



Peri Perabun Remalan Bertungket: Communication Values Based on Local Wisdom of Gayo Culture

Irwansyah^{1(*)}, Mesiono², Asnil Aida Ritonga³

^{1,2,3}Universitas Islam Negeri Sumatera Utara Medan, Medan, Indonesia

Abstract

Received : December 4, 2025

Revised : March 26, 2026

Accepted : April 16, 2026

This study aims to explore the philosophical and historical meaning behind the expression "peri perabun remalan bertungket" and to understand how these values once played a role in maintaining social harmony. This research was conducted in the form of an ethnographic study, by collecting the knowledge of traditional elders and analyzing historical and cultural literature. Data collection used interview, observation, and documentation techniques. This study uses a qualitative flow model analysis by following three stages, namely data reduction, data display, and drawing conclusions. The results of this study reveal that the community's understanding from the adult generation comprehends the words, meaning, and actions regarding peri perabun remalan bertungket in Gayo community communication, whereas among the younger generation, they understand the meaning of peri perabun remalan bertungket, although the phrase is not verbally expressed. Modernization and globalization influence the shifting of customary values such as peri perabun remalan bertungket. Internal influences change the mindset of the younger generation, including the lack of inheritance of oral culture. Meanwhile, the external influences include modern communication technology, globalized popular culture lifestyles, and the dominance of national and foreign languages. Through this effort, it is hoped that the value of "peri perabun remalan bertungket" can once again become part of communication culture that brings harmony and respect in the present era.

Keywords:

Peri Perabun Remalan Bertungket; Local Wisdom-Based Communication, Gayo Community Culture

(*) Corresponding Author: irwansyahuir237@gmail.com

How to Cite: Irwansyah, Mesiono, & Ritonga, A. A. (2026). Peri Perabun Remalan Bertungket: Communication Values Based on Local Wisdom of Gayo Culture. *JTP - Jurnal Teknologi Pendidikan*, 28(1), 238–249. <https://doi.org/10.21009/jtp.v28i1.63021>

INTRODUCTION

Communication is not merely a tool for exchanging information, but also the foundation that supports an effective and efficient organizational structure. With good communication, every member of the organization can understand the shared vision, mission, and goals, enabling them to work with optimal coordination and synergy. It also facilitates proper decision-making, conflict resolution, and smooth implementation of change. Furthermore, effective communication builds strong relationships among employees, enhances innovation, and ensures that each individual feels valued and heard (Darmawati, 2020; Fadla et al., 2022). All of this ultimately contributes to the long-term success of the organization through increased productivity and sustainable performance.

In management practice, if two or more people are working together, communication is necessary (Usman, 2016). According to Siswanto,



communication within an organization can be described as the nervous system of a living organization. Communication often shapes or unravels what exists in chaotic situations (Samsuddin & Akmalia, 2017; Siswanto, 2005). As one of the keys to ensuring that implementation and direction functions can run effectively (Saefullah, 2019). Good communication can navigate challenges and achieve goals more efficiently (Lubis, 2021). Conversely, poor communication can cause organizational dysfunction, slow down work processes, and increase the risk of internal conflict.

Several relevant studies reveal that the functions of communication in education are informative, educational, persuasive, and entertaining (Akib & Perkasa, 2022) Communication is also very important in educational management and school organization (Siregar et al., 2023). In order to improve collaboration in the educational environment, communication between teachers, students, and parents is very important in building educational collaboration (Putri et al., 2024). Other studies discuss intercultural competence and effective intercultural communication skills (Ilie, 2019), effective communication success (Aebissa, 2023), as well as how to achieve effective communication faced by modern organizations (Zhang, 2023). Other studies also suggest that communication should refer to the principles of communication in the Qur'an (Wijaya, 2015), ethics in communication (Stai, M., & Tungkal, 2016), freedom of communication (Rusli., 2020; Shannon, 2018) and even local wisdom has philosophical, cultural, and moral values that can be used for effective communication in building family resilience (Muhajir, 2022).

In the local wisdom of the Gayo tribe, there is a saying about *Peri Perabun Remalan Bertungket*, which reminds us that we should not speak bluntly and must have clear references. Narratives of communication based on local wisdom must be revitalized so that effective communication can be achieved. Although many narratives show the importance of effective communication, there are many problems in the field related to communication, such as studies on communication in overcoming communication problems in families through strategic family therapy (Lustia et al., 2016), the need for cross-cultural communication and potential problems that may arise (Robina et al., 2024), and communication anxiety as obstacles in public speaking and solutions to overcome them (Talalu, 2022).

