

Integration of Communication Strategy and Learning Methods in the Formation of Islamic Students' Morals A Case Study at the Khoiru Ummah Islamic Boarding School in Central Maluku

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Abstract

This study aims to analyze the integration of communication strategies and learning methods in the formation of noble character in students at the Khoiru Ummah Islamic Boarding School in Central Maluku. The study used a qualitative approach with a case study design. Data were obtained through participatory observation, semi-structured interviews, and documentation of 15 informants consisting of Islamic boarding school leaders, educational administrators, ustaz, musyrif, and students. Data analysis was carried out using the Miles, Huberman, and Saldaña model through data condensation, data presentation, and drawing conclusions, while data validity was tested by triangulation of sources, techniques, and time. The results showed that the formation of noble character was carried out through the integration of redundancy, informative, educative, coercive, and selective communication strategies with learning methods of lectures, questions and answers, discussions, and sorogan. This integration resulted in the process of internalizing Islamic values through habituation, role models, strengthening discipline, interpersonal interaction, and continuous reflection and evaluation. The implementation of communication strategies is supported by communicator competence, a culture of exemplary behavior, adequate facilities and infrastructure, and organizational openness. While language and cultural differences, the physical and psychological conditions of students, communication prejudices, and time constraints are inhibiting factors. This research produces a conceptual model of the integration of communication strategies and learning methods that contributes to the development of Islamic educational communication theory and serves as a practical reference in strengthening Islamic boarding school-based character education.

Keywords

Communication Strategy, Learning Method, Educational Communication, Akhlakul Karimah, Islamic Boarding School.



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INTRODUCTION

The formation of noble character is a fundamental goal of Islamic education which is not only oriented towards mastering religious knowledge, but also towards the formation of character, morals and behavior of students in everyday life (Firoza et al., 2025; Rochmat et al., 2022). Amidst the development of globalization, digitalization, and the rapid flow of information, the challenges of character education are increasingly complex. The phenomenon of increasing deviant behavior among adolescents, such as low respect for teachers and parents, declining communication ethics, rampant bullying, misuse of social media, and weak social awareness are social facts that indicate that character education has not fully achieved the desired results (Bensaid & Machouche, 2019; Halomoan et al., 2023; Susanto, 2023). In this situation, Islamic boarding schools are still seen as Islamic educational institutions that have advantages in forming character through habituation, role models, discipline, and internalization of Islamic values (Lessy et al., 2024; Sabiq, 2022). The success of this process is not only determined by the learning material, but also by how the educator's communication strategy is combined with the learning method so that moral values can be understood, accepted, and practiced by the students on an ongoing basis.

The results of an initial exploration conducted at the Khoiru Ummah Islamic Boarding School in Central Maluku indicate that the formation of noble character is not carried out solely through classroom learning, but also through the integration of communication strategies and learning methods that occur throughout all Islamic boarding school activities. The ustaz and caretakers employ various communication strategies, such as redundancy (repetition of messages), informative and educational strategies, coercive strategies through the enforcement of rules, and selective strategies tailored to the characteristics of the students. These strategies are then implemented through complementary learning methods of lectures, questions and answers, discussions, and sorogan. Furthermore, the formation of good character is reinforced through a culture of role models, the habit of congregational worship, intensive supervision, and interactions that occur throughout the students' activities. These initial findings indicate that communication and learning in Islamic boarding schools does not occur linearly, but rather is an integrated process involving communication strategies, learning methods, Islamic boarding school culture, and character development.

However, the implementation of this integration of communication strategies and learning methods still faces various challenges. Differences in the cultural and linguistic backgrounds of

students often affect the effectiveness of message delivery, resulting in some values not being universally understood. The diverse physical and psychological conditions of students also affect their readiness to receive learning. Furthermore, prejudice and misunderstandings persist in the communication process between educators and students, as well as suboptimal use of learning time. These conditions indicate that the success of developing noble character depends not only on the quality of religious material but also on the institution's ability to integrate communication strategies with learning methods that are appropriate to the characteristics of students and the culture of the Islamic boarding school.

