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Implementasi Komunikasi Islam Dalam Mengatasi Krisis Moral Siswa di SMA Muhammadiyah 3 Makassar

Implementation of Islamic Communication in Overcoming the Moral Crisis of Students at Muhammadiyah 3 High School Makassar

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Abstrak

Kata Kunci: Implementasi; Strategi Pembina; Komunikasi Islam; Krisis moral	Penelitian ini membahas tentang Implementasi Komunikasi Islam Dalam Mengatasi Krisis Moral Siswa di SMA Muhammadiyah Makassar. Penelitian ini bertujuan untuk (1) mendeskripsikan perilaku moral siswa di SMA Muhammadiyah 3 Makassar, (2) mendeskripsikan bentuk dan metode komunikasi pada siswa di SMA Muhammadiyah 3 Makassar, dan (3) menganalisis penerapan prinsip komunikasi Islam dalam mengatasi krisis moral siswa di SMA Muhammadiyah 3 Makassar. Jenis penelitian ini adalah penelitian kualitatif yaitu sebuah penelitian yang mengarah pada analisis data yang lebih deskriptif dan objektif. Dalam penelitian ini peneliti menggunakan metode observasi, wawancara dan dokumentasi. Penelitian ini juga menggunakan uji kredibilitas data untuk menguji keabsahan data. Uji kredibilitas data dilakukan dengan triangulasi sumber, Teknik, dan waktu. Adapun sumber data pada penelitian ini adalah Pembina, Siswa dan Orang Tua. Hasil penelitian yang diperoleh yaitu: 1). Gambaran krisis moral siswa dipengaruhi oleh kurangnya penerapan komunikasi Islam secara verbal, yaitu terdapat beberapa siswa yang memiliki perilaku kurang disiplin, mulai dari penampilan, tingkah laku dan ucapannya. Beberapa Siswa juga terlihat masih sulit menerapkan pesan-pesan moral yang telah di sampaikan oleh pembinanya dalam kehidupan sehari-hari. 2). Strategi pembina dalam mengimplementasikan komunikasi Islam ialah dengan melaksanakan kegiatan
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keagamaan seperti pembiasaan membaca doa sebelum belajar, kegiatan sholat asar berjamaah, dan juga pengajian bersama. Adapun metode yang digunakan dalam mendukung kegiatan tersebut adalah metode teladan, metode nasihat, dan metode pembiasaan. 3). Faktor penghambat dalam mengatasi krisis moral siswa yaitu kurangnya pemahaman ilmu agama, kurangnya teladan dari lingkungan sekitar, dan pengaruh media sosial. faktor pendukung dalam mengatasi krisis moral siswa yaitu keteladanan dari Pembina, menjalankan kegiatan keagamaan, penguatan peran keluarga, pemahaman terhadap prinsip komunikasi islam, dan ilmu agama yang baik.

Abstract

Keywords:

*Implementation;
Coaching Strategy;
Islamic
Communication;
Moral Crisis*

This thesis discusses the Implementation of Islamic Communication in Overcoming the Moral Crisis of Students at Muhammadiyah High School Makassar. This study aims to (1) describe the moral behavior of students at Muhammadiyah 3 High School Makassar, (2) describe the forms and methods of communication among students at Muhammadiyah 3 High School Makassar, and (3) analyze the application of Islamic communication principles in overcoming the moral crisis of students at Muhammadiyah 3 High School Makassar. This type of research is qualitative research, namely a study that leads to more descriptive and objective data analysis. In this study, the researcher used observation, interview and documentation methods. This study also used data credibility testing to test the validity of the data. Data credibility testing was carried out by triangulating sources, techniques, and time. The data sources in this study were mentors, students, and parents. The results of the study were: 1). The description of the moral crisis of students is influenced by the lack of application of verbal Islamic communication, namely there are several students who have less disciplined behavior, starting from their appearance, behavior, and speech. Some students also seem to still have difficulty applying the moral messages that have been conveyed by their mentors in their daily lives. 2). The instructor's strategy in implementing Islamic communication is to carry out religious activities such as making it a habit to read prayers before studying, congregational Asr prayers, and also group religious studies. The methods used to support these activities are the role model method, the advice method, and the habituation method. 3). Inhibiting factors in overcoming students' moral crisis are a lack of understanding of religious knowledge, a lack of role models from the surrounding environment, and the influence of social media. Supporting factors in overcoming students' moral crisis are role models from instructors, carrying out religious activities, strengthening the role of the family, understanding

the principles of Islamic communication, and good religious knowledge.