In addition to the theoretical facts above, social facts show that many problems arise due to miscommunication, leading to conflict and tension, and even protests and violence that disrupt the peace of the community (Ghazy & Isroqunnajah, 2026; Takdir, 2017). The above facts related to communication problems are also often found among the Gayo community, where people no longer apply local wisdom values in communication, children prefer to use foul language and slang learned from games or shows on YouTube and other social media, even in educational institutions, organizational disharmony is often found due to poor communication patterns, resulting in the organization's goals not being achieved.

Another fact is that the local wisdom values regarding communication in the Gayo community are not well documented, so these values are only found in the oral tradition of the elders. Due to the above facts, this study aims to properly document the local wisdom values of the Gayo community in communication, such as the traditional expressions *peri perabun* and *remalan bertungket*. This research is

important because customs are a source of values. In Gayo local wisdom, customs serve to preserve religion, as expressed in the saying, “Edet mengenal hukum mubeza, Kuet edet muperala agama, rengang edet benasa nama,” which means, "Seeking justice is like weighing scales, If customs are strong, religion is preserved; if customs are weak, nahma (image) is damaged." (Pinan, 1998)

This expression describes the deep relationship between customs and religion, implying that customs are the benchmark for the application of laws and social norms, and emphasizing balance and justice (Sumaya, 2025). When customs are preserved and respected (Altama & Damanik, 2025), religious practices are also maintained, and society can live in harmony. *Peri perabun remalan bertungket* is a Gayo proverb that describes the uniqueness of communicating in a way that is not blunt and must be referential, polite, and well-mannered. Every statement made should have a basis (Room, 2013), both in terms of wisdom and prevailing social norms (Drastawan, 2021; Subroto, 2023).

The loss of the customary value of “*peri perabun remalan bertungket*” requires in-depth research so that these values can be understood again and cultivated in modern society. This research is important to explore the philosophical and historical meaning behind this expression and to understand how these values once played a role in maintaining social harmony. This research will be conducted in the form of ethnographic studies, by gathering knowledge from traditional elders and analyzing historical and cultural literature. Through these efforts, it is hoped that the value of “*peri perabun remalan bertungket*” can once again become part of a culture of communication that brings harmony and respect in the present era.

In addition, this research can bring novelty in several aspects such as an interdisciplinary approach, combining cultural studies, the perspectives of the Quran and management science, and communication to provide a holistic perspective on how these values functioned in ancient societies and how they can be applied in the modern era. Revitalizing traditional communication values, this study proposes ways to integrate these customary principles into current communication practices, whether in social, educational, or organizational environments, in order to improve communication ethics that are beginning to fade. With this study, it is hoped that a new understanding will emerge that emphasizes the importance of customs as the foundation of communication ethics, which is relevant and applicable today. Therefore, effective communication based on wisdom values is very important to explore, so that it can add new knowledge in organizational communication.

METHODS

This research uses ethnographic methods, namely qualitative studies of individuals or groups with the aim of systematically describing cultural characteristics in greater depth within their own space and time. This genre allows for the study of behavior, norms, beliefs, customs, values, applied human patterns, and human phenomena as expressed in practice (Spradley, 1980).

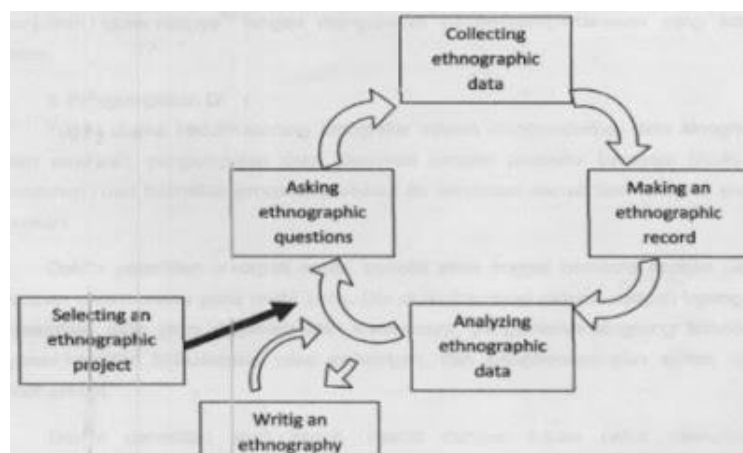


Figure 1. Ethnographic methods (Spradley, 1980)

The ethnographic research cycle procedure consists of six steps, namely selecting an ethnographic project, asking ethnographic questions, collecting ethnographic data, making ethnographic notes (this step includes taking field notes and photographs, making maps, and using other appropriate methods to record observations), analyzing ethnographic data (data analysis, which leads to new questions), and writing ethnography.