One alternative solution is to build an integrative learning communication system. Communication strategies such as redundancy, informativeness, education, coercion, and selectivity cannot be understood as stand-alone communication techniques, but must be implemented through appropriate learning methods, such as lectures to convey concepts, questions and answers to clarify understanding, discussions to develop critical thinking skills, and sorogan as individual learning that allows for intensive mentoring. This integration also needs to be strengthened by a culture of role models, habituation, continuous evaluation, and interpersonal communication between ustaz, caregivers, and students so that the process of internalizing moral values occurs consistently in everyday life.

This research was conducted at the Khoiru Ummah Islamic Boarding School in Central Maluku. The location was chosen based on several academic considerations. First, this Islamic boarding school has an educational system that integrates formal learning and fostering Islamic boarding school life, so that educational communication takes place continuously 24 hours a day. Second, the Islamic boarding school implements various communication strategies combined with classical and modern learning methods in developing noble character. Third, the diversity of cultural backgrounds, languages, and regions of origin of the students makes this Islamic boarding school a representative context for studying the dynamics of educational communication in a multicultural society. Fourth, to date, there is still limited research specifically examining the integration of communication strategies and learning methods in character formation of students in Islamic boarding schools in Eastern Indonesia, particularly Central Maluku, so this study has strong contextual and empirical value.

Several previous studies have discussed communication strategies and character building in Islamic boarding schools. The first study showed that teacher communication strategies influence

the effectiveness of Islamic Religious Education learning. However, the focus of this research was more on classroom communication without linking it to learning methods and Islamic boarding school culture (Halomoan et al., 2023; Karballa & Sarwoprasodjo, 2019; Susanto, 2024). The second study explains that the formation of the character of students is carried out through role models, habituation, and enforcement of discipline, but has not analyzed how educator communication strategies are integrated with learning methods in the process of internalizing values (Hidayah, 2025; Mufidah, 2021). The third study examined the effectiveness of lecture, discussion, and sorogan methods in increasing the religious understanding of students, but did not explain the relationship between these methods and communication strategies such as redundancy, informative, educational, coercive, and selective (Arya Hasan As'ari et al., 2023; Husna & Thohir, 2020). Thus, there is a research gap in the form of the absence of studies that integrate communication strategies and learning methods as a unified system in the formation of the noble character of students.

Based on these gaps, this research is significant because it is expected to enrich the study of Islamic educational communication by offering a more comprehensive understanding of the relationship between communication strategies, learning methods, and the character development of students. Practically, the research findings can serve as a reference for Islamic boarding school (pesantren) administrators, Islamic education teachers, and Islamic educational institutions in designing more effective learning communication systems to build student character. Furthermore, this research also contributes to the development of character education practices relevant to the challenges of a multicultural society and the digital era.

The novelty of this research lies in the development of the perspective that the formation of noble character cannot be understood sufficiently through a separate communication strategy or learning method approach, but rather as an integrated system. This research constructs the relationship between redundancy, informative, educational, coercive, and selective communication strategies with the learning methods of lectures, questions and answers, discussions, and sorogan within a single learning communication framework based on Islamic boarding school culture. Through this approach, the research is expected to produce a conceptual picture of the integration pattern of communication strategies and learning methods in forming noble character of students, while also expanding the scope of Islamic educational communication studies, which have so far mostly discussed these two aspects separately. Based on this, the purpose of this research is to analyze the form of integration of communication strategies and learning methods in the formation

of noble character of students, identify supporting and inhibiting factors in its implementation, and formulate conceptual and practical implications for the development of learning communication in Islamic boarding school environments.

METHOD

This study employed field research with a qualitative approach and a case study design. The qualitative approach was chosen because the study aimed to deeply understand the integration of communication strategies and learning methods in developing the noble character of Islamic boarding school students, based on the perspectives of educational practitioners in Islamic boarding schools (Creswell, 2018). Meanwhile, a case study design was used to obtain a comprehensive picture of the learning communication practices that occur naturally in a specific context, namely the Khoiru Ummah Islamic Boarding School in Central Maluku. The data sources in this study consist of primary and secondary data. Primary data were obtained directly through in-depth interviews, observation, and documentation of informants involved in the learning process and character development of students. Secondary data were obtained from institutional documents, Islamic boarding school regulations, curriculum, activity schedules, student handbooks, activity archives, photographs, and various scientific literature relevant to communication strategies, learning methods, and character education in Islamic boarding schools (Sugiyono, 2015).

