ETHICS OF LEADERSHIP COMMUNICATION IN ISLAM

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ABSTRACT

The formulation of the research problem is how ethical leaders communicate to the public. How effective is the effectiveness of the ethics of communication between leaders and the community in Meunasah Tutong Village, Montasik District, Aceh Besar District. The purpose of this research is to find out the ethics of leaders in communicating with the community and want to know the effectiveness of the ethics of communication between leaders and the community. The methodology used is a qualitative method with a descriptive approach with data collection techniques using observation and interview methods. The number of respondents interviewed was five people consisting of one hamlet head, two members of the community, one tuha peut, the youth leader and the gampong keuchik. The results of the study show that the ethics of leaders communicate with the community in Meunasah Tutong Village, Montasik District, Aceh Besar District. A village built by leaders who lack ethics in communication so that it is clear that changes to the welfare of the community have occurred without having to be assessed from another point of view. Because every human being has a feeling of wanting to be appreciated and wanting to appreciate. When the feeling of wanting to be respected is ignored, the sense of respect cannot be realized so that divisions occur within one community group. Seriousness can be seen based on research results. Not solely because of that, but the way of a good leadership is when the feedback received is in accordance with the expectations desired by a community which is a common goal. the effectiveness of the leader's communication ethics towards the community, namely ineffective communication ethics will have an impact on the social inequality of the community, a sense of togetherness and cooperation will no longer work and this will make a village immoral and dignified.

Keywords: Leadership Communication Ethics

1. INTRODUCTION

Ethics is a personal value system that is used to decide what is right, or what is most appropriate, in a given situation, deciding a path that is consistent with the existing value system within the organization and the individual. Meanwhile, responsibility is a person's readiness to accept the duties and obligations given to him (Muhammad Mufid, 2009: 181)

To become a leader it is mandatory for him to have ethics in organizing and communicating with the people he leads and also a leader must be responsible for his obligations or duties as well as for those he leads.

Leadership responsibility describes the existence of responsibility that is borne by a leader who is comprehensive. To understand the responsibility of a leader include the following (Veithzar Rivai, 2007: 2).

A leader who has an example will be reflected, one of which is on the moral and ethical foundations used in dealing with society and other positive needs. In contrast, a village led by a person who lacks ethics in carrying out his leadership wheel tends to give birth to conflicts that are felt by every member of the community, both horizontal and vertical conflicts.

The problem of communication ethics becomes a trigger for the birth of an inharmonious society. This is illustrated in Meunasah Tutong Village, such as the split that occurred between the youth and the village leader (geuchik), where in every gampong activity the youth were not involved in it as in the birthday meeting and other events mostly attended by fathers and parents, this was due to poor communication. ineffective. Leaders who don't care about youth activities, such as trying to form sports venues so that youth or the community do not turn to things that damage the morale of young people, such as drugs and other activities that can disturb the peace of society.

Success in leading is not seen from the amount of infrastructure development but how to build harmony in society, which can bring about change from various angles.

Based on the background of the problems described above, the formulation of the problem from this discussion is: 1) How is the ethics of leaders in communicating with the public?, and 2) How effective is the effectiveness of the leader's communication ethics towards the community?
2. RESEARCH METHODS

Islamic Communication Ethics
Definition of Ethics

The term ethics comes from the Latin, ethica with the root word ethos and from the German ethic which is absorbed into English into ethic, which means acting on the basis of morality or conforming to the moral standards that apply in a particular society, or aligning actions with the standards of behavior of a certain profession (Ustadi Suhandang, 2013: 184). Meanwhile, according to KBBI (Big Indonesian Dictionary) ethics is the science of what is good and what is bad and about moral rights and obligations (akhlaq).

According to Sobur, as a guideline for good and bad behavior, ethics are values and moral principles that are used as a general guideline for determining whether human behavior is good or bad or whether human action is right or wrong as a human being. Then Kenneth E. Andersen, defines ethics as a study of values and the basis for their application. It is concerned with questions about what is good or bad and how it should be (Soleh Soemirat, 2008: 169-170).

