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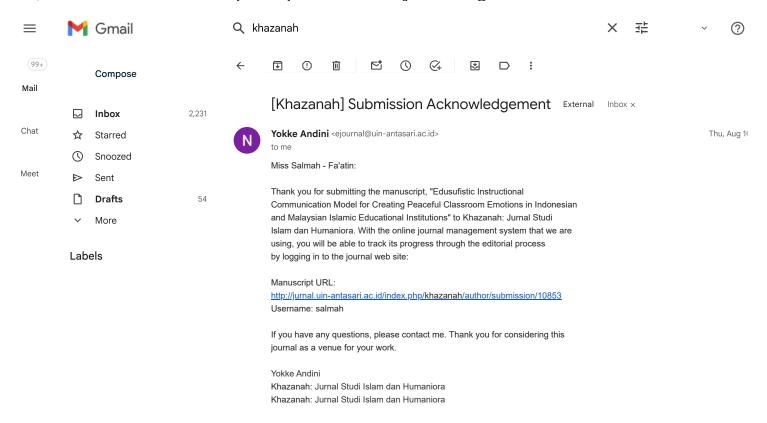Judul Artikel : Promoting Peaceful Classrooms Through a Spiritual Communication Model for Islamic Schools
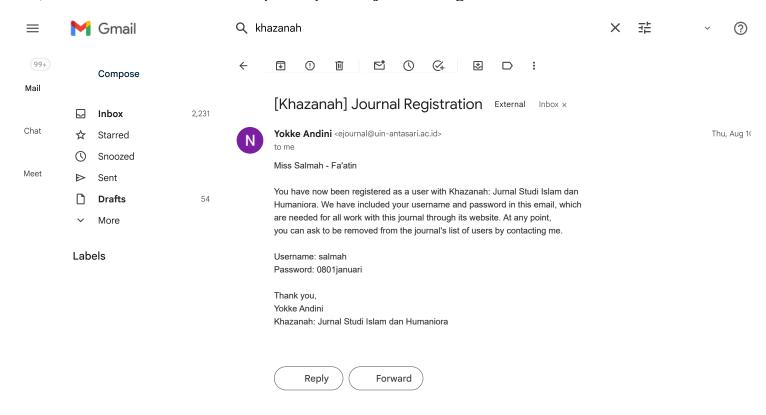
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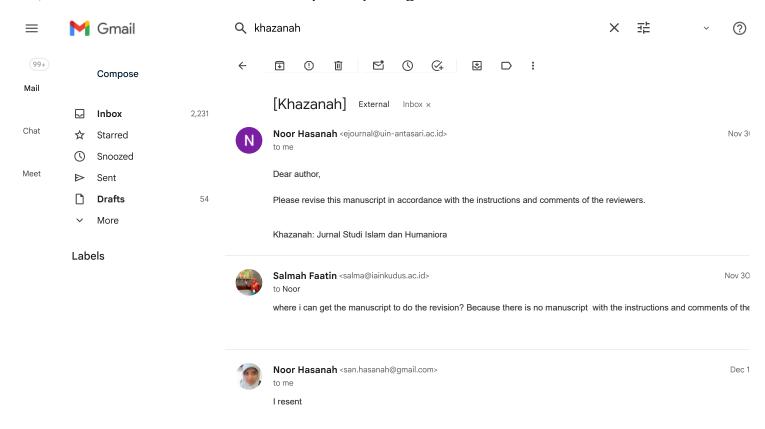
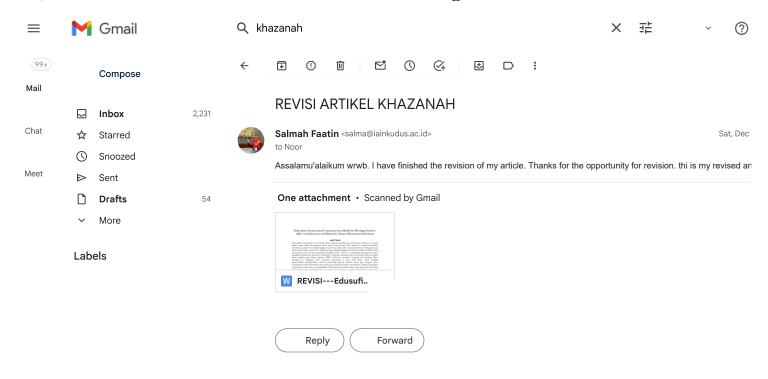Penulis : Salmah Fa'atin, Atika Ulfia Adlina, Noornajihan Jaafar, Zaizul Ab Rahman

