

## Communication Patterns of Teachers of Moral Creeds on the Moral Development of Class IX Students of Mts Aisyiyah Medan

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### ABSTRACT

*Morals in Islam become something important and must be considered. Islam is a religion that teaches about adab or morals in humans and that is the most important thing before studying. Morals are one of the main teachings in Islam. Good morals will weigh the scales of a person's goodness on the Day of Resurrection. This research was carried out to: (1) determine the application of the communication pattern of the moral aqeedah teacher in fostering the morals of students at Mts Aisyiyah Medan (2) the supporting and inhibiting factors of the communication pattern of the teacher of moral creed in the moral development of students at Mts Aisyiyah Medan. This research is a qualitative research. This research is a field research and this research is classified as a qualitative descriptive research. Data were collected by conducting observations, documentation and interviews. The process of the communication pattern of the moral aqeedah teacher towards the moral development of class IX students at Mts Aisyiyah Medan is to combine the three communication patterns that are often done, but at certain times the moral aqidah teacher only uses one communication pattern. such as one-way communication patterns, interpersonal communication patterns or two-way communication, and group communication or multi-way communication.*



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### 1. INTRODUCTION

Morals in Islam are something important and must be paid attention to. Islam is a religion that teaches about adab or morals in humans and that is the most important thing before seeking knowledge. Morals are one of the main teachings in Islam. Good morals will weigh a person's goodness on the Day of Judgment. According to Abdullah Ibnu Umar, the person who is most loved and closest to Rasulullah SAW on the Day of Judgment will have the best morals.

One of the main missions of the Islamic religion is to perfect human morals. The Prophet said. Meaning: "Indeed, I was sent to perfect morals." (HR: Baihaqi). The noble morals taught by Islam are an orientation that must be adhered to by every human being. Morals are a measure of essential humanity and an inseparable part of human life, even the difference between animals and humans lies in their morals. Humans who do not have morals are the same as animals, the only advantage that humans have is being good at speaking (Mas'ud 2012). The moral crisis occurs because most people no longer want to heed religious guidance, which normally teaches humans to do good deeds and abandon bad actions.

Morals in Islam are very important because the term *adab* is more important than knowledge. It is important to be civilized and have good morals as a duty for teachers and teachers in the world of education. There are many phenomena nowadays where people who are knowledgeable but lacking in morals and civility become people who are clever but greedy for wealth and take other people's rights. It is very unfortunate if people are like that. Or humans who are civilized and have good morals but lack knowledge or are lazy in seeking knowledge, will become humans who can be used by evil people. Therefore, we need to be civilized and have good morals when studying. Education is one of the means to shape human personality, as the aim of education is to humanize humans.

In other words, humans are caliphs on this earth who have the responsibility to prosper the earth and become the best human beings possible. Basically, moral education is education that tries to straighten out a person's natural instincts and tendencies that are harmful to society, and forms deep affection that will make a person feel bound to carry out good deeds and avoid bad deeds (Basuki, 2007). Moral education is apparently in line with the Indonesian government program. Since 2010, the government through the Ministry of National Education has designed the implementation of moral education for all levels of education, both elementary schools and universities (Nurla Isna Aunillah, 2011). For teenagers who are in this digital and advanced era, there is a moral dedication that occurs in students. Many news stories on TV, magazines and social media mention some very pathetic behavior. Such as students brawling, students skipping classes, daring to fight and even killing their parents, or students who are actually religiously educated are still found who are still neglecting prayers, not respecting their parents, not wearing a headscarf leaving the house for girls and so on.

It cannot be denied that moral decline occurs as a result of the negative impacts of technological progress and the era of globalization. Technological advances and the rapid flow of globalization have negative impacts because they are not balanced and accompanied by faith. Various national phenomena show worrying symptoms related to the morals of the nation's generation. What is even more worrying is that many of these moral anomalies occur within the educational environment itself, and are even carried out by educational practitioners. This worrying phenomenon can be seen from the news published by various media which often makes people concerned, fights between students, promiscuity, pupils and students involved in drug cases,

Discussing morals and ethics in Islam, it is widely seen that the current generation is paying little attention to how to implement noble morals in everyday interactions. Morals and ethics are human behavior in everyday life that are inherent in a person. Morals involve things related to good, bad, right and wrong actions in human actions whose role models come from the Koran and the hadith of the Prophet Muhammad. Indicators that show signs of a decline in the morals of the nation's generation can be seen from students' manners which are now starting to fade, including the way they talk to each other, their behavior towards teachers and parents, both at school and in the community, dirty words that are not what should be said by a child his age is often blurted out. A friendly attitude towards teachers when they meet and respect towards parents also seems to be something that is difficult to find among school-aged children today. School-aged children often use language that is far from society's cultural values. Frequently used language is no longer a characteristic of a nation that upholds ethics and gentleness.