INTRODUCTION

This advancement of science and technology raises a number of problems that deserve attention. It is undeniable that modern society has advanced science and technology, as well as created various alternative solutions to overcome problems in daily life. However, on the other hand, these developments are often not accompanied by the cultivation of noble moral values.

The development of technology in Indonesia today is also accompanied by the emergence of signs of moral decline that are quite concerning. Noble moral values such as honesty, truth, justice, the spirit of mutual cooperation, tolerance, and mutual love have begun to be displaced by various forms of deviance such as fraud, conflict, oppression, mutual attacks, forced deprivation of the rights of others, and other despicable acts.

The ongoing moral crisis is not only affecting adults, but also students, which is a reflection of the nation's next generation. Parents, coaches, and parties who play a role in the educational, religious, and social fields often express concern about the behavior of a number

of students who act beyond the norms of politeness and politeness.¹

In facing various potential problems that may be experienced by students, an effective form of communication is needed to form a better personality and noble character. One form of communication that is suitable for this purpose is Islamic communication.

Something that looks good is not necessarily true. Likewise, with communication, everyone must communicate correctly. According to Hamka, people who claim to be believers should cultivate their souls with piety to Allah.²

Among the attitudes of life based on faith and piety towards God is to choose the right words, be polite when speaking. In addition, it should not be convoluted and his words should not hurt the hearts of those around him.

Islamic communication provides guidance in communicating effectively, namely in conveying messages from communicators to communicators based on communication principles sourced from the Qur'an and Hadith. Therefore, Islamic communication basically teaches to communicate well, gently, and avoid harsh speech. If these principles are implemented consistently, then relationships between people will feel more peaceful and harmonious.

¹ Slamet Pamuji, 2023. *"The Urgency of Character Education in Overcoming Moral Crises Among Students"* file:///C:/Users/User/Downloads/S.+Pamuji%2

0(1).pdf, accessed September 4, 2024 at 9:15 WITA.

² Hamka, Tafsir Al-Azhar, (Jakarta: Pustaka Panji Mas, 1986), Juz. 22, p.109.

Islamic communication and its principles have the main goal of creating a change from communicator to communicant, while still upholding the values of truth as taught in Islamic teachings, as well as ideal communication between the coach and his students.³

For Muslims, good communication is a must. However, good communication is certainly rooted in good manners and manners. A believer who believes in Allah and performs righteous deeds will always say good words and avoid bad words.

In this regard, Allah SWT. says in the Qur'an, precisely in Surah Al-Isra' verse 53:

And say, "O Messenger of Allah, I am the Messenger of Allah (peace and blessings of Allah be upon him

Translation:

"And say to My servants, 'Let them speak a better word. Indeed, the devil causes discord among them. Indeed, the devil is a real enemy to mankind.'"⁴ (QS. Al-Isra: 53)

In this day and age, many students have lost morals and ethics. The loss of morality and ethics causes a crisis that extends to all aspects of life. It even enters the school environment. The moral crisis that is happening today cannot be controlled, because the existence of this moral crisis cannot be taken into account or expected.

The moral crisis in the school environment is characterized by increasing inequality, such as the rapid and widespread increase in cases of bullying. The environment in which students grow, especially in the cultural context, has an important responsibility in encouraging a learning process that aims to develop students' natural potential. Therefore, efforts are needed to identify and overcome various forms of negative behavior deviation. This problem arises due to the weakening of character values possessed by today's young generation.⁵

Ethical and moral issues are currently very important to pay attention to. In fact, society is facing various phenomena of moral decline, especially among teenagers. In this case, the role of parents and educational institutions is very vital to help overcome the moral crisis. This situation can be likened to a ship sailing without a captain in the vast

³ Rika Tatalia and Muhammad Habibi, *"The Application of Islamic Communication Principles in the Interaction of Students of the Islamic Communication and Broadcasting Study Program Iain Pontianak"*, Vol. 2 No. 2 January-June 2022, p. 138.

⁴ Depag RI Team, *Al-Qur'an and Its Interpretation* (Jakarta: Ministry of Religion of the Republic of Indonesia, 2009),

Cet. 3rd, Vol. 5, p. 497.