To collect data in this study, the author used interviews, observation, and documentation techniques. This study will use a qualitative flow model analysis by following three steps, namely data reduction, data display, and conclusion drawing or summarizing. To strengthen the validity of the findings and maintain the validity of the study, this paper refers to validity standards. In qualitative literature that discusses validity, such as trustworthiness, authenticity, and credibility, there are several tests for examining the validity of qualitative research data, including credibility, transferability, dependability, and confirmability (Creswell, 2014; Moleong, 2013).

The validity of data in research on *peri perabun remalan bertungket* as a principle of communication in the local wisdom of the Gayo community and its practice at MAN 2 Takengon is guaranteed through the application of four main criteria in qualitative research, namely credibility, transferability, dependability, and confirmability. Credibility is maintained by ensuring the accuracy and honesty of the data through triangulation and in-depth observation; transferability is achieved by providing rich contextual descriptions so that the findings can be applied to similar situations; dependability is obtained through systematic and transparent documentation of the research process; and confirmability is upheld by maintaining the objectivity of the researcher and proving that the research results truly originate from the data, not from personal bias. Thus, these four principles form an important foundation in ensuring the validity and integrity of the results of this study.

RESULTS & DISCUSSION

Understanding of the community/young generation about the communication value of the fairy tales of the Remalan bertungket

To determine the level of public understanding of the communication values of peri perabun remalan bertungket, the researcher conducted a comprehensive approach by interviewing various parties, ranging from the general public, traditional leaders, community leaders, madrasa principals, teachers, to students. This cross-group approach provides a more complete picture of the sustainability and relevance of cultural values in the current context.

The traditional figure stated that:

“Apabile kite peri perabun remalan bertungket, contohe Pemen urum tuen, gere langsung urum pemenna becerak, keti mutungket pemennya. Selanjutte ulak ku tata bahasa, bahasa Gayo astronesia, sastranya digolongkan ke sinisetia, di dalam beberapa kata-kata, mengandung makna tersirat dan tersurat mengandung beberapa minsel Museltu, Musungkep, Mopop, Isuku ilen, makna kosa kata konatatif, denotative, ada arti sempit dan luas didalamnya, Asal muasal semuanya tertanam pada aku diutus untuk memperbaiki akhlak.” (AF)

The results of the interview above give the meaning that peri perabun remalan bertungket shows speaking with full manners and good behavior because basically Prophet Muhammad SAW was sent by Allah to improve morals, for example in the Gayo language rules “mertua LK and menantu PR in Gayo customs are not allowed to speak directly, usually through grandchildren or mother-in-law, next he explained that, the Gayo language astronesia, its literature is classified into sinisetia, in several words, contains implicit and explicit meanings that contain several connotative, denotative vocabulary meanings, there are narrow and broad meanings in it, which shows how rich the Gayo language is.

Another member of the assembly explained that,

“Peri perabun remalan bertungket, clearly must not speak arrogantly for example someone wants to borrow money from us “Ngukke itlungkam aku” (can you lend us money) the peri perabun answer “insyaAllah kse porami kite usahanen” (insyaAllah, later we will try) must not answer “porami nge ara ya” (later it is already available), becerak for something that is certain even, needs to use the word “InsyaAllah”, (trans. Speaking for something that is already certain even needs to use the word InsyaAllah, must not be arrogant).” (AA)

He explained that speaking should not be arrogant, even for something that is already certain, there must be gentleness and humility there, by surrendering to Allah with the expression “InsyaAllah”. Besides the traditional leaders, the researcher felt it was necessary to explore information about the understanding of the meaning of peri perabun remalan bertungket to the head of MAN 2 Takengon, that:

“the expression peri perabun remalan bertungket is a philosophy of language ni jema tuete (the language of the elders) which means doing a job with full caution and precision and must contain dedication.” (HS)

