



Implementation of Qaulan Karima Principles of the Coaches in Improving the Speaking Ethics of Mosque Youth Al-Falah Bantan Village, Medan Tembung, Medan City

Ahmad Andrehadi Hasibuan¹, Rubino²

^{1,2}. Universitas Islam Negeri Sumatera Utara

Receive: 01/09/2024

Accepted: 10/09/2024

Published: 01/10/2024

Abstract

This study aims to explore the implementation of the principle of Qaulan Karima Pembina as a strategy in improving the speaking ethics of adolescents in Al-Falah Mosque. The research method used is a qualitative approach. Data was collected through observation, in-depth interviews with youth members of the al-Falah mosque, and document analysis. The results of the study show that the implementation of the Qaulan Karimah Pembina instructor at the Al-Falah Mosque has been quite effective and has also made a significant contribution in forming positive character and increasing the morality of adolescents. The coaching is carried out through a series of implementations based on previous research references that also support the formation of adolescent speaking ethics. The implications of this study are the importance of the active role of mosques in the moral and spiritual development of the younger generation, as well as the need for support from various parties to ensure the sustainability and effectiveness of the coaching program.

Keywords: qaulan karima, speaking ethics, mosque youth

Introduction

Qaulan karima can be interpreted as "noble words". (St. Rabiatul Adawiyah Nur & Mirwan, 2021). That is noble speech which implies that the content, message, method and purpose are always good, commendable and respectful, reflecting commendable and noble morals. (Meisi B. Wulur & Sandi Pratama, 2021). This underscores the importance of using words that are not only meaningfully correct but also conveyed in a gentle and tactful way. (Adi Sucipto, Azhar, 2024).

This principle teaches each individual to utter words that are helpful, not hurtful, and contain the values of kindness and respect for others. The implementation

of this principle in daily life is very relevant to create a harmonious and positive communication environment.

In this regard, the expression *Qaulan Karima* is defined in the Qur'an surah Al-Isra verse 23, which is as follows:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِأُولَىٰ لِذِينَ إِحْسَاءًا تَأْمُرًا
يُبَلِّغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَيْهِمَا فَلَا تَقُلْ لَهُمَا
أَفٍّ وَلَا تُنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

Means. "And your Lord has commanded you not to worship except Him, and to do good to your parents. If one of them, or both, is old in your care, then you must not say to them the word ah, and do not yell at them, and speak to them a good word." (QS. Al-Isra' 17: Verse 23).

The above verse demands that whatever is conveyed, not only what is true and appropriate, not only what is in accordance with good customs and habits in society, but also what is accompanied by the best and noble (St. Rabiatul Adawiyah Nur & Mirwan, 2021).

The implementation of *the Qaulan Karima* principle in the mosque environment, especially by mosque youth coaches, has a strategic role in shaping the character and speaking ethics of teenagers. Mosque youth coaches can be role models and guides in applying this principle through various coaching activities carried out. The existence of mosque youth is also used to prosper the mosque and direct Muslim teenagers to follow the norms set by Islam in their lives (Ayyu Jahidun, 2021). With the right guidance, mosque youth are expected to be able to internalize the values of *Qaulan Karima* so that it is reflected in their speech and behavior, both inside and outside the mosque environment.

Based on previous research, several efforts that can be made in the application of *the Qaulan Karima* principle in improving speaking ethics are as follows.

- a) Providing learning materials: The coach provides learning materials that are relevant to the principle of Qaulan karima, which is to speak in noble and glorious words.
- b) Giving examples: The coach provides direct examples of the Qaulan karima principles in communication, such as speaking politely and not rudely.
- c) Learning moral creed: The coach discusses the issue of divinity and praiseworthy morals, which will give rise to noble and glorifying morals in the ethics of speaking.
- d) Observation and evaluation: Coaches observe and evaluate adolescents' behavior in communicating, providing feedback and guidance to correct

behaviors that are not in accordance with the principles of Qaulan karima. (Irawati Idris, 2021)

All these steps aim to shape teenagers to communicate with noble and glorious words, in accordance with the principles of *Qaulan Karima* in Islam.

This research is also supported by several previous studies on the importance of applying *the Qaulan Karima* principle in improving speaking ethics, that by using *the Qaulan Karima* principle, the approach used is more of an approach that is polite, gentle, with the level and politeness of the samtun as the priority. (St. Rabiatul Adawiyah Nur & Mirwan, 2021). The principle of *Qaulan Karima* is considered a rule, principle, or ethics of communication in Islam. (Taufiq Hidayatullah, 2021).

Based on the above explanation, the problem can be formulated, namely, the extent to which the application of the Qaulun Karima principle can improve the speaking ethics of mosque youth, what impact is felt by mosque youth after the application of the Qaulun Karima principle in daily interactions.