One factor that has many positive and negative impacts on a person is the environment. The environment that shapes children's morals is divided into three, namely: first, family, most children are raised by families, besides that, the reality shows that it is in the family that children receive their first education and guidance. Basically, the family is the smallest social group environment, but it is also the closest and strongest environment in educating children, especially for children who have not yet entered school. Thus, the ins and outs of family life have the most fundamental influence on children's development (Sudarsono, 1989). Second, schools, the place of education for children after family is school. For the Indonesian people, adolescence is a period of formation,

Even though a child's time at school is limited and relatively short, the impressions the child receives are many. Because school is a training ground for implementing ethics and procedures that must be obeyed. So that good ethics become the child's morals, both at school and outside school. Thirdly, society, the state of society and environmental conditions in various

styles and forms will influence teenagers where they live in groups. Stressful changes in society, such as: competition in the economy, unemployment, diversity of media, varied recreational facilities generally have a relevant correlation with the presence of crime in general, including child or adolescent delinquency.

One thing that parents and teachers can do, especially at school, is to shape students' morals by using good communication patterns. Communication patterns are forms or patterns of relationships between two or more people in the process of sending and receiving messages related to images or plans that include steps. in an activity, with components that are an important part of the communication relationships between people or groups and organizations. The term communication pattern is usually referred to as the result of the communication process and can also be interpreted as the way a person or group interacts using previously agreed symbols or flows.

A communication pattern is a process of habit or habit that repeats itself in a community or group which will form a pattern where the intensity of time in communicating is often carried out. As we know, in communication there are communication patterns, how a person or communicator conveys a message so that it is understood by the communicant or person being addressed. The communication pattern used begins with an interaction process to create a system structure. It can be seen that the structure of the system itself is an order that forms a group in society which has relationships that involve a broad group in which there are small groups that cannot be separated from the wider group. The pattern itself is also called a shape or model (more abstract,

With the existence of a pattern or form that has a purpose, this cannot be separated from in-depth communication activities related to studying something that will have an impact and the result will change a person's character or habits. So communication is also very significant, related to changes in each individual in a group. Basically, communication can be called a series of processes of transferring information from one person to another with a specific purpose. Communication comes from the Latin word communication, meaning notification or exchanging ideas. So,

Communication involves a number of people where one person states something to another person, so that those involved in the communication are humans. Communication begins with an idea that someone has, the idea is processed into a message and sent via certain media to another person as the recipient. The recipient of the message, and has understood the message to the sender of the message by receiving a response from the recipient of the message, the sender of the message can assess the effectiveness of the message he sent based on that response, the sender can find out whether the message was understood and to what extent the message was understood by the person who received the message.

Based on observations and data obtained at MTS Aisyiyah Medan, the communication patterns formed within the school environment are still lacking in the category of akhlakul karimah in accordance with the morals that have been taught by the aqidah akhlak teacher, starting from the way students speak to other students, there are still harsh words spoken. such as demeaning fellow friends, even if it's just a joke, but incidents like that should not be considered trivial, because the teacher of moral beliefs has also given lessons on how to communicate well with each other and also communicate with teachers, there needs to be a limit of respect, students who tend to ignore the teacher when advised because of the student's own mistakes, and students do not easily focus when the teacher explains a lesson that the student should be ready to receive lessons at school, but students seem to lack focus when receiving lessons.

## **2. METHODS**

Type of descriptive qualitative research. The research data source is primary data, namely data obtained from observations, notes and interviews with the principal of Mts Aisyiyah Medan, namely the teacher of moral beliefs related to moral development of student communication patterns, secondary data, namely the history of the founding and initial establishment of Mts Aisyiyah Medan, Profile Mts Aisyiyah Medan school, Vision and Mission of Mts Aisyiyah Medan School, Teacher/Employee Structure of Mts Aisyiyah Medan. Data collection techniques used in research are observation, in-depth interviews, data analysis techniques used in research are data collection, data condensation, data presentation, drawing conclusions. Data validity checking

techniques.