The research informants consisted of 15 people selected using purposive sampling technique, namely the determination of informants based on the consideration that they have knowledge, experience, and direct involvement in the implementation of learning communication in Islamic boarding schools. The informants consisted of 1 Islamic boarding school leader, 2 representatives or managers of education and care, 5 ustaz/ustazah, 1 musyrif or dormitory supervisor, and 6 students from different educational levels and regional backgrounds. The classification was intended to obtain diverse data so as to be able to describe the implementation of communication strategies from the perspective of managers, educators, supervisors, and recipients of the learning process. Data collection was carried out through three techniques. Participatory observation was used to directly observe the communication process between ustaz and students during learning and guidance activities in the dormitory. Semi-structured interviews were conducted to gather information on the form of communication strategies, learning methods, supporting factors, inhibiting factors, and their implications for the formation of noble character. Furthermore, documentation is used to complete

the data through reviewing official documents, photos of activities, learning tools, regulations, and various archives related to the research focus.

Data analysis was carried out interactively following the Miles, Huberman, and Saldaña model, which includes data condensation, data display, and conclusion drawing and verification (Miles et al., 2014). Analysis was conducted continuously from the data collection process until the research was completed so that researchers could find patterns of integration of communication strategies and learning methods in the formation of morality of students. To ensure the validity of the data, the study applied source triangulation, namely comparing information from the Islamic boarding school leadership, ustaz, mentors, and students; technical triangulation, by comparing the results of observations, interviews, and documentation; and time triangulation, through data collection at different times to ensure consistency of information. The application of triangulation is expected to increase the credibility, dependability, confirmability, and transferability of research results.

FINDINGS AND DISCUSSION

Findings

The results of the study indicate that the formation of moral values in students at the Khoiru Ummah Islamic Boarding School in Central Maluku is carried out through the integration of communication strategies and complementary learning methods. The communication strategies implemented include a redundancy strategy through repeating moral messages in various daily activities, an informative strategy through the systematic delivery of religious material, an educational strategy through providing guidance and role models, a coercive strategy through enforcing rules and providing educational sanctions, and a selective strategy by adjusting the method of delivering messages based on the characteristics and level of understanding of the students. These strategies are implemented through learning methods of lectures, questions and answers, discussions, and sorogan so that the process of internalizing moral values takes place not only in the classroom, but also in everyday life in the Islamic boarding school environment. The study also found that the success of implementation is influenced by the competence of communicators, a conducive Islamic boarding school culture, and the support of facilities and infrastructure, while language differences, the psychological condition of students, communication prejudices, and time management are factors that hinder the effectiveness of learning communication.

Table 1. Field Findings

No.	Communication Strategy	Implementation in Learning	Learning Methods Used	Impact on Good Morals
1.	Redundancy	Repetition of advice, manners, prayers and moral values in various daily activities	Lectures, sorogan, habituation	Moral values are easier to understand, remember, and become habits for students.
2.	Informatif	Systematic delivery of moral material based on the Qur'an, hadith, and classical books	Lecture and Q&A	Improve students' conceptual understanding of Islamic morals.
3.	Edukatif	Coaching through role models, motivation, guidance and mentoring	Lectures, discussions, dormitory guidance	Cultivating internal awareness to behave according to Islamic values.
4.	Koersif	Enforcement of regulations and the imposition of sanctions of an educational nature	Habituation and supervision	Forming discipline, responsibility, and compliance with Islamic boarding school rules.
5.	Selektif	Adjusting language, media, and communication approaches to suit the character of the students	Q&A, discussion, sorogan	Increase the effectiveness of communication and message reception by students.

Discussion

Integration of Communication Strategies and Learning Methods in Forming the Morals of Karimah Santri

The results of the study indicate that the formation of noble character in students at the Khoiru Ummah Islamic Boarding School in Central Maluku is not carried out through the partial application of communication strategies or learning methods, but through the integration of both in all educational activities at the boarding school. This integration is evident in the use of redundancy, informative, educative, coercive, and selective communication strategies implemented simultaneously through learning methods of lectures, questions and answers, discussions, and sorogan. These findings indicate that the success of character formation is not only determined by the quality of religious learning materials, but also by the effectiveness of communication that is able to transform knowledge into consistent attitudes and behaviors in the lives of students (Salma, 2020).