⁵ Gusmita Zaliani, et al. *"Analysis of the Impact of Moral Crisis on Elementary School Students The Era of the Revolution Society 5.0"*, Journal of Elementary School Teacher Education Vol: 1 No. 2 (2024).

ocean, which illustrates the worsening moral crisis of adolescents, such as increasing cases of brawls between students, conflicts with parents and coaches, and bullying.

Changes in life have loosened the moral bonds of life and affected the lifestyle of the younger generation. The ethnic and moral development of the younger generation must start from the family, school environment, and society. The application of national discipline thoroughly and consequentially must be carried out in every educational environment (family, school, and community).

In the word of Allah it is explained about the image When they fear Allah so that they distance themselves from everything that He forbids, both from the heavens and from the earth. QS. Al-ara'af verse 33:

And the people of the
Qur'an are the people of the
Qur'aan, and they are the
people of the Qur'an, and
they are the people of the

Qur'an, and they are the
.people of the Qur'an

Translation:

"If the inhabitants of the lands had believed and feared, We would have opened to them blessings from the heavens and the earth. But they denied (the Messengers and Our Signs). So We tormented them because of what they used to do."⁶

Declining ethical and moral awareness among the younger generation can lead to various social problems, such as rising crime rates, widespread drug abuse, and increasing juvenile delinquency. Therefore, serious and determined efforts must be made to address this problem seriously.⁷

One of the efforts to overcome this is through communication. Communication is the main foundation in human life. This is the key to the formation of a person's behavior that functions well, where each individual plays a role in exchanging information to achieve a common goal.⁸

Communication is certainly needed in everyone's life, especially teenagers, especially in the era of globalization. In the midst of rapid globalization, ethics in behavior, forms of socialization, behavior and language are in the spotlight. The life of adolescents is the

⁶ Dahliana Sukmasari. *"The concept of community welfare in the perspective of the Qur'an."* At-Tibyan 3.1 (2020), p. 1-16.

⁷ Ilham Hudi, et al. *"Moral and Ethical Crisis in the Indonesian Young Generation"*, Journal of Education and Psychology, Volume. 1 No.2 (2024)

⁸ Munirah, Aliman, and Agil Husain *"Interpersonal Communication in the Development of Tahfidz Al-Qur'an at It Al Ishlah Maros High School"*, Journal of Intellectual and Scholars of the Archipelago, Vol. 1 No.6, December (2024)

target of strategies that allow moral and ethical deterioration to occur.⁹

Over time, teenagers often ignore the etiquette of politeness that is ingrained in society. As we already know, ethics focuses on how we behave and talk comfortably to older people. Ethics are important in direct and indirect interactions so that the younger generation can behave according to existing norms.

Based on the explanation of the background above, it is necessary to conduct further studies on how coaches give moral messages through the application of Islamic communication that can lead students to become better and moral individuals, especially students at SMA Muhammadiyah 3 Makassar. Therefore, prospective researchers are interested in conducting research with the title "Implementation of Islamic Communication in Overcoming the Moral Crisis of SMA Muhammadiyah 3 Makassar Students".

RESEARCH METHODS

This research uses a qualitative type of research. This type of research is carried out to build knowledge through the process of understanding and discovery. The qualitative research method is a way to research and understand social phenomena and problems related to humans.¹⁰ In this study, the researcher seeks to compile a comprehensive picture, analyze data in

the form of words, present detailed reports based on respondents' views, and examine the situation according to real conditions in the field.

RESULTS AND DISCUSSION

A. Overview of Islamic Communication at SMA Muhammadiyah 3 Makassar in Overcoming Student Moral Crisis

Islamic communication is very important for coaches, in order to achieve the desired goals, especially related to the ethics and behavior of students in schools, besides that good relationships between coaches and students are based on open communication, mutual understanding, and mutual respect. Islamic communication is not only about the delivery of information, but about building relationships that can understand, unite, and respect each other. By improving the quality of communication in the educational process, we can strengthen Islamic values, build a quality generation, and bring positive change in society.

Parents also need to implement Islamic communication, especially in the home environment. Parents not only have the obligation to direct and guide their children, but also provide understanding to children, which is in accordance with the teachings of the

⁹ Itha Prasanti, "Communication Ethics in Social Media" *Prophetic Journal of Communication* 10, no. 01 (2017), p. 156

¹⁰ Iskandar, *Qualitative Research Methodology* (Jakarta: Gaung Persada, 2009) cet.1 p. 11

Qur'an and hadith. In today's day and age, children are very easily influenced by their environment, therefore the need for Islamic communication with children can improve their faith and morals in the future.

