana (2000), "education in a general sense, can be defined as organized and continuous communication that is structured to foster learning activities".

Learning is a communication process, because in learning there is a process of delivering messages in the form of knowledge or experience from teachers as communicators to students as communicants by using certain media to produce effects in the form of changes in knowledge, attitudes and skills. According to Ibrahim (2017), that "the process of teaching and learning is about communication. Teacher has to code appropriately and transmit accurately for knowledge to be assimilated. The students on the other hand, have to indicate by a way of communication their

assimilation of the knowledge passed in the classroom as well as indicate where they need further explanation”.

Learning is a communication process that is consciously designed to cause changes in student behaviour in the expected direction. In learning communication, it means that there must be a common understanding and positive relationship between teachers and students. James, et al. (2014) revealed “this instructional communication model assumes that teachers and students exchange information and ideas which result in mutual understanding and positive relationships with each other. This approach sees both teachers and students as sources and recipients of information that results in the generation of shared meaning and simultaneous learning”.

To realize the above conditions, the quality of communication, especially interpersonal communication, is very important for every teacher, because failure in the communication process can result in failure of the learning process, even more extreme impacts can result in educational malpractice. According to Rakhmat (2013) that “the quality of our lives, our relationships with each other, can be improved by understanding and improving the communications we do”. This means that the quality of a person's communication will give colour and image to his personality.

Likewise, the image of the teacher in front of students is very dependent on the way the teacher communicates with his students. Polite and empathetic communication from a teacher will foster respect, pleasure and confidence in students. This is a prerequisite for a fun and effective learning process, especially in character education. A polite and empathetic teacher will cause students' interest to be closer to the teacher, and students who are close to the teacher will be easily assisted (guided) in solving the problems they face. The teacher is not a figure to be feared by students. Teachers are students' friends to help overcome their learning problems.

However, until now in various regions in Indonesia there are still many events that show the quality of teacher communication in the learning process is still low, especially when it is associated with the character education process. Various acts of verbal and non-verbal violence against students still color the news both on television and on other social media. Utami (2014) revealed that “the results of research on verbal and non-verbal acts of violence by teachers against students at SMAN Surakarta City indicate that there are still some acts of violence committed by teachers. Various forms of violence starting from verbal and non-verbal forms still occur in some schools. The form of violence that most often occurs is verbal violence, where students are shouted at and ridiculed, while in the form of non-verbal violence, based on data that has been analyzed, students often beat”.

Another study at SMPN Surabaya by Muis, et al. (2011) revealed that “some forms of verbal violence experienced by students include being scolded with the words 'lazy you' by 13.5%; 'stupid you' by 16.9%; 'insolent you' by 1%; then others by 1%. Other forms of verbal violence include being called by their parents' names and calling them by other names that do not match their real names. 33% said they had never experienced this form of violence. Furthermore, about 34% of students did not respond to this item.” In addition, the above research also reveals, “that about 11% of students have experienced psychological violence in the form of neglect or being ignored; about 14% of students reported having been threatened, while almost 35% said they had never experienced this form of violence. The remaining 40% of students did not respond to this item”.

The Chairperson of the Indonesian Federation of Independent Teachers, Sulastri (2018), stated in <https://www.bbc.com/indonesia/indonesia-44925805>, that : “So far, teachers still often argue for enforcing discipline when committing violence against students. 90% of teachers reject the child-friendly school campaign by saying, in the practice of teaching and learning full of gentleness, discipline will not arise”.

As a result of the verbal and non-verbal acts of violence above, not a few students decreased their learning motivation, lost the courage to ask questions, became low self-esteem and moody, became rebellious or stubborn when asked to do assignments, and other negative behaviors. In such student conditions, usually the teacher does not look for a solution to deal with it appropriately, but instead increases verbal or non-verbal acts of violence in the hope that students become "obedient" or "disciplined". Things like this are of course not conducive and even counter-productive for the implementation of student character education in schools, and can also reduce student achievement.

The explanation above shows that there is a gap between *das sollen* and *das sein* related to the condition of teachers' ethical communication. Therefore, it is considered important and interesting to study so that accurate data can be obtained and can describe the condition of teacher ethical communication, especially in character education. The data obtained is considered important to be the basis for the author to recommend a coaching program and or training of teacher ethical communication as an effort to improve the quality of character education in schools.