As for the book Ethics of Dakwah in the Perspective of the Qur’an by Safrodin Halimi, it mentions the notion of ethics in outline, namely that it can be understood that the notion of ethics relates to four things. First, in terms of its object, ethics tries to discuss the philosophical reasons (rationation) of human actions. Second, in terms of its source, ethics originates from reason and philosophy. As a product of thought, ethics is neither absolute nor universal. Third, in terms of its function, ethics functions as an appraiser, determinant and determinant of an action committed by humans, namely whether the act will be considered good or bad, noble or despicable. That way, ethics plays a role as a conceptualizer for a number of behaviors carried out by humans. It is a concept or thought regarding values to be used in determining the position or status of human actions. Ethics refers more to the assessment of existing value systems. Fourth, in terms of its nature, ethics is relative, that is, it can change according to the demands of space and time (Safrodin Halimi, 2008: 15).

Communication Ethics Function

Although ethics has many meanings, the function of communication ethics cannot be separated from communication planning and management because we must understand the masses we face background them so as not to cause conflict as well as to promote the development of a work or business relationship that is strengthened by mutual trust, empathy, brotherhood, and warm mutual respect between individuals.

In the Indonesian political arena, many figures have lost their self-esteem due to ethics, as alluded to in an opinion piece "Ethics in Politics" stated:

"In the state context, politicians who fill state institutions (Ministries, DPR, MPR, Governors, Regents and so on) should uphold ethics that lead to honesty, openness and integrity in the field of struggle for the life of the nation. This means that decisions, strategies and political choices should not be separated from the main objective, namely increasing the prosperity and welfare of the people. Indeed, politics must also be carried out with high ethics because politics will be noble and get a good image from society if politicians have a strong ethical foundation (Ahmad Ubaidillah, Porch Indonesia, 2012).

So that is the extent of the function of ethics, not only among ordinary people, but even in political interactions and communications. A leader who is included in good qualifications and ethical in leadership can be seen from his function which is able to create a social climate that allows for the development of group personalities whose characteristics are seen in the development of democratic life and which have shared responsibility. In addition, in making decisions for the common good, leaders must include group members so that each of them feels responsible in order to achieve their goals (M. Arifin, 2004: 100).

Communication ethics also functions as a rapport maker, meaning that creates a work or business relationship that is strengthened by mutual trust, empathy, brotherhood, and warm mutual respect between individuals.
The Effectiveness Of Leaders’ Communication Ethics Towards The Community In Meunasah Tutong Village, Montasik District, Aceh Besar District

How to get along or behave well. These ethical values in an organization are set forth in rules or legal provisions, both written and unwritten. This rule regulates how a person must behave or behave when interacting with other people in a village and with the people in the village environment.

There are quite a number of rules and regulations within the organization that regulate the structure of individual or group relationships within the organization and with the community in their environment so that they become a code of ethics or a pattern of behavior for members of the organization concerned.

Gotong royong is a social activity that is participated in by a group of people who are in a place or community and it aims for that community too. Gotong royong activities are of mutual interest which are carried out after reaching the results of deliberations. However, this is no longer born in the life of the Meunasah Tutong village community, this is a form of social change that is very real to see. In the gotong royong activities in the last few months and in commemoration of the Prophet's Birthday and other events, this activity was only attended by a few people, namely the priest menasah, and several village officials, one person had to write a letter before leaving. Based on the results of the author's interview with Tuha Peut, he stated that this is a form of our society that is not cohesive and disagrees with village officials (M. Yusuf 2 June 2022).

A person's behavior as it is known is a reflection of the values espoused by that person. The values believed by the individual are the basis for doing or not doing an action/behavior. These values also cause a person to be driven or have the enthusiasm to do something good or bad, wrong or right. In terms of leadership these values are demanded as ethical leaders.

Tuha Peut is a village adviser, Tuha Peut also has a very important role and authority in giving consideration to village decision-making, monitoring the performance and policies taken by the keuchik.

Based on various aspects of existing thinking, that ethics at work and effective ways of communicating have an influence or not on a leader's organizational commitment, the phenomena that occur describe ethical behavior at work, effective communication, and organizational commitment are the basics that really need to be the basis of attention for a village. Ability in skill is not enough to create success in a village, but it also means nothing if the part that gives success does not have a commitment to that village. Effective communication requires attention. This is not something that happens immediately but is developed as a result of the efforts of leaders and members of the community.

