

Communication Strategies of Islamic Education Teachers in Developing Islamic Morals at SDN 027 Renggeang, Limboro District Polewali Mandar Regency

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Abstract

This study examines the communication strategies of Islamic Religious Education teachers in fostering Islamic morals at SDN 027 Renggeang, Limboro District, Polewali Mandar Regency. Moral education serves as the basis of all education and acts as a safeguard against the influence of modern developments and misleading foreign cultures. Character building is therefore crucial, as it not only shapes students' behaviour for worldly success but also guides them towards happiness in the hereafter. Using a qualitative approach, the research produced descriptive data through observation, in-depth interviews, questionnaires, and documentation. Data analysis involved interpreting collected information and drawing conclusions. Findings show that Islamic Religious Education teachers apply the *Qaulan Layyinan* communication strategy, delivering messages gently, without judgment, reminding students of important values such as death, and addressing them by their preferred names. This method creates a respectful and nurturing environment, proving highly effective in guiding students to develop good morals both at school and in daily life. The study implies that schools should give greater attention to students as future generations of the nation. Students are encouraged to respect teachers, actively participate in religious activities, and remain disciplined in following school rules. Meanwhile, Islamic Religious Education teachers are advised to remain patient, gentle, and diligent in providing moral guidance to foster creative, disciplined, and noble individuals.

Keywords: Strategy, Communication, Islamic Religious Education Teacher, Islamic Morals

1. Introduction

Education is not only concerned with the transfer of knowledge but also plays a fundamental role in shaping students' character and moral values. Islamic Religious Education, in particular, serves as the basis of all education and functions as a moral foundation that protects students from the negative influence of modern developments and misleading foreign cultures (Nasir, 2018). Character building therefore carries profound meaning, as it not only guides students toward happiness in this world but also prepares them for success in the hereafter (Maryati, 2016).

In the school context, the role of Islamic Religious Education teachers is crucial in fostering Islamic morals among students (Akbar, 2016). Teachers are not only responsible for delivering religious knowledge but also for shaping students' behaviour and attitudes through effective communication and guidance (Ismail & Hotman, 2013). Communication strategies that are gentle, persuasive, and rooted in Islamic teachings can provide a strong influence on students' moral development, both in the classroom and in their daily lives (Aw, 2011).

This study focuses on the communication strategies employed by Islamic Religious Education teachers at SDN 027 Renggeang, Limboro District, Polewali Mandar Regency. By exploring how teachers implement these strategies, particularly the *Qaulan Layyinan* approach, characterized by soft,



respectful, and non-judgmental communication, this research aims to understand their role in nurturing students' Islamic morals and building a strong foundation of character education.

This research has implications for schools to pay more attention to students because they are the future generation of the nation. Students are also encouraged to respect their teachers more, participate in every religious activity held by the school, and be more disciplined in obeying school rules. Islamic religion teachers are encouraged to be more diligent and gentle in providing guidance so that they can produce creative students with noble character.

The focus of the research is the core source of the research problem or the centre of thought to guide the researcher before conducting observations. This research was conducted at SDN 027 Renggeang, Limboro District, Polewali Mandar Regency, through direct interviews with informants who were influential in the research that the researcher was studying, as well as collecting other data deemed necessary.

The purpose of the study is something to be achieved after the research questions have been answered and is formulated as a statement. The purpose of this study is to examine the communication strategies used by Islamic Education teachers in fostering Islamic morals among students at SDN 027 Renggeang, Limboro District, Polewali Mandar Regency.

2. Literature Review

2.1. Communication

Humans will always want to talk, exchange ideas, send and receive information, share experiences, collaborate with others to meet their needs, and so on (As & Aliyudin, 1997). The elements of communication are: the source (people, institutions, books, documents, etc.), the communicator (people, groups, newspapers, radio, TV, films, etc.), the message (which can be conveyed verbally or through direct eye contact), the channel (public media and mass media (public media such as radio, mobile phones, etc., while mass media includes newspapers, radio, films, and television), the audience (people, groups, or countries), and the effect or influence (the difference between what the recipient feels or thinks and does before and after receiving the message).

2.2. Da'wah

Da'wah is a word that most people consider to be an activity or action carried out by an *ustadz* or *Dai* in a mosque and more specifically on the pulpit (Muhtadi & Safei, 2003).

2.3. Akhlaq

The word *akhlaq* is the plural form of *khuluq*, meaning character, nature, modesty and customs (Bisri, 1999).

3. Methods

3.1. Research Type, Approach and Design

3.1.1. Type of Research

This research uses a qualitative descriptive method related to the research title Communication Strategies of Islamic Education Teachers in Fostering Islamic Morals at SDN 027 Renggeang, Limboro District, Polewali Mandar Regency.

3.1.2. Research Approach

The communication approach method used by the researcher aims to determine the strategies and types of communication used by educators (teachers) to foster moral character.

3.1.3. Research Design

Research design involves the accurate and systematic collection, processing, and presentation of data. Since this research is categorised as a descriptive qualitative research method, there is no research design (Sugiyono, 2013).