RESEARCH METHOD

In general, this study aims to describe the level of teacher ethical communication in student character education as a single variable. While specifically to describe the level of each indicator of teacher ethical communication in student character education. Related to these objectives, this study uses descriptive quantitative methods with survey techniques, while the data collection tool uses an attitude scale questionnaire from Likert, with a score of 5 as the highest score and 1 as the lowest score. Respondents in this study involved state junior high school teachers throughout the city of Bogor with a population of 137 teachers from three public junior high schools that became the priority object of research. Furthermore, through the slovin formula with an error rate of 5%, the number of samples obtained is 102.05 which is rounded up to 100 teachers.

Conceptually, ethical communication is defined as the process of delivering messages in the form of thoughts and feelings from one person to another or a group of people by using symbols that have a shared meaning and are based on the principles of applicable moral values, to cause changes in expected behaviour. While the ethical communication indicators to be studied refer to the opinion of De Vito (1997), including: 1) openness, 2) empathy, 3) supportive attitude, 4) positive attitude, and 5) equality.

Data analysis in this study was carried out through the following steps:

The Score of Each Respondent Is Calculated by Percentage (%)

The data obtained in the form of the respondent's achievement score for each questionnaire statement item from each indicator was processed through the following formula.

$$Pr = \frac{F}{N} \times 100\%$$

Explanation:

Pr = Percentage of respondents' achievements for each alternative answer

F = Frequency of respondents' answers

N = Number of respondents

100 % = Fixed amount. (Purwanto, 1991)

Then to obtain the score for each indicator, it is done by accumulating the results of the achievements of each item of each indicator. Meanwhile, to obtain data related to the total score of the variables studied as well as to obtain data about the condition of teacher ethical communication in student character education, it is done by accumulating the scores of each indicator.

The method used to get the score for each indicator is through the following formula:

$$Pr = \frac{SC}{SI} \times 100\%$$

Explanation:

Pr = Percentage of score for each indicator

SC = The number of achievement scores in each questionnaire statement item

SI = The number of ideal scores (the number of respondents multiplied by the highest number of alternative answers).

100 % = Fixed amount. (Sugiyono, 2010)

Interpretation of Achievement Value Percentage (%) Of Research Results.

To find out the level of each indicator and the level of the teacher's ethical communication variable in student character education, it is done by interpreting the data obtained from the percentage calculation results, both data for each item of each indicator, data for each indicator and total variable data with reference to in the following table:

Table 1 Respondent's Answer Status

No.	Score Status Range	Qualification/Status Level
1	81 – 100	Very good
2	61 – 80	Good
3	41 – 60	Moderate/Average
4	21 – 40	Not good/Less good.
5	0 – 20	Very Not Good

(Source: Sugiyono, 2010)

RESULTS AND DISCUSSION

The data from this research were obtained through calculation steps which include; (1) the calculation of the score for each respondent on each statement item in the questionnaire, (2) the results of the calculation are then accumulated to determine the score of each sub-indicator, (3) based on the results of the calculation of each sub-indicator, then accumulated to obtain data for each indicator. The calculation results of each indicator are presented in the following table:

Table 2 Percentage of each Indicator of Teacher Ethical Communication in Student Character Education

Indicator	Number of Respondents	Total Value	Average Score	%
Teacher's openness in communicating with students	400	1029	2,57	51,45
The teacher's empathy in communicating with students	400	982	2,46	49,10
Teacher supportive attitude in communicating with students	400	1026	2,57	51,30
Teacher's positive attitude in communicating with students	400	985	2,46	49,25
The equality of teachers in communication with students	400	1025	2,56	51,25

(Source: data processed 2021)

The data in the table 2 above shows that the condition of teacher ethical communication in student character education in schools is on average in the moderate category, even for the indicators of empathy and positive attitude the condition is moderate but tends to be low or not good. On indicator teacher's openness in communicating with students the condition is at 51.45% or is in the moderate category. On the indicator of teacher empathy in communicating with students, the condition is at 49.10% or moderate which tends to be less good. On the indicator of teacher supportive attitude in communicating with students, the condition is at 51.30% or is in the moderate category. On the indicator teacher's positive attitude in communicating with students, the condition is at 49,25 % or moderate which tends to be less good. And on the indicator the equality of teachers in communication with students, the condition is at 51.25% or is in the moderate category.