Based on the results of the initial observations made by the author during the learning process at SMA Muhammadiyah 3 Makassar, there are still some students who have less disciplined behavior, starting from their appearance, behavior and speech. Some students also seem to find it difficult to apply the moral messages that have been conveyed by their coaches in their daily lives.

This was conveyed by Mr. Firmansyah as the Supervisor of Islamic Religious Education at SMA Muhammadiyah 3 Makassar, namely:

Not only in this school, but if we look at the students as a whole, we can see that students experience a decline in morals due to the lack of application of Islamic communication to students in their environment. As for SMA Muhammadiyah 3 Makassar itself, there are several aspects of the moral crisis of students. For example, delay, lack of manners, and not obeying the rules.¹¹

In this case, the school and family environment is very influential in shaping student behavior. And the lack of direct application of Islamic communication has an impact on the

decline of students' faith and morals at school or in their personal environment. Therefore, it is necessary to build communication based on the Qur'an and Hadith.

B. Implementation of Islamic Communication in Overcoming Student Moral Crisis at SMA Muhammadiyah 3 Makassar.

Implementation or can also be said to be an implementation is an action or implementation of a plan or policy that has been prepared, with the aim of realizing the desired results. In the implementation of a program, of course, implementation occupies a very important position, including strategies in overcoming moral crises in the students of SMA Muhammadiyah 3 Makassar, will succeed optimally with the right implementation.

As part of the vision of excellence, schools apply values through effective communication based on Islam, ethics and noble character. Communication based on Islamic teachings is an effort to form the moral character of individuals based on Islamic values. This means that, both in learning activities and outside the classroom, coaches take part in connecting attitude formation with Islamic teachings, which include aspects of morality, worship, and faith.

The implementation of Islamic-based communication has a very important role so that the right strategy is needed

¹¹ Iswar Firmansyah. *interview*. 2025.

in its implementation. This research was carried out at SMA Muhammadiyah 3 Makassar as the location of the study. The efforts made are realized through various religious activities. The methods applied include exemplary methods, habituation, and giving advice. Further description of these methods and methods will be explained in the following sections:

a. Religious Activities

Various religious activities were organized by SMA Muhammadiyah 3 Makassar in overcoming the moral crisis of students, namely:

1) The Habit of Reading Prayers and Short Surah Before Learning to Teach Takes Place.

Before the learning activities begin, students are required to read prayers and short surahs even if they are only a few surahs. The goal is for children to understand good manners before learning and to be able to get used to it every time they start the lesson. This activity of reading prayers and short surahs is also intended to train children to get used to using good words, so that they are directed not to say inappropriate things.

This was conveyed by Mr. Firmansyah as the supervisor of Islamic Religious Education at SMA Muhammadiyah 3 Makassar, namely:

Religious values are instilled during learning which begins by reading prayers and short surahs first so that they get used to it in the future, besides that after finishing the reading of these prayers and short surahs as a coach we give a little advice first to the children that contain adab.¹²

2) Congregational Asar Prayer Activities

Students of SMA Muhammadiyah 3 Makassar start the lesson at 13:00 – 17:00 Because after the Asar prayer there is still one lesson left, students are ordered to perform Asar prayers in congregation at the mosque. This congregational Asar prayer activity is carried out with the aim that children can know the importance of prayer wherever they are, besides that students also learn discipline to pray on time so that they can learn to improve their manners to Allah. as expressed by the Islamic Religious Education coach:

With this activity, children are also taught how to communicate well with Allah through prayer, dhikr and prayer. Prayer is a training process to communicate with Allah SWT, in addition to being applied in schools, this prayer itself is an obligation for every Muslim who if not done will get a sin and if it is done will get a reward.¹³

¹² Iswar Firmansyah. *interview*. 2025.

¹³ Iswar Firmansyah. *interview*. 2025.

3) Joint Study

In the joint recitation activity, the students are required to perform ablution first. This recitation is generally filled by the supervisor in turn by giving directions to the children. As with recitation in general, this activity takes place as usual, only after finishing the children are not allowed to leave the room immediately because after the recitation the guru gives advice to students about the importance of manners and discipline. Through this advice, the teacher feels that he can build effective communication with students.