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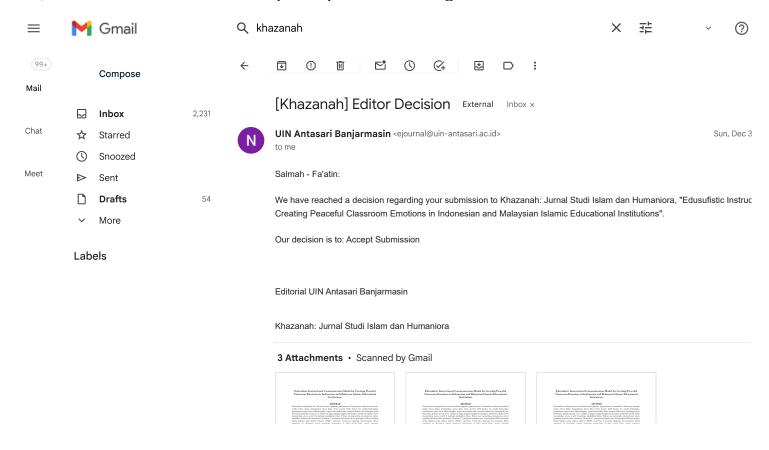
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Tema tampak baru dan menarik. Akan tetapi, perlu diperhatikan:

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2. Beberapa pernyataan perlu berbasis data, misalnya, dikatakan bahwa dalam komunikasi model edusufistika, yang lebih penting bukanlah apa yang dikatakan, melainkan bagaimana kualitas hati (qalb) komunikator. Pernyataan ini tampak sulit dimengerti, di mana data harus riil dan jelas, bukan sekadar asumsi.

3. Perlu dijelaskan mengapa subjek yang diteliti harus dari dua negara; Indonesia dan Malaysia.

4. Di abstrak, disebutkan, bahwa implementasi model komunikasi ini tidak mengalami kendala. Sebaiknya periksa kembali data dan analisis yang dikemukakan dalam temuan. Di samping itu, jika ini temuannya, yaitu implementasinya tidak banyak kendala, bukankah riset ini akan membuktikan apakah model komunikasi bisa diandalkan atau tidak; efektif atau tidak; menjadi model yang patut dikembangkan atau tidak.

5. Langkah-langkah riset dari pengembangan model, uji-coba, dan evaluasi harus ditunjukkan step by step, jelas data dan analisisnya.

6. Jika di awal pendahuluan, penulis menyinggung persoalan perilaku menyimpang, lalu setelah dilakukan riset ini, bagaimana model komunikasi ini bisa mengatasi persoalan itu? Sejauh mana hubungan antara perilaku menyimpang ini dengan tawaran komunikasi model ini? Tidak disinggung lagi di bagian akhir tulisan ini.

7. Tidak ada diskusi hasil temuan ini dibandingkan temuan-temuan serupa; sebagai alternatif atas model apa yang sebelumnya dianggap kurang? Oleh karena itu, simpulan masih dangkal.

8. Kelas yang damai? Tidak jelas maksudnya. Makna mengambang.

9. Bagaimana bisa mengukurnya?

Edusufistic Instructional Communication Model for Creating Peaceful Classroom Emotions in Indonesian and Malaysian Islamic Educational Institutions

ABSTRAK

Komunikasi merupakan hal substantif dalam kegiatan pembelajaran. Komunikasi seharusnya menjadi media utama dalam menciptakan emosi kelas secara positif. Oleh karena itu, model komunikasi pembelajaran perlu terus dikembangkan, supaya komunikasi kelas menjadi efektif dan berdampak pada perubahan perilaku positif siswa. Artikel ini ingin mengembangkan komunikasi model edusufistik untuk menciptakan emosi positif di lembaga pendidikan Islam. Tulisan ini merupakan percampuran antara penelitian kualitatif dan kuantitatif. Sejumlah 27 partisipan Indonesia dan 26 partisipan Malaysia terlibat dalam kegiatan grup diskusi terpusat (FGD), observasi, wawancara langsung, dan kuisioner. Hasil penelitian ini terungkap bahwa gambaran komunikasi di kelas masih kaku, searah sehingga memunculkan moskomunikasi. Hal ini menyisakan banyak problem emosi guru maupun siswa. Komunikasi model edusufistik telah diakui para pendidik mampu merevitalisasi praktik komunikasi pembelajaran yang selama ini dipraktikkan. Komunikasi edusufistik membawa iklim dan emosi positif di kelas, empatik, simpatik dan penuh kasih sayang. Studi ini juga mengungkap dampak emosional model edusufistik bagi kedamaian hati pendidik dan peserta didik. Dari hasil analisa data secara kuantitatif, persepsi pendidik menunjukkan bahwa implementasi komunikasi model edusufistik tidak menemukan banyak kendala. Hasil kajian ini diharapkan menjadi rekomendasi bagi pemangku kebijakan untuk memberikan sosialisasi secara utuh tentang komunikasi model edusufistik bagi para pendidik di berbagai jenjang.