Furthermore, to obtain data on the condition of teacher ethical communication in student character education in schools as the single variable studied, the results of the calculation of each of the indicators above are accumulated with the following calculations:

$$\text{Achievement percentage} = \frac{5047}{10000} \times 100\% = 50,47\%$$

The results of the above calculation show, that the ethical communication of teacher's in character education students at the Bogor City State Junior High School only reaches 50.47% or is in the moderate category. This achievement has not shown a prime or good condition to support the implementation of student character education in quality schools.

The educational process, including character education in schools, cannot be separated from the communication process, especially interpersonal communication. Even wherever, whenever, and as anything, humans will always communicate with their social environment, even interpersonally, humans also communicate. In essence, communication functions to equate one person's thoughts and feelings with others. It can also be said as the process of building similar thoughts and feelings with others through symbols that have the same meaning to produce the same actions. This is as explained

by Effendy (2009) that the term communication or in English communication comes from the Latin word communication, and comes from the word communist which means the same, or has the same meaning. Therefore, in communication there needs to be a similarity of meaning between the source of the message and the recipient of the message to the symbol of the message being conveyed.

It is also said by Hidayat (2012) that “Communication is a process of realizing the togetherness of two or more parties based on a common perception of an issue or object at hand, so that the communicating parties can understand each other in accordance with common expectations or goals”. Rogers in Cangara (2002) states “communication is a process in which an idea is transferred from a source to one or more recipients, with the intention of changing their behavior”. So, in the communication process there are several main elements that determine the effectiveness of communication, namely the source of the message, the recipient of the message, the same perception of the message symbol, and the effect of the message in the form of a change in behavior. This is as expressed by Lasswell in Mulyana (2005) that “communication is basically a process that explains who, says what, with what channel, to whom and with what consequences or what results are expected? (Who? Says what? In which channel? To whom? With what effect?)”.

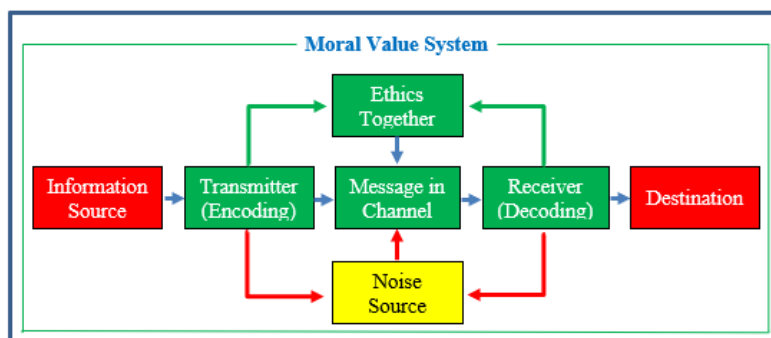
So it can be concluded, that communication is the process of delivering messages in the form of thoughts and feelings from one person to another or a group of people by using symbols that have a shared meaning to cause the expected behavioural changes.

While what is meant by the word ethical has a relationship with the word ethics. Rahmانيyah (2010) stated, in Greek, *ethikos* is a body of moral principles or values. So ethics is related to moral principles or values. According to Bertens (2013), ethics are moral values and norms, which become a guide for a person or a group in regulating their behaviour. Haris (2007) states, “terminologically, ethics means the science that studies the right or wrong of a human action or behavior and also explains human obligations morally”.

The explanation above shows that the word ethical cannot be separated from the word ethics which is closely related to knowledge of morals or values. While ethical is a collection of values or principles that guide the behavior of a person or society. Griffin in Fikri (2016) reveals that “Ethics is concerned with right and wrong, or good and bad, and impacts many things. A person's moral value in the context of social behavior will determine whether a person is considered to behave ethically or unethically. A person is considered to behave ethically if it is in accordance with the social norms that apply in society related to right and good actions. Meanwhile, if a behavior is contrary to social norms prevailing in society, then it is considered unethical. And this ethics really determines the quality of a person”. So, ethics is a standard or measure to see whether certain behaviour as ethical or unethical behaviour. Therefore, a person's behaviour is said to be ethical if it is in accordance with applicable norms as a measure of good and right behaviour.