This was conveyed by Nabila, a Class XII student, who said that:

At the school, we also hold a joint recitation along with the advice given by our Coach with the theme that leads to the formation of children's morals. I think this joint recitation can give awareness to friends whose manners are still lacking to continue to improve themselves and get closer to Allah through the recitations of the Qur'an.¹⁴

Based on the results of an interview with one of the students named Nabila which I can analyze that this activity fosters a sense of responsibility for each student, in addition to the forms of moral crisis in children begin to be resolved, because in

this activity the coaches build effective communication with students to form morals and help increase their faith. In accordance with the expression of Mrs. Husniyah as the principal who stated that:

This program is an opportunity for us coaches to convey and direct to children various kinds of manners and prohibitions that should not be carried out by children both inside and outside the school. In addition, we give awareness to children of the importance of reading the Qur'an in any situation. However, if it is applied outside of school, we cannot control it completely, so we build communication with parents for cooperation in forming good children's morals, and direct parents to continue to control their children's worship at home.¹⁵

b. Methods used

Based on the description of the activities above, the right method is needed to implement it. The methods applied include:

1) Exemplary Method

In the educational process, advice will not be effective without real examples, it is known that the coaches at SMA Muhammadiyah 3 Makassar actively use the *uswatun hasanah*

¹⁴ Nabila, *interview*. 2025.

¹⁵ Husniyah Syamsuddin . *Principal*. Muhammadiyah High School 3. Makassar, April 22, 2025.

(example) method in their interactions with students. This was also emphasized by the Principal, Mrs. Husniyah, who said that:

I strongly emphasized to the coaches during the meeting to set a good example for students wherever they are, because we don't know when the students see us, once the students see the coach behaving badly, they will not want to obey our advice. That example forms a communication pattern that is not forceful, but inspiring. In other words, the coach communicates through actions that have Islamic values.¹⁶

In addition, the author also interviewed Erna's mother as the guardian of Keyzya Puteri Amran, a grade XI student, she explained how the exemplary method is very important to be applied to children:

Children not only need advice, but also need behavioral examples from the advice. If every child is only given advice without any examples obtained from their parents, then it looks useless.¹⁷

The exemplary method has proven to be the most powerful and effective form of Islamic communication in overcoming the moral crisis of students at SMA

Muhammadiyah 3 Makassar. By being a real example, coaches and parents not only convey values, but also guide those values into the soul of students through daily habits and interactions.

2) Habituation Method

Habituation is a method used to train students to get used to thinking, behaving, and acting according to Islamic guidance. This process emphasizes the repetition of good behavior to form a sedentary personality through repeated learning peoses.

A person's personality will only become a mere discourse if attitudes and behaviors are not accompanied by real practices and habits in daily life. Islamic values are not only taught, but also lived in students' daily lives. Consistency of coaches, environmental support, and example are the main keys to its success.

At SMA Muhammadiyah 3 Makassar, this method is applied so that students not only carry out their obligations at certain times, but can apply them consistently in their daily lives. This is in line with the statement of Mr. Firmansyah, the Supervisor of Islamic Religious Education, who emphasized that:

"In my opinion, applying Islamic communication to children is not only verbal but also non-verbal, *body language* also includes communication. A coach is not only giving advice,

¹⁶ Husniyah Syamsuddin, *Principal*. 2025.

¹⁷ Erna Tajuddin. *Parents of Keyzya Puteri Amran*, Grade XI Student of SMA

Muhammadiyah 3 Makassar. February 22, 2024.

but also serving as an inspiration for students. Coaches must display non-verbal communication. This means that he needs to be a worthy example of that, for example, coaches who obey prayer, are used to saying greetings and reciting together. In my view of this, coaches not only give advice, but also display a good personality for students, so that it can become a habit for them.¹⁸

3) Advice Method

Advice is an effective method in shaping students' personalities, preparing their morals, mental and social, this is because advice has a great influence on making students understand the essence of something and give them awareness about Islamic principles, especially in instilling religious values.

Advice serves to show what is good and bad, because not everyone is able to understand it directly. The application of the advice method will be effective for children if the coach conveys it with meekness, not just commands or punishments. In addition, the counselor must also practice what he conveys, accompanied by example. With real examples, the advice given will be more imprinted on the child's soul.

At SMA Muhammadiyah 3 Makassar, there are still a number of

students who show bad behavior. Violations committed are usually only temporarily stopped when reprimanded. Therefore, schools apply the method of counseling so that students can be directed and realize that the behavior is not right.