Regarding the understanding of *peri perabun remalan bertungket* among the young generation, community leaders explained that for certain customs, teenagers still apply it, for example they show respect to elders during wedding traditions, such as the following:

“bujang berama beru berine, anak kita adalah anak orang, anak orang anak kita, in Gayo language beseralan. Teenagers still respect communication values, for example in wedding celebrations, the elders sit in a better place that cannot be random, in a proper designated place, that still applies until now.” (AS)

A different view was expressed by the head of MAN 2 Takengon related to the students' understanding of this customary expression, he explained that students' understanding of this customary value is already minimal, namely:

“If I see, the millennial generation now, very minimal about customs and about the Gayo language itself, maybe this is the habit factor of Gayo people as well who in daily life never speak Gayo with the reason that in school there are no friends and even in education we see there is no regional language as the language of instruction. (IH)

Furthermore he hopes:

“it would be better if this customary value is conveyed starting from the stage of entering kindergarten/RA or even elementary school/MI so that it can have an impact at the level of junior high school/MTs and high school/MA. (IH)

In observations at MAN 2 Takengon, it was seen that the students in daily life still interact using Indonesian, especially when chatting casually and joking, where their teenage nature is clearly visible through expressive and spontaneous speech style. However, when invited to communicate in a more serious context, they show a deep understanding of customary values, including the meaning of the expression *peri perabun remalan bertungket*, which reflects cultural awareness and appreciation of local wisdom that is still embedded within them. (Obs)

Based on interviews and observations, it can be concluded that the community and the young generation still have a strong understanding of *peri perabun remalan bertungket* as a form of communication that upholds politeness, ethics, and spiritual values. This communication is carried out by paying attention to customary norms, caution in speaking, and a religious foundation that encourages gentleness, humility, and surrender to the will of Allah. Every utterance is thought through deeply, reflecting an awareness of its meaning and impact, so that the noble values in the communication tradition remain preserved and relevant in today's society.

The Influence of Modernization and Globalization on the Communication Values of *Peri Perabun Remalan Bertungket*

In this study, it is necessary to describe the influence of modernization and globalization on the application of communication values in the expression *Peri perabun remalan bertungket*. Based on interviews with community leaders:

*“Modernization greatly influences the practice of *peri perabun* and *remalan bertungket*. *Peri perabun remalan bertungket* may still coexist with modern*

developments because many figures continue to gather in the officially established Gayo customary council, as there is the customary institution itself.” (AS)

The school principal stated that modernization has a significant influence due to the demands of contemporary advancement, as explained as follows:

“Yes, it is very influential, I think. For example, in the past, if our parents spoke English, it was considered the language of infidels. But now more and more children are learning multiple languages; we appreciate and even praise them, as they have become knowledgeable in many languages. (IH)

According to a teacher, modernization changes how students communicate; they set aside their mother tongue and use the national language, making it easier for modernization to be absorbed.

“Yes, it is very clear, because of the influence of technological advancements in communication. Even foreign cultures have a strong influence, and as evidence, the use of Indonesian in daily family life has become dominant, sidelining the native language—our mother tongue—as the everyday language. This is different from ethnic groups from the coastal Aceh region, where families still use their mother tongue in communication. (HS)

The interview results above need to be strengthened by observational data to obtain more accurate information. In the researcher’s observations, there is a shift, although they still fundamentally understand these values. The following is the result of the observation:

“In principle, they still understand the meaning and importance of these values; however, their expression and application in daily life have begun to change along with the influence of modernization and the development of communication technology. Traditional expressions that were once used in social interactions now appear less frequently, replaced by more general and modern language. The understanding of customary values still exists, yet the form and frequency of their use have undergone adjustments in accordance with the contemporary context. (Obs)

From the interview and observation results above, it can be concluded that modernization has brought significant changes in how people communicate and interact, which indirectly affects the shift in customary values such as *peri perabun remalan bertungket*. The influence of technology, urban lifestyles, and the dominance of the national language has made such customary expressions increasingly rare in everyday conversation, especially among the younger generation. Nevertheless, awareness of the importance of these values remains embedded within the community, particularly when they are faced with situations that require an understanding of ethics, norms, and cultural identity. This indicates that although the forms of customary expression have undergone adjustments, the essence and meaning of the values of *peri perabun remalan bertungket* continue to be recognized as an important part of cultural heritage that must be preserved.