The redundancy strategy is implemented through repetition of moral messages, both during the learning process and in various daily activities at the Islamic boarding school (Rohmatulloh et al., 2023; Syaifudin et al., 2020). Repetition is achieved through delivering advice after

congregational prayers, fostering the habit of reciting prayers, reinforcing etiquette toward teachers, and periodically evaluating students' behavior. This repetition serves not merely as a reminder, but rather as a habituation process, ensuring that moral values are not limited to the cognitive aspect but develop into habits that become ingrained in the students. From an educational communication perspective, message repetition increases the chances of understanding and retaining information, especially when the same message is delivered in different contexts and on a continuous basis (Nilamsari, 2015).

On the other hand, an informative strategy is implemented through the systematic delivery of moral material based on the Quran, Hadith, and classical texts through lectures and question-and-answer methods. This strategy provides a strong foundation of knowledge regarding moral concepts, enabling students to understand the normative reasons behind each expected behavior. However, research has found that simply providing information is insufficient to shape behavior if it is not accompanied by educational communication that provides concrete examples from everyday life. Therefore, an educational strategy is implemented through the exemplary behavior of religious teachers, dormitory supervisors, and Islamic boarding school leaders who consistently demonstrate behavior in accordance with the values taught. This exemplary behavior strengthens the communicator's credibility, making the message more easily accepted by students (Asri, 2022; Laelasari, 2021).

Coercive strategies are also an important part of the learning communication system. Unlike the meaning of coercion, which is often understood as a form of coercion, this research shows that this strategy is implemented through enforcing rules and imposing educational sanctions. Sanctions are given not to punish, but rather as a learning tool so that students understand the consequences of each action. In practice, coercive strategies are always accompanied by explanations, advice, and guidance so that they do not instill fear but rather build awareness of the importance of discipline and responsibility. This approach demonstrates that persuasive and normative communication work together in shaping students' character.

Furthermore, a selective strategy is implemented by adapting the communication style to the characteristics of each student. The ustaz (teacher) does not use the same approach for all students, but takes into account their age, education level, ability to understand the material, and cultural and linguistic background. Students who have difficulty understanding the material are provided with guidance through the sorogan method, while those with more critical thinking skills are encouraged

to participate in discussions and Q&A sessions. This flexibility demonstrates that learning communication in Islamic boarding schools is adaptive, making the messages conveyed more easily understood and accepted according to individual needs.

This finding is in line with educational communication theory which places communication as a transactional process between educators and students (Saleh & Sihite, 2020). The success of learning is determined not only by the communicator's ability to convey a message, but also by the presence of feedback, interaction, and shared meaning of the message. In the context of Islamic boarding schools, the intensive relationship between ustaz and students allows for a continuous communication process, so that the internalization of values is not limited to the classroom but becomes part of everyday life. This also strengthens the perspective of interpersonal communication, which emphasizes the importance of emotional closeness, trust, and role models in shaping changes in attitudes and behavior (Bungin & Burhan, 2008).

Based on the analysis, this study shows that the formation of noble character is the result of a systematic integration of communication strategies and learning methods. Communication strategies provide the direction and approach to message delivery, while learning methods serve as a vehicle for implementing these strategies in various learning situations (H. I. Z. Arifin et al., 2025). The integration of the two forms a learning communication system based on Islamic boarding school culture that enables the internalization of values to occur cognitively, affectively, and behaviorally. This finding expands the study of Islamic educational communication by emphasizing that the effectiveness of character formation does not depend on a single strategy or method, but rather on the synergy of both in creating a communicative, participatory learning environment that is oriented toward the inculcation of Islamic values.