This is in accordance with the expression of Mr. Firmansyah as the Supervisor of Islamic Religious Education, he said:

If in our school there is a Muhammadiyah book published by the Muhammadiyah Dikdasmen, the Primary and Secondary Education Council of the central leadership of Muhammadiyah. This is religious education that has been divided, because in Muhammadiyah there has been a division of fiqh learning, Qur'anic hadith learning, dates, and moral beliefs. In each sub-chapter of this book there are motivational words, it can be in the form of verses, hadiths, or words of wisdom. And this is read to students as advice, to change their behavior.¹⁹

This was also confirmed by Mrs. Suryani as the guardian of Nabila a grade XII student, who stated how important it is to give advice in improving children's morals.

In Islamic communication, there is a very important method of advice applied. This can change

¹⁸ Iswar Firmansyah. *interview*. 2025.

¹⁹ Iswar Firmansyah. *interview*. 2025.

children's behavior and morals. and develop good communication between children and their parents, besides that this can also improve children's everyday language.²⁰

C. Supporting Factors and Inhibiting Factors in the Implementation of Islamic Communication in Overcoming Student Moral Crisis at SMA Muhammadiyah 3 Makassar

Based on the results of the research that has been conducted, several factors were found in implementing Islamic communication in overcoming the moral crisis of students at SMA Muhammadiyah 3 Makassar, namely supporting and inhibiting factors. Supporting factors are several things that make the communication process run according to expectations while inhibiting factors are everything that makes communication between coaches and students not achieved in accordance with the desired goals. The supporting factors and inhibiting factors of the application of Islamic communication in overcoming the moral crisis of students at SMA Muhammadiyah 3 Makassar are as follows:

a. Supporting Factors

In implementing Islamic communication so that it can run well,

of course, there are strong supporting factors, including:

1) Builder Example

To support and facilitate the application of Islamic communication in overcoming students' moral crises in schools, coaches need to set an example in behaving and communicating in an Islamic manner (gentle, honest, non-judgmental) so that they can influence student behavior. In overcoming moral crises, students convey advice not only verbally (*da'wah bil-obal*), but must be accompanied by real deeds (*da'wah bil-hal*). As explained by Mr. Firmansyah as the coach of Islamic Religious Education, namely:

We know that the Prophet Muhammad PBUH, who is a role model for all of *uswatun hasanah* (the best example), and he succeeded in improving the morals of the Arab people because of his extraordinary morals. So in this case, the coach who becomes a role model will make it easier for students to accept Islamic values in their lives.²¹

2) Religious Activities

Religious activities are a means of implementing Islamic communication, where moral values are not only conveyed theoretically, but are revived in joint activities that educate, touch the heart, and build Islamic character consistently. In religious

²⁰ Suryani, *interview*. 2025

²¹ Iswar Firmansyah. *interview*. 2025

activities, students learn to communicate politely, politely, and full of manners, both to coaches, parents, and friends. In this case, students are also invited to express their opinions with wisdom (wisdom), qaulan sadida (the right words), and qaulan layyina (gentle words), all of these are part of Islamic communication. At SMA Muhammadiyah 3 Makassar itself, there are several religious activities, one of which is IPM (Muhammadiyah Student Association) training. As said by Mrs. Husniyah as the Principal. She revealed:

During the holidays, students participated in IPM (Muhammadiyah Student Association) training activities, where in these activities students spent the night at school, carried out tahajjud prayers together, carried out worship together and learned religious knowledge using the Muhammadiyah tarjih book. Those who guided in this activity were the alumni of SMA Muhammadiyah 3 Makassar who had become members of IPM.²²

3) Strengthening the Role of the Family

The family is the first and main environment in the formation of children's character. In Islam, the family is referred to as **the madrasah ula** (first school) for children. Parents have the

role of the first coach who instills moral values and religious teachings. If Islamic communication is applied consistently at home, children will behave well.

Based on the author's interview with the principal of SMA Muhammadiyah 3 Makassar with the cooperation between the Coach at school and parents at home, it helps accelerate the formation of children's morals. One of the damage to children's morals is caused by the rise of social media in the current era, therefore the application of Islamic communication in the formation of children's morals is very difficult if it is only done at school. As said by Mrs. Suryani, the guardian of Nabila, a grade XII student. She revealed:

The biggest factor that affects children's morals today is their environment and also digital tools. Today's children find it difficult to control themselves in using social media, therefore the role of parents today is to divert their children's attention from social media. Parents also need to show Islamic behavior in daily life such as honesty, patience, politeness, and diligence in worship so that children do not feel pressured and will imitate it naturally.²³

²² Husniyah Syamsuddin, *interview*. 2025.