Based on the results of the interviews above, the form of a democratic leader is not reflected in his personality which based on observations and interview results concludes that he is too pushy, not free to express opinions in deliberations and emotional. However, what is manifested in authoritarian or autocratic views is the attitude that is reflected based on the results of interviews with the village community.

Related to leadership, good communication is very important for a leader because it relates to his duties to influence, guide, direct, encourage members to carry out certain activities in order to achieve the goals set and achieve effectiveness in leadership, planning, controlling, coordinating, training, conflict management and other organizational processes. Then how is it possible for communication to run well if a leader does not provide comfort, instead there is fear for his subordinates in conveying information to him.

Good communication is not judged by the high and low of a person's position or rank, but he is judged by someone's words. There are quite a lot of people who fail to communicate well with others because they use words that are wrong and have the potential to demean others. Speech problems cannot be taken lightly in communication. Because wrong words have implications for the quality of communication and in turn affect the quality of social relations.

3. DISCUSSION

Effective leaders generally have effective communication skills, so that more or less they will be able to stimulate the participation of the people they lead. In an organization both commercially and socially oriented, communication within the organization or institution will involve four functions including informative, regulative, integrative and persuasive functions. This communication process will experience many obstacles. Some Communication Barriers can be Sematic Barriers, Mechanical Barriers, Anthropological Barriers and Psychological Barriers.

To overcome this problem, leaders must improve effective communication skills which include good communication understanding, a supportive organizational cultural climate, and good attention. Meanwhile, knowledge occupies a very important position for leadership. Broad insight and high intelligence really support the way to change people's behavior which becomes public for their leadership. Good ethics in carrying out leadership is assisted by intelligence and optimal strategic planning so as to give birth to a dignified group life.
The difficulty of developing in a society is influenced by the majority of people who do not want to mingle or are called a homogeneous society. So that by itself they have the opportunity to give birth to conflict because they look after each other for their majority.

In-depth knowledge of leadership and communication ethics for gampong leaders needs to be briefed before being appointed as a candidate and proportions in both sciences even if only limited. Mastery of the concepts of leadership and ethics must also synergize between secular and ukhrawi knowledge because the main guideline is the Koran in which all discussions are contained therein.

The geographic location of the countryside, in terms of sociology, is also greatly influenced, usually by people who are oriented towards livestock. The nature of dominance is more prominent due to the development of nature who wants to control the widest possible land as a place to herd. The same goes for people who live with a fishing background as a livelihood. The ethics of communication that they use also have differences. While the gampong is agriculturally oriented, it is easier to communicate. It needs to be influenced by the formation of nature which requires each other to produce and grow it. It is recognized that it is a homogeneous society that will develop in terms of communication, both social development and political communication.

To create a civilized life in a society, it is appropriate for leaders to behave fatherly figure (role) for the community. Because a great good is covered by a small mistake that is done in many societies. So, for a leadership to run as expected means nil value if the leader does not maintain his morality and ethics.

The split and tightness of the community group is very dependent on ethics in communicating a leader in a life. An organization needs an effective leader, who has the ability to influence the behavior of its members or subordinates. So, a leader or head of an organization will be recognized as a leader if he can have influence and is able to direct his subordinates towards achieving the goals of a region.

4. CONCLUSION

From the results of the description and discussion of the research data, it can be concluded that a leadership performance that is communicated emotionally and selfishly will have a negative impact on society. We can see this from the fact that:

A village built by leaders who lack ethics in communication so that it is clear that changes to the welfare of the community have occurred without having to be judged from another perspective. Because every human being has a feeling of wanting to be appreciated and wanting to appreciate. When the feeling of wanting to be respected is ignored, the sense of respect cannot be realized so that divisions occur within one community group. Seriousness can be seen based on the results of research in Meunasah Tutong Village, Montasik District, Aceh Besar District. Not solely because of that, but the way of a good leadership is when the feedback received is in accordance with the expectations desired by a community which is a common goal.

Ineffective communication ethics will have an impact on the social inequality of the community, a sense of togetherness and cooperation will no longer work and this will make a village immoral and dignified. Thus, ethics is a noble value that is an intermediary in bermumalah in social life. If we are able to implement this value well, then the results obtained will be good, not wasting the opportunity to become a leader as a normal thing because every leader will be responsible for his leadership to Allah, as the words of Allah SWT are as follows:

REFERENSI


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