Overall, this study aims to emphasize the importance of the role of mosque coaches in shaping the character of adolescents in improving speaking ethics, especially what happened to mosque teenagers in the Al Falah mosque who previously still liked to speak with words that were not polite to their elders, and also refuting words that were still often spoken, which were not in accordance with the principles of *Qaulan Karima*.

It is hoped that the results of this research can be a reference for other mosque coaches in applying the principles of *Qaulan Karima* and improving the quality of communication in the Muslim community. In addition, this research is also expected to provide practical recommendations for educators and parents in guiding adolescents to communicate ethically and Islamically.

Research Methods

This study uses qualitative research

methods. Qualitative research methods aim to understand social phenomena or human behavior from a more in-depth and contextual perspective. In this study, a qualitative approach is used because it allows the researcher to explore and understand the experience, perception, and understanding of the research subject in depth.

The data analysis technique used in this study is descriptive qualitative analysis. Descriptive qualitative research is a type of qualitative research that aims to describe and understand the phenomenon being studied thoroughly. In the context of this study, descriptive qualitative research was used to obtain a comprehensive understanding of the Implementation of the Qaulan Karima Principles of Coaches in Improving the Speaking Ethics of Al-falah Mosque Youth in Bantan District, Kec, Medan Tembung, Medan City. With 5 mosque youth coaching informants. AuliaYazim, M. Angga Syahputra, Muttaqin Luis, M. Ridwan, and Sayid Arkan.

The data collection techniques used in this study involve the use of several data collection techniques, observations made by direct observation, interviews used in the form of interactions, and documentation in this study the documentation made is a reference to literacy related to the focus of the research. By combining various data sources, this research can gain a more holistic and in-depth understanding of the phenomenon being studied.

Results and Discussion

Research Results

Through observation activities, in-depth interviews and documentation of informants who have been part of this research. Based on the formulation of the problem in the study entitled Implementation of Qaulan Karimah Pembina in Improving the Speaking Ethics of Youth of Al-falah Mosque. It can be presented in the results of the research as follows:

This study found that the youth coaches of the Al-Falah mosque use several

methods to implement the principles of *Qaulan karima*:

a) Live Example:

The coaches said that in this process they tried to be an example in talking to the youth. They use soft, polite, and appreciative language, both in formal and informal situations. By giving direct examples, adolescents are easier to understand and imitate good speaking behavior.

b) Structured Learning:

In this process, the coaches said that they also held a special session to discuss the importance of speaking well and nobly. They use materials that refer to Islamic values, such as stories from the Qur'an and Hadith, to strengthen the youth's understanding of the importance of *Qaulan karima*.

c) Feedback and Corrections:

In this process, the coaches said that they gave direct feedback when they found that the teenager used disrespectful or abusive language. However, this feedback is delivered in a constructive, non-judgmental way, so that adolescents feel valued and motivated to improve themselves.

Through the application process carried out by previous researchers as a reference, and observations that occurred in the field as a comparison, the implementation of the Qaulan Karima principle at the Al-Falah Mosque has been quite effective because it has carried out almost all the applications carried out by previous researchers to improve the ethics of speaking for teenagers at the Al-Falah Mosque. By understanding *the values of Qaulan Karima* contained in the Quran and Hadith, teenagers can be guided to develop strong, moral, and ethical character. This coaching process does not only focus on religious aspects, but also involves social and psychological aspects.

The results of the implementation of the *Qaulan karima* principle show a significant improvement in adolescent speaking ethics. Adolescents became more aware of the importance of speaking politely and began to apply these principles in their daily interactions. They tend to be more careful in choosing words, avoid harsh language, and appreciate the other person more. In addition, this change also affects the social dynamics in their environment. Communication between mosque youth becomes more positive, reduces verbal conflicts and increases mutual respect.

Despite the many benefits obtained, the implementation of *Qaulan karima* is not without its challenges. Some teens still find it difficult to be consistent in using good language, especially outside of a supervised environment. The influence of social media and outside associations that do not support good speaking ethics is a challenge that must be faced by coaches.

The implementation of *Qaulan Karima* as a coach at the Al Falah Mosque has had a significant impact on changing the etiquette of speaking mosque youth. Based on the analysis before and after the implementation, several changes were found that reflected an improvement in speaking ethics in mosque youth as a whole.

After the implementation of the *Qaulan karima* communication principles by the coaches, mosque youth showed an increase in awareness of speaking ethics in daily life. They pay more attention to the moral aspects of their actions and words.

Adolescents show a more positive attitude change, they appreciate their advice and views more, the implementation of *Qaulan Karima* coaches helps adolescents in developing better communication skills. They become more open and able to express their thoughts and feelings more clearly.

The positive change in awareness of speaking ethics shows that the implementation of *Qaulan Karima* is effective in conveying moral values and religious ethics to adolescents. This indicates that adolescents are able to understand and internalize the teachings of *Qaulan Karima*'s

communication principles in daily life.