Kata kunci: Emosi Kelas, Komunikasi Pembelajaran, Model Edusufistik

ABSTRACT

Communication is substantive in learning activities. Communication should be the main medium in creating positive classroom emotions. Therefore, the learning communication model needs to be continuously developed, so that classroom communication becomes effective and has an impact on positive changes in student behavior. This article aims to develop an edusufistic communication model to create positive emotions in Islamic educational institutions. This paper is a mixture of qualitative and quantitative research. 27 Indonesian participants and 26 Malaysian participants were involved in centralized group discussion (FGD) activities, observation, direct interviews, and questionnaires. The results of this study revealed that the picture of communication in the classroom is still rigid, unidirectional, resulting in mocommunication. This leaves many emotional problems for teachers and students. Edusufistic communication model has been recognized by educators to be able to revitalize the practice of learning communication that has been practiced so far. Edusufistic communication brings positive climate and emotions in the classroom, empathic, sympathetic and loving. This study also reveals the emotional impact of the edusufistic model for the peace of mind of educators and students. From the results of quantitative data analysis, educators' perceptions show that the implementation of the edusufistic communication model does not find many obstacles. The results of this study are expected to be a recommendation for policy makers to provide full socialization of the edusufistic communication model for educators at various levels.
Keywords: Classroom Emotions, Edusufistic Model, Learning Communication

INTRODUCTION

Deviant behavior in education is still the focus of research by academics and practitioners in Indonesia and Malaysia. In fact, deviant behavior often leaves negative emotions

Table. 2. The results of the implementation of the edusufistic communication model

that must be experienced by not only students, but also educators, families and the community environment. The study of Heru Prasetyo, Sulistyarini, Parijo [1] reveals the forms of deviant behavior that are often carried out by students, namely in the form of skipping school [2], going home during class hours, smoking at school, school clothes that are not in accordance with school rules, male students who use accessories, and students who often come late, cheating, sleeping when the teacher is explaining, to immoral acts in madrasas. Ani Yuniati's research [3] describes deviant behavior in the form of student violence, fights, beatings and excessive dating in Pekalongan. Similar deviant behavior phenomena were also studied in Palu [4]. Student fights and student crime in Banjarmasin madrasas are another form of deviation examined by Ririanti Rachmayanie Jamain and Muhammad Irfan Hafidzi [5].

The phenomenon of deviant behavior in the world of Islamic education in particular, becomes an important proablem when faced with the essence of Islamic education which ideally contains activities of *tarbiyah, ta'dib, tazkiyah, mau'idzah, riyadlah* to produce students with Islamic character. This idealism if met with the phenomenon of deviant behavior among students becomes the responsibility of many parties to immediately evaluate and even revitalize the implementation of Islamic education that has been practiced so far. Deviant behavior among students needs to be considered a preventive solution in order to minimize to eliminate it in the realm of Islamic education implementation. Because deviant behavior always has a negative impact individually and communally [6]. When viewed from the perspective of Sufism, deviant behavior is considered as a type of abnormal behavior that comes from the mental attitude [7] of an unhealthy soul [8]. The condition of a low mental attitude will encourage a person's nafs or personality to be in the lowest level or referred to as *nafs amarah bi al-su'* (personality that invites evil)) [9].

Instructional communication is considered important for learners' personal and professional success [10]. In the Sustainable Development Goals (SDGs), launched by UNESCO,

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Table. 2. The results of the implementation of the edusufistic communication model

education is one of the development programs that are continuously implemented, because basically the function of education will remain eternal in the form of social life. The role and significance of communication in education and learning practices is to support the creation of effective learning, contribute to solving learning problems [11], and the main basis of character education [12]. Educational development cannot be separated from aspects of educational communication as the first step to the success of sustainable education programs. The communication function can be sought to help solve educational problems [13]. The high and low quality of education achievement is also influenced by communication factors, especially learning communication [14].

Awareness of the urgency and significance of communication in educational activities is manifested in a variety of conceptual ideas of learning communication. Positive communication in the family and interpersonal communication between teachers and students have a significant effect on students' assertive behavior [15], feel more confident, get respect from others through direct, open, and honest communication. Effective communication was initiated as a medium of education and strengthening the character of students [16]. Qur'anic communication has also been offered as the development of an effective communication model based on Qur'anic verses about the concept and ethics of communication [17] Development of an educational communication model reinventing subconcious mind (RESMI) for Madrasah Ibtidaiyah. The results of the development research show that the implementation of RESMI for learning Jurisprudence can improve teacher-student intimacy, interest and enthusiasm of students, ability to memorize material, and improve learning achievement [18].