Dynamics of Learning Communication Strategy Implementation: Supporting and Inhibiting Factors

The implementation of learning communication strategies in the formation of moral virtues among students at the Khoiru Ummah Islamic Boarding School in Central Maluku does not occur in a space free from various internal and external influences. The results of the study indicate that the effectiveness of learning communication is influenced by the interaction between supporting and inhibiting factors that arise during the educational process. This finding indicates that the success of a communication strategy is not only determined by the communicator's ability to convey the message, but is also influenced by the readiness of the organizational environment, the

characteristics of the communicant, and the social conditions surrounding the communication process. Therefore, learning communication in Islamic boarding schools must be understood as a system involving the elements of the communicator, message, media, communicant, and the communication environment that interact with each other.

The first supporting factor identified was the competence of communicators with a background in Islamic boarding school education. Ustaz, musyrif, and caretakers not only master Islamic material but also understand the culture, traditions, and character of the students' upbringing within the Islamic boarding school environment. This competence enables them to choose communication strategies appropriate to the students' circumstances, whether through persuasive, educational, or disciplinary approaches when necessary. Life experiences in Islamic boarding schools also shape the communicator's credibility, so that the messages conveyed receive a high level of trust from the students. From an educational communication perspective, communicator credibility is one of the main determinants of successful message delivery because message reception is influenced not only by the content of the information but also by the recipient's perception of the integrity, competence, and exemplary behavior of the message deliverer (Syahrudin et al., 2025; Yunus & Mukhlisin, 2020).

The second supporting factor is the strong culture of exemplary behavior (*uswah hasanah*) established within Islamic boarding schools. Observations show that communication occurs not only through verbal messages but also through nonverbal communication, such as the daily behavior of the ustaz and caregivers. Students witness firsthand how their teachers perform congregational worship, maintain good manners, respect others, and practice discipline in various activities. This exemplary behavior strengthens the effectiveness of communication strategies because the values conveyed are legitimized through concrete actions. Thus, learning communication becomes more authentic and builds harmony between spoken messages and demonstrated behavior (Wahyudin et al., 2025).

The next supporting factor is the availability of adequate facilities and infrastructure. Classrooms, mosques, dormitories, libraries, and a conducive Islamic boarding school environment provide space for various learning methods such as lectures, discussions, Q&A sessions, and *sorogan* (religious dialogue) to take place effectively. Furthermore, the Islamic boarding school's openness to input from teachers, students, and guardians is also an organizational strength in improving the quality of learning communication. Regular evaluation of the development process

allows the Islamic boarding school to adjust its communication strategy according to the evolving needs of its students. From an organizational communication perspective, this condition indicates a relatively open communication pattern, allowing information to flow in both directions and supporting the creation of an adaptive organizational culture (Hidayat & Asyafah, 2019).

In addition to supporting factors, the study also found several inhibiting factors that influence the effectiveness of implementing learning communication strategies. The first factor is differences in the language and cultural backgrounds of the students. Khoiru Ummah Islamic Boarding School in Central Maluku is home to students from various regions with varying linguistic and cultural characteristics. These differences often affect the process of interpreting the messages conveyed by the ustaz. Certain terms, communication styles, and examples used in learning are not always understood uniformly by all students. This condition indicates that successful communication is greatly influenced by the similarity of experience and mindset between the communicator and the recipient. Therefore, a selective communication strategy is important so that the message can be tailored to the characteristics of the recipient.

Another inhibiting factor is the unstable physical and psychological condition of the students. Islamic boarding school activities, which run from early morning until late at night, cause some students to become fatigued, thus decreasing their concentration. Furthermore, personal problems, longing for family, and the pressure of adapting to Islamic boarding school life also affect students' mental readiness to receive learning. In educational communication theory, the effectiveness of message delivery is greatly influenced by the psychological readiness of the recipient. Even a good message will not result in behavioral change if received by a recipient experiencing emotional distress or physical exhaustion.

The final factor is the suboptimal use of time. The busy schedule of formal learning, religious activities, memorization, and dormitory activities limits the time for individual mentoring or reflection on learning. Consequently, several communication strategies that require more intensive interaction, such as in-depth discussions or personal coaching through sorogan (religious dialogue), have not been implemented optimally with all students. This situation indicates that the effectiveness of learning communication is also influenced by the organization's ability to manage time and allocate educational resources proportionally (Ardianto, 2021; Jason, 2023).

Based on these overall findings, it can be understood that the implementation of learning communication strategies is a dynamic process and is influenced by various interrelated factors.