3.2. Data types and data sources

The types and sources of data in research are data subjects that can be obtained to acquire information, events or data related to the research. The sources used by the researcher are field research data and library research data as theoretical data to be studied. The types of data sources are as follows:

3.2.1. Primary data sources

Primary data is data obtained and collected directly in the field, thereby ensuring that the data is objective. Researchers collect data directly from the research location based on data obtained from informants. In this study, the informants were Islamic Education Teachers at SDN 027 Renggeang, Limboro District, Polewali Mandar Regency, numbering 48 people, consisting of: Principal = 1 person, PAI Teacher = 1 person, Grade V Students = 22 people, Grade VI Students = 24 people.

3.2.2. Secondary data sources

Secondary data is a type of supporting data, additional data, and data that reinforces the research results found in the field.

3.2.3. Research Instruments

The instruments used were interview guidelines, literature review, supporting media such as cameras for photos, mobile phones for recording sound, notebooks for recording observations, and the researchers themselves, as they observed, collected, decided and assessed the research results objectively.

3.2.4. Data Collection Techniques

The data collection techniques used by the researcher are as follows:

- a) Observation
- b) Interviews
- c) Documentation

4. Results and Discussion

4.1. Research Result

SDN 027 Renggeang is located not far from the Mandar River in the village of Renggeang, Limboro District, Polewali Mandar Regency. It is located in a village with access to the village road connecting Galung Lombok Village in Tinambung District and Tandassura Village in Limboro District. It currently has grades 1-6, with 6 classrooms, 1 UKS room, 1 office room, and a library building.

Based on data obtained from interviews with the principal and Islamic education teachers at SDN 027 Renggeang, Limboro District, Polewali Mandar Regency, the researcher adopted the *Qaulan layyin* communication strategy, which involves delivering messages in a gentle, soft manner, without

judgement, reminding people of agreed matters such as death, and addressing them by their preferred names.

The results of the interview with Mr. H. Hasan Siraya, S.Pd.SD. as the principal of SDN 027 Renggeang, Limboro District, Polewali Mandar Regency, he said, 'Alhamdulillah, so far, all teachers at our school have performed their duties well, namely by prioritising good character and moral guidance for all students without any discrimination between students.'

The use of *Qaulan Layyinan* communication by Mrs. Mardawia, S.Pd.I., an Islamic Education teacher at SDN 027 Renggeang, Limboro District, Polewali Mandar Regency, takes place in the Islamic Education learning process both in and outside the classroom. "If a student is found to have a poor understanding of the material, the teacher will approach them heart to heart, with full attention, friendliness, and gentleness.

To help facilitate the achievement of the aims and objectives in the implementation of Islamic moral guidance for students, as an educator, it is necessary to use a variety of methods in accordance with the target audience, namely the age of the students. Among the methods used in Islamic moral guidance at SDN 027 Renggeang, Limboro District, Polewali Mandar Regency, are lectures, question and answer sessions, and habit formation.

4.2. Discussion

Communication strategy is the planning of message delivery through a combination of various communication elements such as frequency, formality, content, and communication channels so that the message conveyed is easily accepted and understood and can change attitudes or behaviour in accordance with the communication objectives.

This process is an indicator that moral guidance is fundamental as a guide for all human beings living in the world, both as individuals and as members of society, to have a character in accordance with the guidelines of the holy book of Islam, namely the Qur'an and Hadith. The figure of the Prophet Muhammad is used as a role model in living life in this world and the hereafter. Character building, education, and the instilling of noble moral values are very appropriate for shaping character development that enables students to achieve their life goals and learning processes efficiently and effectively so that students can learn well and correctly (Abdullah, 2007). In the Qur'an, there are eight types of communication, namely:

1. *Qaulan sadidan*, which is the delivery of messages that are true and appropriate to the circumstances.
2. *Qaulan layyinan*, which is the delivery of messages that are gentle, soft, non-judgmental, reminding people of something that has been agreed upon, such as death, and addressing them with names they like.
3. *Qaulan ma'rufan*, which is the delivery of a message that is kind, friendly, not rude, does not offend people's feelings, is not dirty, and does not invite the listener or reader to do evil.
4. *Qaulan maysuran*, which is the delivery of a message that is easy, pleasant, gives hope to people, and does not close the opportunity for the communicant to obtain goodness.
5. *Qaulan kariman* is the delivery of a noble and valuable message, as opposed to a cheap or worthless one.
6. *Qaulan tsaqilan* is the delivery of a meaningful and profound message, one that requires reflection to understand and will be remembered for a long time.
7. *Qaulan balighan*, which is speech that conveys its meaning, is influential, and leaves an impression on the soul.
8. *Ahsanu qaulan*, which is conveying the best choice of words.

5. Conclusion

Based on the results of research on the Communication Strategies of Islamic Education Teachers in Fostering Islamic Morals at SDN 027 Renggeang, Limboro District, Polewali Mandar Regency, the researcher concluded that, in general, all teachers at SDN 027 Renggeang, Limboro District, Polewali Mandar Regency, have fulfilled their obligations well in terms of fostering the character and morals of all students fairly. Specifically, Islamic Education Teachers use the *Qaulan Layyin* Communication Strategy, which involves delivering messages in a gentle, soft manner, without judgement, reminding students of agreed-upon matters such as death, and addressing them by their preferred names.

To help achieve the objectives of this strategy, methods such as lectures, question and answer sessions, and habituation methods are used, which are efficient and effective communication strategy methods so that education in the learning process can run according to expectations, namely to produce students who have character in accordance with the guidelines of the holy book of Islam, which is sourced from the Qur'an and Hadith, and to form Islamic character.

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