Based on the study of the word communication and the word ethical, the following it can be formulated that ethical communication is the process of delivering messages in the form of thoughts and feelings from a person to another person or group of people by using symbols that have a shared meaning and are based on the principles of moral values that apply to produce expected behavior change.

The definition of ethical communication above is explained by Suhifatullah (2019) through the following picture:



Picture 1 Ethical Communication Process
Source: Suhifatullah. 2019

Furthermore, Suhifatullah explains that in the process of ethical communication, both the sender of the message (communicator) and the recipient of the message (communicant) refer to shared ethics in a moral value system, so that both in determining the choice of words or symbols of the message as well as the use of the way to convey it (channel) is always based on shared ethics. In the process of communication like this creates an atmosphere of mutual respect and fun.

The same thing is expressed in https://en.wikipedia.org/wiki/Communication_ethics, that ethical communication is the assumption that humans are governed by their morals which in turn affect the quality of communication. In general, ethical communication deals with the moral goodness that exists in all forms of human communication. This includes interpersonal communication, mass media communication, and digital communication.

In the context of character education in schools, teachers as communicators are very important to act proactively and take the initiative to behave ethically in communicating with students. Teachers need to be figures who can be examples or role models for students in ethical communication, as an effort to inculcate moral values and habituation of ethical behaviour. In addition, ethical communication can create an atmosphere of harmonious relationship between teachers and students, so that the learning process can take place more effectively. Therefore, research findings that explain various aspects of teacher ethical communication are only in the moderate category, setting an unfavourable and worrying precedent for student character education in schools. Even more concerning, on the aspect of empathy and positive attitudes of teachers in communicating with students are in the category below average or tend to be less good. Whereas the teacher's empathy and positive attitude are the main basis of ethical communication that can create an atmosphere of mutual respect and fun.

The principle of ethical communication that places empathy as its main foundation is expressed by Mandelbaum (2020) that "there are many core principles that characterize ethical communication, starting with honesty as a core value that relates to other values. However, in ethical communication there is intelligence that supports honesty in communication, namely emotional intelligence/empathy which determines the quality of a person's soft skills, and which allows a person to understand whatever happens to other people, so that he can communicate effectively with others. In ethical communication, emotional intelligence determines how someone can understand the needs of others, and efficiently try to meet those needs as if someone were in someone else's position".

According to Kumar (2015), that "there are several principles of ethical communication, namely: (1) committed to the courageous expression of personal beliefs in the pursuit of honesty and fairness; (2) advocating the sharing of information, opinions, and feelings when facing significant choices while still respect privacy and confidentiality; (3) accept responsibility for the short and long term consequences for our own communications and the same expertise as others; (4) promote access to communication resources and opportunities as necessary to fulfill human potential and contribute to the well-being of families, communities, and society; (5) promote a climate of caring and understanding communication that respects the unique needs and characteristics of each communicator; (6) condemn communication that demeans individuals and humanity through distortion, intimidation, coercion, and violence, and through expressions of intolerance and hatred; (7) advocate for truth, accuracy, honesty, and reasons that are essential to the integrity of communications; (8) support freedom of expression, diversity of perspectives, and tolerance of dissent to achieve a basis for informed and responsible decision-making for civil society and (9) strive to understand and respect other communicators before evaluating and responding to their messages".

There is something that must be understood that when someone (the communicator) conveys a truth, it does not automatically be accepted as truth by others (the communicant). Because acceptance of a truth involves not only reason and logic, but also emotions or feelings. In many cases sometimes the communicant does not pay attention to what is said or the message conveyed by the communicator, but pays more attention to who is saying and how to say it. This means that interpersonal communication always involves the image or credibility of the communicator and also the ethical value of the communicator in conveying the message content. If these two elements are not met, then no matter how good the content of the message will not attract the attention of the communicant or will not be able to change the behavior of the communicant. In essence, personal factors and methods or strategies become more important than the substance or content of the message.