There was a decrease in negative behaviors such as disrespectful words, less ability to distinguish ways of communicating with peers and with older people, and refuting words that began to change after the implementation of *Qaulan karima* by coaches. Teenagers begin to avoid words that are not in accordance with the principles of communication. This is a significant result of the implementation of *Qaulan Karima* coaches. This shows that the program is able to change the behavior of adolescents who are not in accordance with religious teachings to be more positive and useful.

The improvement in speaking ethics skills shows that the implementation of *Qaulan Karima* coaches focuses not only on the moral aspects of individuals, but also on social relationships between individuals. This is important to build adolescents who are more caring and supportive of each other.

Improving communication skills is an important outcome of the coach's *Qaulan karimah* program because good communication is the key to building healthy and productive relationships with others. This also reflects the ability of adolescents to convey positive messages to the surrounding environment. The increase in commitment to religion is the expected result of the implementation of *Qaulan Karima* coaches. This shows that the program is successful in motivating adolescents to deepen their understanding and practice of religion, as well as helping them face challenges and temptations in their daily lives.

Thus, the interpretation of the results shows that the implementation of *Qaulan karimah* for coaches at the Al Falah Mosque has a significant impact on improving the morals of adolescents, both in terms of individuals and social relationships. This provides evidence that a holistic and integrated approach to religious education can bring positive change in society. By continuing to develop more innovative methods and strategies that are adaptive to the times, the implementation of the *Qaulan karima* principle is expected to be more effective in shaping a generation of teenagers with noble character.

Conclusion

This study revealed that the implementation of *Qaulan Karima* coaches at the Alfalah Mosque is quite effective, and also has a significant impact on improving the speaking ethics of mosque youth. Through various data collection methods, it was found that the implementation of *the Qaulan Karima principle* made adolescents involved in this program experience positive changes in attitudes, behaviors, and understanding of the values of Islamic communication principles.

However, this research also faces some limitations. Therefore, more in-depth follow-up research and involving a wider sample are needed to strengthen these findings. Overall, this study makes an important contribution to the understanding of the effectiveness of the *Qaulan Karima* coaching program in the formation of adolescent character and morals, especially in terms of speaking ethics.

The implications of the results of this study can be used as a basis for the development of more effective and sustainable religious education programs in the future, as well as emphasizing the importance of the role of coaches, parents, teachers, and the religious environment in guiding and supporting the moral and spiritual development of adolescents.

Daftar Pustaka

- St. Rabiatal Adawiyah Nur & Mirwan, (2021), *Implementation of the Qaulan Karima Principle in Communication Ethics on Social Media*.
- Meisil B. Wulur, Sandi Pratama, (2021), *The Application of Islamic-Based Effective Communication in Career Development*. *Journal of J-BKPI, Volume 01*
- Taufiq Hidayatullah, (2021), *The Meaning of Qaulan in the Qur'an and Its Correlation with Communication Ethics According to Wahbah Az-zuhaili*.
- Subhan Afifi, (2021), *Varieties of Verbal*
- Communication in the Qur'an*, Fikruzzaman Saleh, (2020), *Penerapan Prinsip Komunikasi Islam Terhadap Pembinaan Akhlak Santri Pondok Pesantren Nurul Azhar Desa Talawe Kab. Sidrap, (tesis Program Studi Komunikasi Penyiaran Islam Pascasarjana Institut Agama Islam Negeri (Iain)Parepare*).
- Adi Sucipto, Azhar, (2024), *The Influence of Qaulan Kariman in Improving the Quality of Interpersonal Relationships*. *Indonesian Journal: Informatics and Communication Management, vol 5, no 1*
- Romlah Widayati, Siti Kholilah, (2022), *Implementation of Islamic Communication Education in Forming Language Politeness at the Ar-raudlatul Hasanah Islamic Boarding School in Medan, North Sumatra*. *Communication journal*
- Putri Indah Sari, (2021), *The Role of Islamic Values in the Formation of Adolescent Morals (Case Study of Bandar Malela Village, Simalungun Regency, North Sumatra)*
- Wahyuni, S., & Ramadhan, R. (2020). *The Effectiveness of the Implementation of Qaulan Karimah in Forming Adolescent Morals at the Al-Muhajirin Mosque in Semarang*. *Journal of Da'wah Development and Communication, 7(1), 45-60*.
- Robiatul Adawiyah, (2023), *The Role of Youth Recitation in the Formation of Morals of the Young Generation (Case Study of Adolescents of Al-istiqomah Mosque in Sindangkarsa Village, Sukamaju Baru Village, Depok City)*.
- Ayyu Jahidun, (2021), *Youth Moral Development through Youth Activities of the Khairul Mukhtar Mosque in Keroak Hamlet, Lenek Village, Lenek District, East Lombok Regency*.