Conceptually, edusufistic communication that will be developed in this article is an integration between instructional communication and Sufistic communication, becoming a conceptual framework that complements the previous communication concept. Sufistic communication is communication that uses the basics of communication developed from the science of Sufism, with the conceptual basis of shariat, hakikat, tariqat and ma'rifat communication. If learning communication has the concept of effective and affective communication, then this in the perspective of Sufistic communication is still at the level of sharia and the nature of communication. Sufistic-based instructional communication goes

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Table. 2. The results of the implementation of the edusufistic communication model

beyond both, because Sufistic communication presents the spiritual modality (makrifat), qalbu or one's heart in using the tongue, ears and body language in communication. Hakikat not only leads individuals to be able to hear someone's message with sincerity or sincerity but also has the ability to understand and understand the interlocutor. Ma'rifat in communication is the basis of Sufistic communication practice. When the ma'rifat attitude has been internalized in the individual, the individual will see, respond, communicate with someone else by attributing his activities to Allah. Thus, the development of a communication model with a Sufistic approach is a complement to the communication model that has been carried out by educational institutions. Sufistic-based learning communication models (hereinafter referred to as edusufistic communication) can be used in order to create positive classroom emotions.

RESEARCH METHODS
Research Design
The purpose of this study was to determine the results as well as evaluate the educational communication training program conducted for educators. The evaluation model used is reaction, learning, behavior, and result (4 levels) developed by Donald Kirkpatrick in 1975 [19]. The evaluation procedure is a research procedure used as a reference to produce descriptive research data. The characteristics of the data obtained are partly qualitative data and partly quantitative data. The research procedure consists of preparing the Edusufistic communication training module, implementing Edusufistic communication and evaluating the training results.

Research Setting
The research was conducted at SMK Raden Umar Said Gebog Kudus Indonesia and Ma'had Tahfiz Arabic Al-Gontory in Malaysia in July-December 2022. The consideration for choosing the school is because SMK Raden Umar Said Gebog Kudus is one of the famous SMKs that has made Indonesia proud for its great achievements in becoming an animation school in Indonesia that has gone global. Based on information from several educators, students who study at SMK Raden Umar Said (RUS) come from outside the region such as Bandung, Jakarta, outside the island of Java, and some have even lived abroad for a long time. Meanwhile, Ma'had Tahfiz Arabic Al-Gontory in Malaysia is one of the favorite tahfidz education centers. Unfortunately, complaints in the form of negative emotions are often felt not only from students but also educators related to communication problems in both institutions.
Research Subjects
The main subjects of the 4-level model research consist of trainees (educators) and learners. The results of the training of educators will be confronted with the extent of the 4-level reaction of the learners. The subjects consisted of 23 Indonesian and 24 Malaysian students from class XII and 4 Indonesian and 2 Malaysian educators from different subjects in Indonesia and Malaysia. As for the reason for choosing the research subjects, learners are direct subjects who are exposed to the results of the education communication training given to educators. For more than two years, students always interact with educators who are trainees. Thus, class XII students

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Table. 2. The results of the implementation of the edusufistic communication model

are considered to have the most experience interacting with educators. Learners will be asked to what extent the changes are felt towards the performance of educators who have participated in the edusufistic model communication training activities. In cases of negative emotions that are raised in communication problems, it is not only students who get the impact but also educators. In this case, educators are also considered to have experience interacting with students. Educators will be asked to what extent the changes are felt after attending the training.

Data sources in this study consist of two, namely primary data and secondary data. Primary data is the main data that is directly related to the questions raised in the research formulation, namely regarding first, the implementation of the edusufistic instructional communication model. Second, the results of developing the edusufistic communication model to create peaceful classroom emotions. While secondary data to answer research questions in the form of references from various types of scientific works, both books, journal articles whose substance of discussion in them is closely related to the study in this study.

Data Collection and Analysis Techniques

The data required in the 4-level evaluation varies and includes reaction, learning, behavior, and result. In general, data on reaction is collected by questionnaires, forum group discussions and reaction observation sheets. Learning data is collected by checklist or observation of learning performance. Behavior data is collected by interview method (Forum Group Discussion). Result data is collected from questionnaires, reflection sheets and documents on work productivity or the impact of training. While in-depth interviews will be used to collect secondary data such as data on the description of psychological complaints and negative emotions associated with the development of the soul of learners and the level of their nafs. In addition, in-depth interviews are also conducted to obtain data on how the description of educators' communication with students. The data analysis technique used in this research is descriptive evaluative which aims to evaluate the images obtained systematically based on the facts and characteristics of the object or subject under study precisely. The data obtained were analyzed with quantitative and qualitative descriptive analysis techniques.

RESULT AND DISCUSSION

An Overview of the Realities and Problems of Instructional Communication in Islamic Education Institutions in Indonesia and Malaysia

Some notes that can be reported in this study are that not all educators have effective communication skills that touch on aspects of cognition and affection during learning. The observations made also show that learners like direct interaction with educators who are humorous, friendly and outgoing. Some educators also only talk in front of the class. During the learning process, there are educators who prefer to prioritize the completion of the material to students. This material is then explained and discussed. Furthermore, assignments are given both individually and in teams. Occasionally the teacher gives suggestions and comments on what the students say.