### 3. RESULTS AND DISCUSSION

**Table 1.** Of Observation Research Results While at Mts Aisyiyah Medan School

No	Date and time Observation	Observation Results at Mts Aisyiyah Medan School
1	Monday / 22 August 2022	Conduct school observations first, provide a research letter to the school, request the data needed for chapter V such as school history, profile school, vision, mission and goals of the school.
2.	Tuesday / 23 August 2022	Conducting observations in the classroom with the moral aqidah teacher, to find out what the situation is when teaching is taking place, see how students respond when the teacher explains the material moral beliefs and seeing how the students' morals are in the class when lessons are in progress.
3.	Thursday / 25 August 2022	Conduct an interview with the moral aqidah teacher as well as the principal of Mts Aisyiyah Medan, to find out more about the communication patterns of moral aqidah teachers regarding the development of student morals. As well as interviewing class IX students to find out how they respond to learning moral beliefs.

The researcher conducted an interview with the moral aqidah teacher and principal of MTS Aisyiyah Medan, the informant asked several questions related to the communication patterns of the moral aqidah teacher in moral development at MTS Aisyiyah Medan by using supporting tools in the interview in the form of notebooks, cameras, audio recorders and then recording the results of the interview. . Based on the data obtained, through interviews with the moral aqidah teacher and principal of the MTS Aisyiyah Medan school, namely Arika Angin Angin S.Ag's mother. So it can be seen that the communication patterns used by moral aqidah teachers in developing the morals of students in class IX are using varied communication patterns, namely combining the three communication patterns that are often used, but at certain times moral aqidah teachers only use one communication pattern,

1. One-way communication pattern, namely placing the teacher as the giver of action and students only as recipients of action. The teacher is active while the students are passive.
2. The pattern of interpersonal communication or two-way communication, namely the teacher can act as both the giver of action and the recipient of action. Likewise, students can act as recipients of action and can also act as givers of action.
3. Group communication or multidirectional communication, that is, communication does not only occur between individuals but among many people or in the form of groups.

The supporting and inhibiting factors for moral development at MTS Aisyiyah Medan are as follows:

Supporting factors for moral development at MTS Aisyiyah Medan are:

1. There is a clear vision and mission that is used as a reference in moral development
2. There is proper and mature planning
3. Competent and experienced educators
4. Good management from the principal
5. There are adequate facilities and infrastructure

Factors Inhibiting Moral Development at MTS Aisyiyah Medan are:

Disciplinary attitudes, for example when praying, there are still students who are not serious and

do not come to school on time. an attitude of responsibility, for example being given the mandate to maintain class order, there are still those who consider this appeal trivial, an attitude of disrespect for fellow students, for example disturbing friends in the class while lessons are in progress.

### **Communication Patterns of Moral Creed Teachers in Instilling Moral Values.**

In the problem of teacher and student patterns in instilling moral values, the researcher tried to observe and create a theory that the researcher explained in chapter II regarding this theory, namely interpersonal communication with multi-directional communication. Below, the researcher explains the case study from an interpersonal and multidirectional communication perspective.

### **Analysis of Interpersonal Communication at MTS Aisyiyah Medan**

In the context of interpersonal communication, the teaching and learning process at Mts Aisyiyah Medan appears to be effective by using the communication process primarily, namely using language symbols as the medium. For example, with verbal language, students are able to translate the thoughts of a teacher who is giving an explanation both inside and outside the classroom. In the delivery, a teacher interacts directly with students, explaining, dialoguing, asking and answering. The teacher faces the students directly when explaining the lesson and the students pay attention. This communication is considered efficient because there tends to be not many obstacles in communication. If a teacher explains and the students cannot understand, then the students can immediately ask questions. Then the teacher can explain again. This communication pattern requires a teacher background that is able to convey the message well, so that students can understand the message well too. Factors that can support a teacher's skill in conveying a message are that the teacher has the ability to teach, the teacher has the skill to explain an idea, the teacher has a good educational background, and the teacher has good morals as a reflection of his actions.

In order to create good communication in conveying moral values to students, the teaching and learning process must have good facilities and infrastructure, to support an effective and efficient learning process both inside and outside the classroom. Primary communication practiced in the teaching and learning process is going well. Mainly applied in interpersonal communication situations, using face-to-face communication.