²³ Suryani, *interview*. 2025

4) Understanding the Principles of Islamic Communication

Islamic communication is not only about speaking, but also includes manners, good intentions, not hurting people, and conveying advice with wisdom. Parents and teachers who understand this principle will be more effective in fostering students' morals without hurting their feelings or causing resistance.

Understanding the principles of Islamic communication means knowing when and how to convey moral messages according to the child's situation and condition. Communication if done without a correct understanding of the child, it can damage his morals. Therefore, it is important to understand the principles of Islamic communication as conveyed by Mrs. Erna as the guardian of keyzya from class XI. She said:

As an honest parent, I apply communication to children that are very important in the formation of morals. But again, communication delivered to children needs certain rules. Especially those of us who are Muslims, communicating with children needs an excuse in it so that children understand the purpose and purpose of the communication.²⁴

5) Good Religious Knowledge

Religious science provides a clear understanding of **good and bad, right and wrong**, and the **consequences of actions**, both in this world and the hereafter. It provides students **with a stable moral grip** in the face of various negative influences. Religious science that is studied consistently forms strong habits and character. Students are not only theoretically understood, but also trained in practice. This habit is what makes moral change more sustainable. As expressed by Mr. Firmansyah as a religious teacher, he said:

Islamic communication is not only conveyed in the form of messages, but also needs to pay attention to manners, ethics, and good intentions. I feel that if students understand religion well, they will also be easier to accept and apply polite and honest ways of communicating.

²⁵

From the above statement, the author can analyze that in implementing Islamic-based communication, it is necessary to understand the principles of Islamic communication, religious science and most importantly support from both the school and the student's guardians, because basically the goal of communication will not be achieved without strong support.

b. Inhibiting Factors

In the application of Islamic-based communication, there are a

²⁴ Erna Tajuddin, *interview*. 2025

²⁵ Iswar Firmansyah. *interview*. 2025

number of inhibiting factors that can be experienced by schools, teachers, students, and parents, which can be explained as follows:

1) Lack of Understanding of Religious Science

There are still some students who do not understand religious science thoroughly, especially those related to moral values. Islamic communication is not just about conveying verses or hadiths, but also includes conveying the values of compassion, honesty, responsibility, and politeness in a way that students can understand and accept.

2) Lack of Exemplary From the Surrounding Environment

Students are greatly influenced by the environment, especially family, school, and society. If they see a discrepancy between adult speech and behavior, then the moral message conveyed will lose credibility.

3) Social Media Influence

Social media is now the main source of information and entertainment for students. A lot of content contains the values of hedonism, violence, or promiscuity, which is contrary to Islamic principles. This can rival and even get rid of the influence of Islamic communication. Mrs. Erna as the guardian of keyzya from class XI also said that:

The biggest factor that affects children's morale today besides their environment is social

media. The increasing number of negative content makes children follow the flow in their behavior patterns.²⁶

From the above statement, it shows that coaches and parents need to communicate well with children. This is because good communication patterns based on religious science can prevent students from moral crises. Coaches and parents also need to pay attention to children's behavior, especially if children are faced with technological tools.

CONCLUSION

1. Forms of moral crisis that occurred at SMA Muhammadiyah 3 Makassar include being late to school, disrespecting coaches and friends, and lack of discipline.
2. The coaches at SMA Muhammadiyah 3 Makassar in interacting with students need to use Islamic-based communication, the right way to implement Islamic communication by carrying out religious activities such as prayers, congregational prayers, joint recitation, and short surah reading programs before studying using the Exemplary Method, Habituation Method and Advice Method. The efforts that the school makes if the child does not change morals after

²⁶ Erna Tajuddin, *interview*. 2025

implementing Islamic communication include giving reprimands, giving special attention, giving advice, inviting the school to cooperate with parents.

3. Supporting factors are the example of the coach, the existence of religious activities and the strengthening of the role of the family, an understanding

of the principles of Islamic Communication, and good religious knowledge. Meanwhile, the inhibiting factors are the lack of understanding of religious science, the lack of example from the surrounding environment and the influence of social media.

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