FGDs were conducted online and offline in two stages. The first stage of data mining FGDs was conducted offline by presenting several participants directly at the same time in

Table. 2. The results of the implementation of the edusufistic communication model

different rooms. FGDs with students were held in the classroom, while FGDs with teachers were held in the school meeting room. The second stage of FGD was carried out in the format of blended teacher training activities by presenting Sufistic communication experts from Sufistic therapy institutions, namely Mr. Mustamir, owner of the Griya Sehat Syafaat 99 (GRISS) Semarang clinic.

The reality of communication between educators and students at SMK Raden Umar Said and Ma'had Tahfiz Arabic Al-Gontory in Malaysia is studied from the effectiveness of two aspects, namely aspects of communication effectiveness and aspects of the effectiveness of the media used in communication. Aspects of communication effectiveness include mastery of the field of communication material, the ability to attract the attention of interlocutors, understand and understand interlocutors and avoid miscommunication. The aspect of communication media is related to body language, facial expressions, voice intonation, or learning media. In order to explore the picture of the reality of both, several questions were asked for both educators and students. The proposed statements were asked to be answered quickly to avoid excessive subjectivity and modification of answers. This was done to obtain valid data.

One of the factors of communication effectiveness is mastery of the field of communication material. A total of nine participants admitted that the communication carried out very often did not master the field being discussed. Seven other participants stated that they very rarely did not master the field being discussed. While other participants admitted that they often experienced the obstacle of not mastering the field of communication material. The next aspect of the ability to attract the attention of interlocutors, as many as nine participants admitted that they very often experienced obstacles in terms of the ability to attract the attention of interlocutors. A total of seven participants admitted that they rarely experienced these obstacles. While other participants admitted that they were often unable to attract the attention of communicants (Interview, September 12, 2022).

The aspect of the reality of miscommunication during learning was responded to by participants variously. A total of two participants felt that they very often experienced miscommunication with their interlocutors. Meanwhile, 15 participants stated that they rarely experienced miscommunication. Other participants admitted that they often experienced it. The reality picture of feeling less understood by interlocutors is very often experienced by eight participants. Eight other participants claimed to rarely experience the feeling of not being understood by their interlocutors, while other participants claimed to experience it often (Interview, September 12, 2022).

The majority of educators and learners experience ineffective communication problems because they are dominated by feelings of not being understood, miscommunication, lack of mastering the material and not being able to attract the attention of the interlocutor. While the lack of enthusiasm factor is rarely experienced by educators and students. Another picture of communication experience between educators and students is in the aspect of the influence of communication media such as body language, facial expressions, voice intonation, or learning media. A total of 11 participants claimed to experience communication problems very often due to aspects of the communication media used. Meanwhile, 7 participants felt that they rarely experienced it, and 17 other participants stated that they often experienced communication problems due to the media used. Thus it can be concluded that non-verbal language reflected in body language, facial expressions, voice intonation can also affect the feelings of interlocutors. Communication problems arise from aspects of lack of communication skills and skills, so this

Table. 2. The results of the implementation of the edusufistic communication model

also has an impact on the verbal and non-verbal language produced (Observation, September 12, 2022).

The next impact that appears in the reality of the communication picture that has been happening between educators and students is rigid communication, not humorous, not understanding each other, unclear, tense communication, unequal, no reciprocal relationship (Interview, September 12, 2022).

The description of the reality of communication problems in the previous description confirms the fact of the emergence of disharmony in the classroom due to miscommunication. The disharmony that emerged was recognized by participants as bringing up a variety of negative emotions. This is evidenced from a number of questions asked related to negative emotions in communication problems felt by the subject, such as angry emotions, the desire not to continue their studies, feeling chaotic, feeling insecure, feeling less cared for,

Communication of educators to students or vice versa who do not master the field being discussed has an impact on the emergence of emotions of anger, confusion, annoyance, annoyance in frequent frequency. While the negative emotion that is very dominant is to feel chaotic when the communication process has obstacles in the lack of mastery of the field of material being discussed. Communication that is not interesting and or cannot attract the attention of the interlocutor also triggers negative emotions of sadness, boredom, insecurity, boredom and disinterest in paying attention. Related to this communication problem, the emotions of sadness and insecurity are very dominant. Negative emotions due to miscommunication problems are sadness, anger and disappointment. These emotions often arise if there is a misunderstanding in the communication process between educators and students or vice versa (Interview, September 15, 2022).

Communication that is not done with enthusiasm and passion also triggers emotions of sadness, disappointment, boredom and lack of focus. In addition, the feeling of not being understood during the communication process also has an impact on feelings of disappointment, confusion, irritation and lack of enthusiasm. The communication media used, whether body language, facial expressions, voice intonation, or learning media, were recognized by participants to affect the emotions of sadness and fear (Interview, September 13, 2022).