Integration in Education of the Communication Values of *Peri Perabun Remalan Bertungket*

In this study, it is also necessary to explore whether the communication values of *Peri Perabun Remalan Bertungket* at MAN 2 Takengon are integrated into school subjects or not. Based on interviews with community leaders, he explained that the role of educational institutions has not been optimal in efforts to integrate local values such as *perabun remalan bertungket*, as expressed below:

“The role of educational institutions has not been optimal, because in schools today there is the notion that students are handed over to teachers. This means that the efforts to integrate *peri perabun remalan bertungket* in education are not yet optimal, because in the past there were local content subjects. The expectation is that the role of teachers is needed in integrating *peri perabun* and *remalan bertungket* into learning, so that it can proceed in accordance with the *qanun*, curriculum, and learning methods. (AS)

The principal of MAN 2 Takengon explained that these values are introduced explicitly in school activities or learning, stating:

“In learning it has not been implemented; it is still limited to circular notices. This serves as an evaluation for the local government: if they want Gayo language learning to be implemented globally and contextually, it must be included in the local content curriculum. (IH)

Furthermore, the principal of MAN 2 Central Aceh stated that:

“For school subjects, it has not yet been implemented, but in extracurricular activities there are rope games, spinning-top games, or *sumang* competitions. These are forms of culture that are explored and can be applied in schools; therefore, for the implementation of culture, it must first be included in the local content. (IH)

Regarding the further role of schools in introducing and preserving local Gayo culture among students, the principal explained that:

“What we have already implemented, for example the Takengon Anniversary which is related to cultural parades, we also refer to cultural elements that have indeed been abandoned today. For now, the efforts to preserve culture are still at the stage of participation in these events, such as *didong* culture and *munalo* dance. (IH)

To obtain balanced data, the researcher conducted observations in the madrasah environment and was even permitted to enter classrooms at MAN Takengon. In subjects of a social and religious nature, teachers conveyed moral values based on Islamic values as well as customary values. The researcher then conducted documentation tracing but did not find the availability of an MoU document with the customary council, nor the availability of teaching modules or posters in the madrasah environment.

Based on the interview, observation, and documentation results above, it can be concluded that customary communication values such as *peri perabun remalan bertungket* have not been specifically integrated into subjects at the

Madrasah Aliyah level, although customary values in general continue to be conveyed by teachers as part of moral education for students. This indicates that formal education has not fully accommodated the richness of local culture within its curriculum.

Changes in Communication Norms Toward the Communication Values of *Peri Perabun Remalan Bertungket*

From the teacher's perspective, changes in communication norms have occurred, and students' attitudes toward communication are as follows:

“This is what is very concerning today, that perhaps due to the influence of these cultures, students' etiquette in communicating with teachers has strayed far from those values. For example, sometimes when we meet the students, they do not greet us, do not offer salutations, and even when asking questions, their language does not reflect the norms and character expected of students. (HS)

Teachers feel that the values of politeness and customary communication have begun to be abandoned, such as in the Gayo custom of *Peri Perabun Remalan Bertungket*, which means communication should not be arrogant, as explained in ‘*Becerak enti sergak*’, an expression indicating that one should speak in a tone appropriate to the person with whom one is communicating. The teacher also explained that it seems students do not understand or are not interested in these customary communication values, stating that:

“Perhaps the children today do not understand these customary values; therefore, we actually need to actualize them in education“. (HS)

Observations conducted found that there have indeed been changes in communication norms. The observation showed that there is a noticeable shift in communication norms among the younger generation, where they tend to follow communication trends that are viral on social media, merely imitating without deep understanding. However, behind these communication styles influenced by digital currents, when they are engaged in a more serious context—such as when acting as guests or students in formal situations—they are able to demonstrate polite behavior in accordance with customary communication values.

From the interview and observation results above, changes in communication among the younger generation are strongly influenced by the development of digital technology, where their interaction style is now largely shaped by social media trends and viral language reflecting the phenomenon of FOMO (fear of missing out). Nevertheless, customary communication values such as *peri perabun remalan bertungket* still have the potential to be known and applied, because fundamentally the younger generation still realizes the importance of preserving this cultural heritage. They demonstrate an understanding of these customary values in formal situations or when required to behave politely, although in daily life they are more likely to follow popular communication styles for the sake of social interaction and social existence.