The teaching and learning process applied by each teacher in delivering the material to be delivered has been planned or designed in such a way. This type of interpersonal communication is considered the most effective for changing human attitudes, opinions or behavior because the process is dialogical. This form of interpersonal communication is considered more effective than other forms of communication. The reason is that communication takes place face to face and immediately gives rise to feedback. Interpersonal communication often occurs during teaching and learning activities outside the classroom. In using communication patterns with students, teacher Arika Angin Angin uses direct communication, in general and specifically.

In the subject of moral beliefs, Mrs. Arika Angin Angin gives her students the freedom to respond and discuss outside of learning hours. In this way, the explanation given is directly reciprocal (feed back) between the teacher and students, because when discussing outside of class hours, the communication that occurs does not involve many people so that students who are asking questions about moral beliefs lessons can freely ask about material problems in the class. less understandable. The teacher can know at that time the student's response to the message that has been conveyed, facial expressions and speaking style.

The importance of interpersonal communication is because the process allows it to take place openly or communicatively. Monologue shows a form of communication where one is the speaker, others are listening so they cannot interact. Only the communicator is active, while the communicant is passive. Situations like this occur when students ask their teachers outside of class hours.

### **Multi-Directional Communication Analysis at Mts Aisyiyah Medan**

Multidirectional communication means communication in many directions or communication as interaction. This kind of communication not only involves dynamic interaction

between the communicator and the communicant but also involves dynamic interaction between one communicant and another. Meanwhile, communication that is usually used in the teaching and learning process in the classroom is two-way or reciprocal communication. In this communication, there is a two-way process between teacher and student. Where the communicator (teacher) delivers the lesson material and the communicant (student) in this case accepts and understands what is conveyed by the communicator (teacher).

In this multi-way communication, the communicator shows his message to the communicant, for example lectures, discussions and others. In such communication situations logic plays an important role. Communication will be able to assess whether the communicator's explanation is logical or not. During teaching and learning activities in class, students listen to lectures/explanations of material from the teacher or have discussions with the teacher or fellow students, and at this time the students try to understand the content of the lecture/explanation of material from the teacher. Multidirectional communication means that the process takes place dialogically, not linearly, but circularly. Feedback occurs verbally. Communicators (students) can respond to the communicator's (teacher) explanation, students can ask questions if they don't understand. Multidirectional communication in teaching and education,

Mrs. Arika Angin Angin provides teaching according to the material studied in class meetings. Mrs. Arika's material on Angin Angin is delivered in class using the following method:

Lectures, namely explaining material content problems when teaching with various examples that are easy for students to understand, so that applying Islamic values in everyday life can be easy and understandable.

Discussion and Questions and Answers, After explaining the discussion of the content of the material to measure students' understanding, Mrs. Arika Angin Angin repeated the discussion and gave other examples but still from everyday life. In this season, students usually ask questions about the problems that have been explained in order to understand better. And in this situation a discussion will occur between students and teachers.

When explaining the material in class, Mrs. Arika looked relaxed and serious. Likewise, when the students listened to the explanation, they looked very enthusiastic and serious. Multi-directional communication is said to be effective, because it can be seen according to the characteristics of multi-directional communication itself, namely:

1. The communication process in which messages are conveyed by a speaker to a larger audience face to face, this can be seen from a communicator, namely the teacher, to a large number of communicants, namely students.
2. Communication takes place continuously and you can differentiate between the source and the recipient. This can be seen from the delivery of material provided by each teacher on an ongoing basis, meaning that discussion of the material continues at the hours and days of the subject. Meanwhile, the source of information is provided by the teacher to the student (recipient).
3. The message conveyed is planned (prepared) and not spontaneous for a certain audience segment. This means that a communicator, namely the teacher, has prepared the material that will be given to students. For example, by making a summary and asking students to take notes, it is easier to understand the material they are studying.

The communication pattern used by the teacher in implementing good and polite moral values, namely being close but maintaining manners, and the teacher providing examples related to morals.

The communication process that occurs in teaching and learning activities at the Mts Aisyiyah Medan school is a form of multi-directional communication activity. This indication is seen when a communicator conveys his message to three or more communicants, then the communicator shows his message in the form of thoughts, not the feelings of the communicant. . In this case, after the communicator conveys his message to the communicant, when they do not understand the things that the communicator conveys and at that time the communicator can change the form of communication to interpersonal communication.