Supporting factors strengthen the effectiveness of the delivery and internalization of moral values, while inhibiting factors require adaptation of communication strategies to remain appropriate to the characteristics of students and the conditions of the Islamic boarding school environment. From the perspective of organizational communication and educational communication, the success of character formation is determined not only by the individual's skills as a communicator, but also by the institution's ability to build an open, adaptive, participatory communication system, and oriented towards continuous learning. Thus, strengthening the quality of learning communication needs to be done simultaneously through improving educator competence, developing the Islamic boarding school's organizational culture, optimizing learning facilities, and continuously evaluating the communication dynamics that develop within the Islamic boarding school environment.

Implications of the Integration Model of Communication Strategy and Learning Methods for Strengthening the Morals of Students

The results of the study indicate that the formation of noble character in students at the Khoiru Ummah Islamic Boarding School in Central Maluku is not only the result of the application of communication strategies or learning methods separately, but rather the product of the integration of both in a continuous development system. This integration results in an educational communication pattern that positions the learning process as a medium for internalizing values, while communication strategies serve as instruments that ensure these values are accepted, understood, internalized, and realized in daily behavior. These findings demonstrate that educational communication in the Islamic boarding school environment has holistic characteristics because it occurs in all student activities, whether in the classroom, mosque, dormitory, or in daily social interactions. Thus, the process of character formation is not limited by formal learning time, but becomes part of the overall culture of Islamic boarding school life (Wening, 2012).

This research shows that the effectiveness of educational communication stems from the integration of redundant, informative, educative, coercive, and selective communication strategies with the learning methods of lectures, question-and-answer sessions, discussions, and sorogan sessions. Communication strategies determine how messages are delivered, while learning methods determine how those messages are processed into meaningful learning experiences. The relationship between the two forms a learning mechanism that develops not only cognitive aspects but also affective and psychomotor skills (Bloom, 1981; Mufarokah, 2020). In other words, the formation of noble character is the result of a transactional communication process that takes place continuously

through interactions between educators, students, the Islamic boarding school environment, and the supporting organizational culture (S. Arifin et al., 2023; Nisan et al., 2022).

From an educational communication perspective, this finding reinforces the view that learning success is not measured solely by the delivery of material, but by changes in students' attitudes and behavior (Bungin & Burhan, 2008). The redundancy strategy strengthens memory and habituation, the informative strategy builds normative understanding, the educational strategy raises awareness through role models, the coercive strategy maintains behavioral consistency through enforcing rules, while the selective strategy ensures that each message is delivered according to the characteristics of the students (Bungin & Burhan, 2008; Suhantoro et al., 2025). When these five strategies are implemented through lectures, question-and-answer sessions, discussions, and sorogan sessions, the communication process becomes more effective because each method serves a different function in strengthening the internalization of values. Lectures provide a conceptual foundation, questions and answers clarify understanding, discussions develop reflective thinking skills, and sorogan sessions strengthen interpersonal relationships through individual guidance. This synergy results in a comprehensive educational process oriented toward character building.

The findings of this study also provide practical implications for the management of Islamic boarding school education. First, the development of character development programs should not only focus on curriculum development but also on systematic learning communication design. Teachers and caregivers need to strengthen their communication skills to be able to choose strategies that are appropriate to the characteristics of their students. Second, a culture of role models needs to be positioned as an integral part of educational communication because educator behavior is a nonverbal message that has a significant influence on the internalization of values. Third, evaluation of character development should not be solely carried out through academic assessments, but also through observation of changes in students' behavior in their daily lives. Thus, the success of character education can be measured more comprehensively.

Based on the analysis, this study constructs a conceptual model of the integration of communication strategies and learning methods in the formation of noble character in Islamic boarding school students. The model explains that communication strategies serve as communication input, learning methods function as a process of internalizing values, while supporting and inhibiting factors act as contextual variables that influence the effectiveness of

implementation. The interaction of all these components produces an output in the form of the formation of noble character, characterized by increased discipline, responsibility, politeness, honesty, social awareness, and obedience to Islamic values among Islamic boarding school students. This model emphasizes that character formation is a dynamic, systemic, and sustainable process that requires synergy between communication strategies, learning methods, the organizational culture of Islamic boarding schools, and the quality of interpersonal relationships between ustaz and students.