CONCLUSION

The conclusions of this study reveal that the adult community understands the words, meaning, and actions related to peri perabun remalan bertungket in Gayo community communication. However, among the younger generation, they understand the meaning of peri perabun remalan bertungket even though this term is not commonly expressed. Modernization and globalization influence the shift in customary values such as peri perabun remalan bertungket. Internal influences change the mindset of the younger generation and the lack of oral cultural transmission. External influences include modern communication technology, globalized popular culture lifestyles, and the dominance of national and foreign languages.

Customary communication values such as peri perabun remalan bertungket have not been specifically integrated into subjects at the Madrasah Aliyah level, and are more often implemented through extracurricular activities and certain events such as the Takengon City Anniversary celebration. Changes in communication norms, in which communication among the younger generation is greatly influenced by the development of digital technology, were also found. Nevertheless, customary communication values such as peri perabun remalan bertungket still have the potential to be known and applied because fundamentally the younger generation remains aware of the importance of preserving this cultural heritage.

This study implies that customary communication values have not been specifically integrated into the formal curriculum, thus formal education needs to reform the curriculum to be more inclusive of local cultural richness. The development of local content based on customary heritage will strengthen students' character, enrich their cultural knowledge, and position schools as centers for preserving noble values.

REFERENCES

- Aebissa, M. (2023). Effective communication: the key to success. *Journal of Organizational Culture Communications and Conflict*, 27(5), 1–2.
- Akib, S., & Perkasa, A. W. A. P. (2022). Peran Komunikasi dalam Dunia Pendidikan. *Jurnal Pendidikan Dan Konseling (JPDK)*, 4(6), 5589–5596.
- Altama, Y., & Damanik, A. (2025). Disharmoni antara Praktik Adat dan Prinsip Syariat Islam: Studi atas Tradisi Mepahur di Desa Jongar, Aceh Tenggara. *Kartika: Jurnal Studi Keislaman*, 5(2), 784_797-784_797. <https://doi.org/https://doi.org/10.59240/kjsk.v5i2.249>
- Creswell, J. W. (2014). *Research Design, Qualitative, Quantitative and Mixed Methods Approaches*.
- Darmawati. (2020). *pengaruh komunikasi interpersonal, budaya organisasi, motivasi kerja dan kepuasan kerja terhadap kinerja guru SD Negeri di kecamatan Bandar Baru Kabupaten Pidie Jaya-Provinsi Aceh*. Pascasarjana UNIMED.
- Drastawan, I. N. A. (2021). Kedudukan Norma Agama, Kesusilaan, dan Kesopanan dengan Norma Hukum pada Tata Masyarakat Pancasila. *Jurnal Komunitas Yustisia*, 4(3), 928–939.