Implementation of Edusufistik Instructional Communication Model and its Impact on Classroom Emotions

The concept of Sufistic communication is philosophically close and similar to the concepts of healing communication [20] and spiritual coomunication [21] which are commonly used in therapeutic and spiritual care processes. However, in terms of basic principles, techniques, and procedures, Sufistic communication uses the scientific foundations of Sufism. The basic

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Table. 2. The results of the implementation of the edusufistic communication model

principles of Sufistic communication are shariat, hakikat, makrifat and thariqat [22]. Makrifat communication is the main basis in Sufistic communication, which is practiced in the form of awareness of the existence of Allah in communication activities. The shariqat of communication is in the form of physical communication activities using the modalities of hearing, speech and body. The nature of communication involves the qalb modality in using the auditory, oral and bodily modalities when communicating. The Tariqat of communication is a method used in Sufistic communication by trying to understand and avoid not understanding the interlocutor through the metamodel technique, matching and talking about him (the interlocutor). Thus, Sufistic communication involves the physical, emotional and spiritual dimensions in the form of holistic communication, empathic communication, person-centered communication [23] and spiritual communication.

The form of educationistic instructional communication to create peaceful classroom emotions is practiced with five main patterns. First, communicating with love and compassion [24]. Second, prioritizing listening over speaking [25]. Third, the principle of changing oneself as the main key to changing others, by vibrating happiness [26]. Fourth, changing the character of others by training the human subconscious through relaxation, imagination, emotions, reflection and value systems. Fifth, believing that the most important spirit in communication is the inner atmosphere of the communicant [27] which affects the production of verbal and nonverbal language.

Table. 1. Edusufistic Instructional Communication Model

Fundamental Principle	Modality	Procedure
Makrifat communication	Spiritual	a. Being aware of the breathing and enjoying it

[22] Mustamir Pedak, "Komunikasi Terapetik Sufistik," in *Sufi Healing in Action Cara Menggunakan Sufi Healing dalam Proses Penyembuhan* (Malang: Literasi Nusantara Abadi, 2021).

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Table. 2. The results of the implementation of the edusufistic communication model

		b. Strengthened by reading *basmalah*, *hamdalah*, and sending blessings upon the Prophet
Hakikat communication	*Qalb*	Ask the *qalb* to understand and respond sincerely to the interlocutor's messages
Syariat communication	Auditory, verbal, physical	Praying that the mouth, the ears, and the body work together to become a good communicator
Tariqat communication	Trying to understand the interlocutor and preventing miscommunication	Metamodel, matching, centering the communication around the interlocutor

Table. 1. Edusufistic Instructional Communication Model

The results of the implementation of edusufistic communication procedures are seen from two aspects, educators as implementers and students as audiences. Therefore, the description of the results of the implementation of the edusufistic communication model will be classified into two categories. Data on the results of the implementation of edusufistic communication by educators include; what important points have been applied after attending the edusufistic communication training in classroom communication, obstacles to the application of edusufistic communication in classroom learning, whether edusufistic communication has an impact on the classroom climate (classroom emotions), changes in educators after applying edusufistic communication, changes in students after applying edusufistic communication, description of students' responses after applying edusufistic communication both emotions, attitude changes and others. An overview of the results of the implementation of the edusufistic communication model by teachers is contained in the following table.

Table. 2. The results of the implementation of the edusufistic communication model

Aspects	Teacher 1	Teacher 2	Teacher 3	Teacher 4	Teacher 5
Edusufistic Instructional Communication Procedures that have been implemented	Matching in 3 ways: Emotional way, predicate equalization way & physical matching way.	Seeks to positively understand the student's situation and is non-judgmental.	Edusufistik is good if we can implement it at least for ourselves.	Be more patient when communicating while students are less attentive	Complementing each other
Obstacles to the Implementation of Edusufistic Instructional Communication Model	Students who tend to be difficult to organize & busy themselves sometimes get annoyed	The obstacles experienced in edufistic communication are still mixed with personal emotions	The obstacle is that we ourselves do not understand the edusufistic instructional communication model in depth.	when we teach students do not pay attention to what we say/sleep/play handhones	Nothing to do
The Impact of Implementing Edusufistic Instructional Communication Model on Classroom Emotions	some children have begun to change their behavior when in class who used to underestimate to respect even though not all are only a few children.	the classroom atmosphere is calmer and more harmonious	there has not been a significant change in class emotions	very impactful, because when I communicate using the edusufistic method, I can better control my emotions when there are students who make our emotions rise.	Very impactful
The Impact of Implementing the Edusufistic Instructional Communication Model on Teachers' Behavior	Became more patient in dealing with various different student characters, & calmer	Calmer and less prone to angry outbursts	there has not been a significant change in class emotions	be more patient in teaching and listening to students' complaints.	Be more patient
The Impact of Implementing the Edusufistic Instructional Communication Model on Learners' Behavior	The class became organized, conducive, willing to listen although not all of them but there are already some who are aware.	The class is more relaxed and less noisy	there has not been a significant change in class emotions	students are more active in learning and discussion in class. besides that students become more open to their teachers.	students are more ethical in their attitude and behavior towards friends and teachers in class.
Students' Emotional Response	Happy and excited	Happy	there has not been a significant change in class emotions	Students' negative emotions are reduced, their attitudes are more polite, when communicating with teachers they use good and polite language.	Students' negative emotions are reduced