According to researchers, this communication pattern works effectively, this indication can be seen in the delivery process, this occurs when a teacher delivers material. Before delivering the material, plan the message first. What will be conveyed to students, with planned messages, will create good communication that is easy for a student to understand. Communication can be said to

be effective if a teacher and student find the same understanding. As said by Onong Uchjana Effendy (2003:53) that communication is notification or exchange of thoughts which have the same meaning or similar meaning.

Thus, the forms of communication used by teachers in applying moral values to students include: interpersonal communication, multi-directional communication. This communication takes place according to the situation that occurs. Even though communication between teachers and students in the classroom is multi-directional communication, teachers can change it to interpersonal communication by using two-way communication or dialogue methods, namely the teacher becomes the communicator and the students become the communicant. In this case after the communicator conveys the message. To the communicant, several questions arise that are asked by the communicant when they do not understand the things that the communicator is conveying and at that time the communicator can change the form of communication to interpersonal communication.

Thus, the communication patterns used in applying moral values to students are based on observations and interviews that have been conducted, in fact it seems more effective to use multi-directional communication patterns in the process of teaching and learning activities in class face to face, this makes students feel more comfortable and more concentrated in understanding the lesson because the process takes place continuously.

In a multi-directional situation, the teacher as a communicator can pay more attention to feedback to students. When the teacher sees that the feedback that occurs to students is negative, then the student's response like this can be immediately recognized by the teacher, because the process is face to face. The feedback that teachers need is verbal, because the communication is aimed at student cognition. So the problem is whether or not the teacher understands the explanation, everything must be said in words.

However, in the end, in line with ongoing communication, a secondary communication process is also needed to apply good moral values to students, namely by combining language symbols with communication symbolizing images and colors. However, communication experts recognize that the effectiveness and efficiency of media communication is only in spreading informative messages. According to them, what is effective and efficient in conveying persuasive messages is face-to-face communication because the communicant's frame of reference can be known by the communicator, whereas in the communication process feedback takes place instantly in the sense of the word communicator knows the communicant's response or reaction at that very moment.

### **Application of Good Moral Values in Everyday Life**

In providing the material, Mrs. Arika delivered material about moral beliefs, which is aimed at fostering religious issues, a sense of belonging, good morals, moral and mental development. In the way Mrs. Arika's delivery, Angin-angin is relaxed, patient but the indicators are clear (interview with Mrs. Arika, 22 August 2022).

With the material provided, the teachers ask students to memorize verses and points related to the material. In this way, students understand better because they have a strong foundation. Each teacher applies the values of aqidah, sharia and morals to their students. The value of aqidah aims to ensure that students believe and believe in sources originating from the Qur'an and hadith. This has been implemented by the students, namely based on the source of the Islamic faith, the students believe in the existence of Allah who was revealed to the apostles, the students believe in the existence of the last day. Meanwhile, shari'ah means the rules or regulations that Allah commands his servants, such as fasting, prayer, pilgrimage, zakat, and all virtues.

This material can provide changes in attitudes and behavior towards students in their daily lives. As the purpose of communication itself is to change attitudes (attitude change) and change behavior (behavior change). Changes in attitudes, namely changes that occur within students in the organization in the form of principles, as a result of evaluations carried out on an object that exists both within and within themselves. This can be seen by the large number of students performing the Sunnah Dhuha prayers according to the existing schedule, even though they are still in the learning stage, the enthusiasm of the students is very great and some are also reciting the Koran and memorizing daily prayers.

There is a change in the behavior of students who appear more polite, polite and civilized

towards teachers and their friends, especially in saying, speaking or communicating using harsh words. Say hello while kissing the teacher's hand every time you meet. In this way, students' moral values can be considered to have easy morals, because they implement good actions. Meanwhile, to familiarize students with applying moral values in their daily lives, the school teaches students to:

1. The obligation to read the Koran every morning
2. Scheduled sunnah prayers for each class
3. Training students to give donations every Friday
4. The habit of kissing the teacher's hand every time they meet
5. Discipline and responsibility
6. Helpful, intelligent, peace-loving, socially caring and sharing, and has good morals towards nature

### **Supporting and Inhibiting Factors for Communication in the Implementation of Moral Values**

The communication patterns that occur between teachers and students in implementing moral values cannot be separated from influencing factors. According to informants, in implementing moral values for students, there are still some students who feel lazy about implementing these moral values. In implementing it, they are still afraid of the teacher concerned. Based on the interview results, the supporting and inhibiting factors for communication in implementing moral values are:

#### **Supporting factors**

1. The facilities are quite good
2. Children's readiness and seriousness in facing the lesson material presented by the teacher
3. The time schedules are prepared, generally some moral aqidah subjects are in the morning and some are in the afternoon, but now the moral aqidah subjects are not too late in the day.
4. Children are communicative with the teacher who delivers.