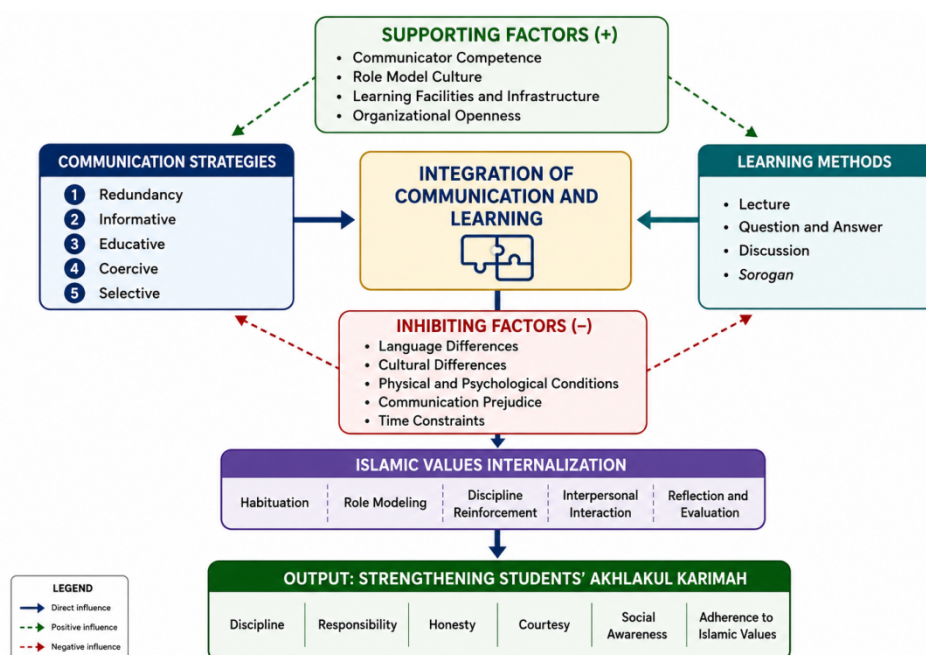


Figure 1. Conceptual Model of the Integration of Communication Strategies and Learning Methods in Strengthening Students' Akhlakul Karimah

This conceptual model is the main contribution of this study because it shows that the formation of noble character does not occur linearly, but rather through a mutually influential relationship between communication strategies, learning methods, organizational conditions, and Islamic boarding school culture. Thus, this study not only provides an empirical description of learning communication practices at the Khoiru Ummah Islamic Boarding School in Central Maluku, but also offers a conceptual framework that can be replicated, tested, and developed in other Islamic boarding schools and educational institutions.

CONCLUSION

Based on the analysis results above, this study can be concluded as follows: First, the formation of morality among students at the Khoiru Ummah Islamic Boarding School in Central

Maluku is carried out through the integration of redundancy, informative, educational, coercive, and selective communication strategies with the learning methods of lectures, questions and answers, discussions, and sorogan. Second, supporting factors include the competence of communicators with a background in Islamic boarding schools, a culture of exemplary behavior, the availability of facilities and infrastructure, and the openness of the Islamic boarding school to evaluation. Conversely, differences in language and culture, physical and psychological conditions of students, communication prejudices, and time constraints are factors that reduce the delivery of messages so that adaptive communication strategies are needed according to the characteristics of students. Third, this study produces a conceptual model of the integration of communication strategies and learning methods as a framework for the formation of morality among students. The model places communication strategies and learning methods as a single unit that is influenced by contextual factors, then internalized through habituation, role models, strengthening discipline, interpersonal interactions, as well as reflection and evaluation to produce students who are disciplined, honest, responsible, polite, socially concerned, and obedient to Islamic values.

Furthermore, this study is limited to a single location with a qualitative approach, so the results cannot be generalized to all Islamic boarding schools. Therefore, further research is recommended to develop a multi-site or mixed methods design, compare various types of Islamic boarding schools, and test the integrated model of communication strategies and learning methods quantitatively to obtain stronger empirical validity.

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