The table data shows that of the five teachers who have attended the Edusufistic Communication training, only five teachers have implemented the edusufistic communication procedure, while 1 teacher has not implemented it because he has not understood the procedure in depth. The form of edusufistic communication that teachers apply in learning through several procedures. First, the makrifat of communication, which is practiced by cultivating a peaceful, happy, relaxed, and calm teacher's inner atmosphere by dhikr saying basmalah, hamdalah, shalawat when starting learning. A peaceful and happy inner condition can vibrate to students' emotions, so that subconsciously students feel comfortable and relaxed which has an impact on students' positive emotions. This condition can also affect the teacher's verbal and nonverbal language production. Second, the nature of communication, using the qalb modality to bring awareness of human nature with the realization that those we are communicating with are servants of Allah and the spiritual grandchildren of the Prophet Muhammad, so they must be served and educated with compassion and love. Third, the sharia of communication, which is practiced in the form of techniques, procedures and ethics of communicating using verbal and non-verbal language, using auditory, oral and bodily modalities, as communication in general. The Sufistic communication model optimizes the affective domain of students (Interview, July 22, 2022).

The edusufistic communication model in learning is implemented by teachers by avoiding miscommunication using the metamodel method, matching and talking about it. Metamodel is used by teachers to correct students' statements so that miscommunication does not occur. The matching method is used to master students' subconscious by chatting to build familiarity (report card) and a warm and non-judgmental relationship. Students are assisted to build perceptions, think and feel proportionally, objectively and under control so as to avoid excessive attitudes in interpreting events in themselves and their environment. Teachers also give a lot of space for students to talk about themselves, tell details of their personal lives and even their personal problems and daily lives. The teacher admits that there is not a single student whose family background and psychological dynamics in dealing with life problems are unknown to her. In addition, the teacher is also motivated to change himself to continue to be a good person and try to set an example through real personality. Thus, the subconscious potential of students is very much considered in the edusufistic communication model (Interview, September 26, 2022).

Another complementary method practiced by teachers in the edusufistic communication model is to familiarize students with spiritual communication by praying, not only for themselves but also for their friends, parents, siblings, teachers and even praying for people who might hate them. The habit of praying for oneself and others is used to foster a sense of love, compassion, care and strengthen the bonds of relationships. The habit is applied when starting and ending learning. Teachers hope that this habit will create an atmosphere of peace when learning takes place and students leave the classroom also in a peaceful and happy inner condition. Teachers' activities and experiences in applying the principles of educationistic communication in learning show that the key to changing others is by changing oneself, changing students' characters by strengthening the teacher's personal character, developing students' positive character by reconciling the teacher's mind and emotions (Interview, September 26, 2022).

The edusufistic communication model is recognized by students as being able to minimize negative emotions due to miscommunication. The Sufistic communication model also has an

Table. 2. The results of the implementation of the edusufistic communication model

impact on the emotional resilience of teachers in dealing with a variety of negative student characters, such as undisciplined, disobedient, disrespectful and others. Teachers believe that students' negative emotions that are responded to with negative emotions can also trigger students' negative characters (Interview, teacher, September 22, 2022). Positive teacher communication behavior can influence positive classroom emotions as well, and vice versa [28]. It can thus be concluded that emotions are an inseparable part of any learning environment. Emotions can be shaped and experienced through communication [29]. From this relational perspective, Emotional Response Theory (ERT) states that various teacher behaviors lead to students' emotional responses, which in turn affect student behavior.

Additional evidence supporting the applicability of emotion contagion theory to the classroom was provided by Houser and Waldbuesser [30]. Although not explored through the lens of ERT, their research revealed a strong positive correlation between teachers' perceptions of their own communication behaviors and their perceptions of students' nonverbal responsiveness. Teachers who demonstrated positive emotions through communication behaviors were more likely to perceive that students aligned with and reflected their positive emotions through nonverbal expressions. Teacher immediacy, teacher clarity, and teacher communication competence all have an influence on students' emotions as they experience the classroom [31]. In general, increased teacher immediacy, increased clarity, and higher communication competence by teachers tend to be associated with more positive emotional reactions from students.