- <https://doi.org/https://ejournal.undiksha.ac.id/index.php/jatayu/article/view/43189>
- Fadla, S. L., Akmalia, R., Hasri, R. K., Putri, E., & Situmorang, H. S. B. (2022). Pola Manajemen Kepala Sekolah dalam Meningkatkan Kompetensi Kepribadian Guru. *Jurnal Informasi Keagamaan, Manajemen Dan Strategi: Jurnal Manajemen Pendidikan Islam (IKaMaS)*, 2(1), 27–36. <https://ikamas.org/jurnal/index.php/ikamas/article/view/14>
- Ghazy, A. C., & Isroqunnajah, I. (2026). Ketegangan antara Kebebasan Berpendapat dan Ketertiban Umum: Studi tentang Aksi Demo dan Kerusakan Fasilitas Umum. *An-Nahdloh: Journal of Education and Islamic Studies*, 1(2), 531–546. <https://doi.org/https://doi.org/10.58788/jeis.v1i2.48>
- Ilie, O.-A. (2019). The Intercultural Competence. Developing Effective Intercultural Communication Skills. *International Conference KNOWLEDGE-BASED ORGANIZATION*, 25(2), 264–268. <https://doi.org/10.2478/kbo-2019-0092>
- Lubis, M. S. I. (2021). Teknologi informasi dan komunikasi dalam perspektif islam. *Publik Reform: Jurnal Administrasi Publik*, 8(1), 79–88. <https://doi.org/https://doi.org/10.46576/jpr.v8i1.1474>
- Lustia, L., Noer, F., & Devi, R. (2016). Trend Pemakaian Hijab Ibu-ibu di Pusat Perbelanjaan Kota Banda Aceh. *Jurnal Ilmiah Mahasiswa Pendidikan Kesejahteraan Keluarga*, 1(1), 93–101.
- Moleong, L. J. (2013). *Metodologi Penelitian Kualitatif*, cet.31. Remaja Rosdakarya.
- Muhajir, M. (2022). Communication-based on local wisdom as a fortress of family resilience in the era of globalization: Experiences from Javanese speech culture. *Islamic Communication Journal*, 7(1), 113–128. <https://doi.org/https://doi.org/10.21580/icj.2022.7.1.8837>
- Pinan, A. A. (1998). *Hakikat Nilai-nilai Budaya Gayo Aceh Tengah*. Cv. Rina Utama.
- Putri, J. H. E., Adella, M., Putri, D. A., Walidaini, I., & Nasution, I. (2024). Peran Komunikasi Efektif Untuk Meningkatkan Kolaborasi di Lingkungan Pendidikan Indonesia. *MADANI: Jurnal Ilmiah Multidisiplin*, 2(5), 547–552.
- Robina, N. M., Muksin, N. N., Armani, G. F., Nuraini, D., & Varellaia, A. (2024). Komunikasi Antarbudaya dan Adaptasi Mahasiswa Perantauan: Potensi Peran Komunikasi Digital Dalam Mengatasi Tantangan Antarbudaya (Studi Etnografi Komunikasi, Pada Mahasiswa Universitas Muhammadiyah Jakarta). *KAIS Kajian Ilmu Sosial*, 5(2), 75–82.
- Room, R. (2013). Konsep kesantunan berbahasa dalam Islam. *Jurnal Adabiyah*, 13(2), 223–234.
- Rusli. (2020). *Kebebasan Berkomunikasi Dalam Perspektif Islam*. (Vol. 2). PT. Bumi Aksara.
- Saefullah, E. T. S. dan K. (2019). *Pengantar Manajemen* (cet ke-12). Prenada Media Group (Devisi Kencana).
- Samsuddin, & Akmalia, R. (2017). Tafsir Ayat-Ayat Alquran Tentang Komunikasi Pendidikan. *Almufida: Jurnal Ilmu-Ilmu Keislaman*, 2(2), 95–106. <https://doi.org/https://doi.org/10.46576/almufida.v2i2.65>
- Shannon, C. W. (2018). *Effective Management Communication Strategies*.
- Siregar, A., Royyani, M., & Wahyuni, S. (2023). Sistem Komunikasi Organisasi Pendidikan. In *Jurnal Dirosah Islamiyah* (Vol. 5, Issue 2). <https://doi.org/10.47467/jdi.v5i2.3073>
- Siswanto, H. B. (2005). *Pengantar Manajemen*. Sinar Grafika Offset.
- Spradley, J. P. (1980). *Participant Observation*. Holt, Rinehart and Winston, Inc., Orlando.
- Stai, M., & Tungkal, A. K. (2016). *Etika komunikasi dalam perspektif islam*.
- Subroto, J. (2023). *Norma Dalam Masyarakat*. Bumi Aksara.
- Sumaya, P. S. (2025). Konflik antara hukum adat dan hukum negara: Tantangan penegakan

- keadilan dalam masyarakat adat. *Manifesto Jurnal Gagasan Komunikasi, Politik, Dan Budaya*, 3(2), 1–12. <https://doi.org/https://doi.org/10.61434/manifesto.v3i2.308>
- Takdir, M. (2017). Identifikasi Pola-Pola Konflik Agama dan Sosial (Studi Kasus Kekerasan Berbasis Sektarian dan Komunal di Indonesia). *Ri'ayah: Jurnal Sosial Dan Keagamaan*, 2(1), 45–64. <https://e-journal.metrouniv.ac.id/riayah/article/view/962>
- Talalu, T. R. (2022). Kendala Public Speaking dan Solusi Kecemasan Komunikasi. *Dinamika Penelitian: Media Komunikasi Penelitian Sosial Keagamaan*, 22(2), 263–282.
- Usman, H. (2016). *Manajemen: Teori, Praktik dan Riset Pendidikan: Vol. Cet ke-4* (Suryani (ed.); Keempat). PT. Bumi Aksara.
- Wijaya, S. (2015). *Al-Quran Dan Komunikasi (Etika Komunikasi Dalam Perspektif Al-Quran)*.
- Zhang, C. (2023). *Academic Journal of Management and Social Sciences Addressing Cultural Differences: Effective Communication Techniques in Complex Organization 2. Theoretical Lens 2.1. Cross-Cultural Communication Training*. 5(3).