#### **Obstacle factor**

1. There are students who enter the Mts Aisyiyah Medan school whose understanding of religion does not meet the age criteria, so that when asked to communicate about morals and religion they do not understand. Therefore, if you study morals and Islamic religious education, you have to know more or less about the verses of the Qur'an that are related to the lesson itself. For students who have low comprehension skills, this even tends to be boring, because the students are less responsive in understanding the lesson.
2. Not all students who sit in classes VII, VIII, IX are able to read the rules of reading the Koran, so teachers who teach lessons about moral beliefs or Islamic religious education must pay more attention to students who do not understand how to read the verses. Al-Qur'an.
3. quite a few of them have minimal in-depth knowledge of the Islamic religion. Even though they are equipped with Latin writing, they still experience difficulties in reading and memorizing short surahs.

According to observations, there are several factors that influence communication patterns in applying moral values in everyday life:

1. Teacher's example  
The teacher's exemplary attitude will influence students to be able to carry out the actions they do. Students will imitate all the actions they see from the teacher, so students will feel reluctant towards the teacher. For example, apart from scheduling the Sunnah Dhuha prayers, the teacher also gives an example of the Sunnah Dhuha prayers every day with the aim that students will follow his actions even though it is not his class's Sunnah Dhuha prayer schedule.
2. Education at school  
Education at school greatly influences moral and religious behavior. Moral education in any institution will have an influence on the formation of a good spirit in its students. In



schools or religious institutions and educational morals the emphasis is on how to form habits that are in line with moral and religious guidance. And this will be more effective so that it will influence the formation of the child's soul, morals and religion.

For example, the above habits implemented by the school are supporting factors in implementing moral and Islamic values in everyday life.

3. Friends or the surrounding environment

In a broader scope, it can be interpreted that education in values related to morals and religion will be more effective if someone is in an environment that upholds these values.

For example, students who often associate with students who are diligent in studying, polite in their behavior and discipline will usually be carried away by such situations.

Thus, researchers saw that some students seemed to be more diligent in carrying out things, both in subjects and in their morals, this had a big influence on other students who usually hung out with them. Thus, the role of the environment in forming good morals will depend greatly on the extent to which the environment upholds good morals and religious norms.

#### 4. CONCLUSION

Referring to several questions in the problem formulation above, finally a series of conclusions were obtained as follows. The communication pattern used in implementing moral values at Mts Aisyiyah Medan is interpersonal communication and multi-directional communication with the nature of face-to-face communication. Based on the theory of Wilbur Schramm (1961), which says that communication is based on relationships (intune) between one another and focuses on the same information, these relationships are in face-to-face communication. This interpersonal communication occurs when students memorize verses from the Koran that discuss morals and important points about morals from the teacher concerned. In this situation, feedback (feedback) occurs immediately, students can freely ask questions related to the material and in their daily lives and the teacher can respond directly. Meanwhile, communication that is usually used in the teaching and learning process in the classroom is small group communication. Mrs. Arika Angin Angin S.Ag provides material related to moral values and provides verses and important points related to the discussion so that students can apply them in their daily lives. Based on the data obtained, through the communication patterns that have been carried out by Mrs. Arika Angin Angin S.Ag, there has been progress in the morals of students at Mts Aisyiyah Medan. Students can freely ask questions related to the material and in their daily lives and teachers can respond directly.

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The application of moral values to students can be done successfully, this can be seen from the students' application of moral values in their daily lives. For example: students' belief in moral values, students have accustomed themselves to implementing Islamic law and Islamic morals such as sunnah fasting on Mondays and Thursdays for those who can afford it, obligatory prayers in congregation, reading the Koran and charity every Friday . This is how the students have the morals of being easy, namely by respecting parents, respecting friends, helping other people, dressing neatly and speaking politely and politely to everyone.

Several factors supporting communication patterns in implementing Islamic values are adequate facilities, such as prayer rooms and Islamic regulations as well as the students' seriousness in dealing with the lesson material presented by the teacher and the students being very communicative with the teacher. Meanwhile, the obstacle is that not all of the students who enter Mts Aisyiyah Medan are able to read short verses/surahs and still have minimal knowledge of good morals and knowledge of the Islamic religion.

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