A Sufistic communication practitioner describes how the Sufistic communication model can have an impact on character change using a neuroscience perspective. Neurologically, communication is actually the dynamics of stimulus traffic between communicants. When someone speaks verbally or non-verbally, he is actually sending a stimulus that is captured by the perceptual apparatus (from the senses to the brain) of his interlocutor to be processed and then responded to. The stimulus will affect a person's perception. Perceptions are stored in his memory and will affect the way he responds to reality, which we call character. If the perception stored in the memory makes him respond to reality positively, then he has good character and vice versa (Interview, a Sufistic Communication Practitioner, September 3, 2022).

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Table. 2. The results of the implementation of the edusufistic communication model

Neuroscience recognizes the existence of a neuron or nerve cell called a mirror neuron that mirrors the movements of others. When we see someone else doing something, the mirror neurons glow as if we are doing the same thing. These neurons allow us to capture the thoughts of others through direct simulation. These mirror neurons are the biological basis of how important it is for communicants to have good verbal and non-verbal language so as to make their interlocutors imitate their kindness. This verbal and non-verbal language is strongly influenced by a person's inner mood. If the verbal and non-verbal language is good, the message is easier to convey and the perception will be good. If the perception is good then character improvement is easier to achieve. The condition of the heart that is comfortable, relaxed, feels appreciated, feels full of love can affect the structure of reason and student behavior. So, the Sufistic communication model is able to influence perception and good character (Interview, a Sufistic Communication Practitoner, September 3, 2022).

CONCLUSION

This research shows that the edusufistic communication model to create peaceful classroom emotions requires 3 modalities in the form of hearing, oral and qalb (thoughts and feelings). Teachers speak with the tongue (verbal) and body (nonverbal), both of which are actually manifestations of the qalb. The tongue and body are like spokespersons of the qalb. The edusufistic communication model emphasizes that in communication what is more important is not what is said but how is the quality of the communicator's qalb. Verbal language can deceive communicants, while nonverbal language does not. Nonverbal language can be used to assess the quality of the qalb. A quality qalb is a clear qalb, which is a mind that does not judge and feelings that are not excessive in love and hate. Edusufistic communication method by trying to understand and avoiding the attitude of not wanting to understand. The edusufistic communication model believes that sentences or messages in communication can affect emotions and thoughts. Therefore, creating peaceful class emotions is very potential if done with the Sufistic communication model.

Research on the edusufistic communication model is in the form of prototypes and pilot projects that are still limited to the upper secondary education level. Therefore, further research needs to be done to test it in a broader level of education. All educational institutions must be balanced in terms of quality assurance of graduates, not only focusing on pursuing scores and accreditation status, but character education for the sake of dignified and useful morality of graduates should also receive the same portion of attention. Educators also need to upgrade their capacity and academic quality and spirituality. Because after all, the inner peace of educators is the main capital to make themselves the key to influencing students' thoughts and feelings. This is obtained by training and strengthening the educator's spirituality.

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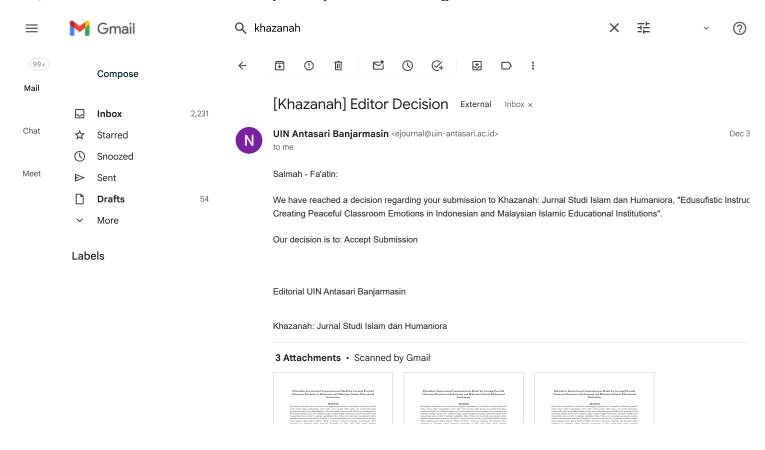
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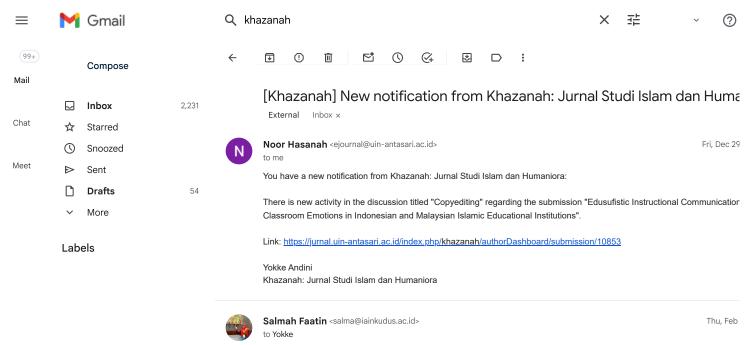
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Table. 2. The results of the implementation of the edusufistic communication model

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