In addition to the principles of ethical communication described by Mandelbaum and Kumar above, Nilsen in Johannesen (1996) reveals the following characteristics of ethical communication:

1. Respect for someone as a person regardless of age, status or relationship with the speaker,
2. Respect for the ideas, feelings, intentions and integrity of others,
3. Facilitate, open-mindedness that encourage freedom of expression, and Objectivity.
4. Respect for evidence and rational consideration of alternatives, and
5. First listen carefully and attentively before expressing agreement or disagreement

In line with the opinion above, De Vito (1997) reveals five ethical aspects that determine the effectiveness of interpersonal communication, namely:

1. Openness: It refers to three aspects of interpersonal communication. First, be open to the people you interact with. Second, the willingness of communicators to react honestly to incoming stimuli. Third, the feelings and thoughts that are expressed come from oneself and are responsible for it.
2. Empathy: This refers to Henry Backrack's opinion, that empathy is the ability of a person to know what another person is experiencing at a certain moment, from another person's point of view, through the eyes of another.
3. Supportive attitude: This means that effective interpersonal relationships are relationships in which there is an attitude of mutual support.
4. Positive attitude: This means that interpersonal communication will be fostered when a person has a positive attitude towards himself.
5. Equality: It means that in interpersonal communication there must be an acknowledgment that both parties are equally valuable and meaningful.

The various characteristics of ethical communication above emphasize that ethical communication is communication that prioritizes moral aspects with the aim of building more meaningful relationships or for a change that brings the common good. Therefore, communication must avoid degrading treatment of the communicant, such as acts of harassment, threats, verbal and non-verbal violence such as expressions of hatred and intolerance. It must be remembered, that the nature of communication is not only a process of interaction between individuals in exchanging information or understanding, but also has a broader and humanistic purpose. This is as expressed by Rakhmat (2013) that not all communication is intended to convey information and form understanding. When we say 'good morning, how are you', we do not mean to seek information. The communication is only done to get the other person to feel what Transactional Analysis calls 'I'm OK - You're OK'. This communication, commonly called phatic communication, is intended to cause pleasure. It is this communication that makes our relationship warm, intimate, and fun.

The explanation above gives an understanding that when the communicator hopes for a change in the communicant's opinion, attitude, and behavior, the communicator must strive to make the communication enjoyable. Because feeling happy and feeling satisfied communicant is a strategic goal in communication. According to Nurhadi and Kurniawan (2017) that the purpose of the communicator is not just to tell the communicant about something, but trying to get the communicant moved with the emergence of certain attitudes or feelings.

Related to character education in schools, teachers as communicators must be able to foster feelings of sympathy, admiration, respect, satisfaction, pleasure or joy in students as communicants. Communication will fail or be ineffective and even lead to antipathy, if the communication is unpleasant, for example starting with expressions that suppress, corner and demean others.

The theoretical and reality studies above must be addressed wisely by communicators, including educators or teachers, especially with regard to character education in conveying moral messages to students. Indeed, the purpose of education is essentially to change various aspects of student behavior in the expected direction, but to achieve this goal there is an intermediate or strategic goal that must be realized, namely to arouse students' feelings or souls so that they feel a pleasant, comfortable, safe, and amazed atmosphere. In this regard, ethical communication becomes very important for teachers in character education students in schools. Because the teacher is required to be the truth that runs real, not just conveying the truth of the concept.

CONCLUSION

Character education in schools cannot be separated from the ethical communication process played by the teacher as the main figure. Ethical communication becomes the main key or as a strategic goal that allows the achievement of educational goals, especially in an effort to build student character. Ethical communication played by the teacher can create a conducive atmosphere for teacher-student relationships, as well as the establishment of mutually respectful and pleasant interactions, and this is a prerequisite for the implementation of effective education and learning.

Once the importance of the position and role of the teacher in character education, the teacher is required to be able to carry out ethical communication which is characterized by 5 (five) attitudes and behaviours, namely; openness, empathy, supportive attitude, positive attitude, and equality. If the elements in ethical communication are not fulfilled or not carried out, then the character education process will fail, because no matter how good the content of the character education program is, it will not be able to change student behavior, without exemplary and habituation from teachers through ethical communication. And this is very important, especially related to efforts to internalize moral values to students.

The finding of teachers' ethical communication in character education of students at the Bogor City State Junior High Schools which only reached 50.47% or was in the moderate category, is a bad precedent in the implementation of character education in schools. Even more concerning, aspects of empathy and positive attitudes of teachers in communicating with students are in the category below the average or tend to be less good, which are 49.10% and 49.25%, respectively. This condition certainly requires improvement or coaching efforts, especially from the authorized parties. More importantly, in the process of accepting new teachers, the government needs to establish a policy of having a personality test in addition to a test of academic ability.

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