

IMPLEMENTATION OF THE PRINCIPLES OF ISLAMIC EDUCATIONAL COMMUNICATION IN THE QUR'AN IN THE FORMATION OF STUDENTS' RELIGIOUS CHARACTER

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Abstract

This research aims to: (1) describe the principles of Islamic educational communication in Surah Luqman verses 12–19; (2) reveal the form of its implementation in the learning process at MAN Bontang; (3) analyze the challenges faced by teachers and schools in integrating Qur'anic communication principles; and (4) assess the impact of the application of these principles on the formation of students' religious character. The research uses a qualitative method with a case study approach. Primary data sources include madrasah heads, teachers, and students, while secondary data comes from school documents and archives. The research instrument is the researcher, supported by interview guides, observations, and documentation. Data were collected through in-depth interviews, participatory observations, and documentation studies, then analyzed using the Miles & Huberman model (data reduction, data presentation, conclusions/verification) and validated through triangulation. The results of the study show that the principle of communication of Islamic education in Surah Luqman verses 12–19 forms the religious character of students through the strengthening of monotheism, gratitude, respect for parents, amar ma'ruf nahi munkar, patience, and social ethics. Its application is carried out integratively through the communication pattern of qaulan (sadikan, balighan, layyinan, ma'rufan, kariman) by teachers as a moral example. The main challenges stem from internal factors of students and the influence of popular culture. As a result, students show spiritual awareness, moral discipline, social politeness, and responsible communication skills. This research confirms that Qur'anic education is able to form kamil people holistically in the modern era.

Keywords

Islamic Communication, Surah Luqman 12–19, Islamic Education, Religious Character, Case Studies.



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INTRODUCTION

Religious character education is the main mandate of national education, as stated in Law Number 20 of 2003 concerning the National Education System, which emphasizes that education aims to develop abilities and form a dignified character and civilization of the nation. The Ministry of Religion's policy through Religious Moderation (2019) and the implementation of strengthening character education (PPK) further emphasize the importance of fostering religious values in educational units, including in madrasas. However, the implementation of this policy on the ground does not always go hand in hand with expectations. Initial observations at MAN Bontang show that there is a gap between the religious values taught and the daily behavior of students. The values of honesty, discipline of worship, social ethics, and respect for parents have not been consistently reflected. This condition is exacerbated by the strong influence of digital culture and the tendency of students to prioritize general subjects over religious lessons, so that the internalization of Qur'anic values does not take place optimally.

The study of Islamic education places religious character as part of the process of tazkiyatun nafs and the formation of morals. According to Al-Ghazali in *Ihya' Ulumuddin*, the formation of morals requires a process of habituation, strengthening of examples, and effective communication between educators and students. Meanwhile, in the framework of the PPK, religion is placed as a core value that includes faith, worship, respect, tolerance, and moral integrity. In the context of madrasah aliyah, the religious character of students should be manifested in daily behavior, not just cognitive understanding. However, the gap between understanding and practice at MAN Bontang shows that the learning approach has not fully implemented the principles of Qur'anic communication as a core strategy for character building.

Previous research in the last five years has contributed, but has not touched on the aspect that is the focus of this research. that the Prophet's exemplary communication improves students' morals, but does not study Surah Luqman. (Nurani, 2015) shows that the persuasive communication of PAI teachers strengthens the discipline of worship, but does not include the dimension of religious character holistically. (Sutrisno, 2022) emphasizes the integration of Qur'anic values in education, but focuses on materials, not communication methods. (Yunus & Nabila, 2023) found that the learner-centered communication model increases moral awareness, but without the footing of Qur'anic verses. (Mahfudz, 2024) shows the effectiveness of religious mentoring in fostering student worship, but does not examine the principles of Qur'anic communication as the basis of the

approach. These five studies lead to one gap, namely the absence of studies that specifically examine the implementation of the principles of communication of Islamic education in Surah Luqman verses 12–19 in the context of madrasah aliyah, especially MAN Bontang, and there has been no mapping of its effectiveness on the formation of students' religious character.

From this gap, this study presents novelty in the form of a focus analysis on the application of the Qur'anic communication principles of Surah Luqman verses 12–19 in teacher-student interaction; mapping of religious values formed; and evaluation of the effectiveness of Qur'anic communication as a character formation strategy in madrasah aliyah students. Thus, this research contributes to strengthening the Qur'an-based pedagogical approach that has not been widely reviewed in previous studies. Based on this description, the objectives of this study are to: (1) describe the implementation of the principles of Islamic educational communication in Surah Luqman verses 12–19 in the learning process at MAN Bontang; (2) identify the values of religious character formed in students through the application of these principles; and (3) analyze the effectiveness of its application in improving the religious character of students. Theoretically, this research is expected to enrich the discourse of Islamic educational communication based on the primary sources of the Qur'an and provide a conceptual model of the relationship between Qur'anic communication and the formation of religious character. Pragmatically, the results of this research can be a practical reference for PAI teachers, madrasahs, and policy makers in developing learning strategies that are more effective, contextual, and in line with the principles of Islamic education communication.

METHOD

This study uses a qualitative approach with a case study type to explore the implementation of the principles of Islamic education communication in Surah Luqman verses 12–19 on the formation of the religious character of students at MAN Bontang. The case study approach was chosen because it allows researchers to explore in depth the processes, interactions, and meanings of applying Islamic communication principles in a real and specific educational context. The research paradigm used is phenomenological qualitative, which emphasizes the understanding of the experiences, perceptions, and meanings constructed by the research subject in the context of social, cultural, and religious values.

Data collection was carried out through participatory observation, in-depth interviews, and documentation (Sugiyono, 2014) (Moleong, 2017). Participatory observation was carried out directly in the MAN Bontang environment during the period from February 1 to March 31, 2024, with a focus on the learning process in the classroom, communication interactions between teachers and students, and the implementation of madrasah religious activities related to the formation of religious character. This observation aims to capture the real practice of applying the principles of communication of Islamic education as reflected in Surah Luqman, verses 12–19.

In-depth interviews were conducted with informants who were selected purposively based on their relevance to the research objectives. These informants include madrasah heads as education policy makers, Islamic Religious Education teachers, and teachers of other subjects as implementers of educational communication in the classroom, as well as students as subjects who receive and experience firsthand the process of forming religious character. The classification of respondents based on this status is intended to obtain a comprehensive perspective on the implementation of the principles of communication of Islamic education from various perspectives.

Documentation is used as supporting data, including curriculum documents, syllabi, lesson plans, madrasah rules, religious activity programs, and other archives that are relevant to the formation of students' religious character. Secondary data were also obtained from literature, books, scientific articles, and previous research results to strengthen the theoretical foundation and analysis of the research.

The main instrument in this study is the researcher himself, while the supporting instruments are in the form of observation guidelines, interview guidelines, and documentation formats that are systematically compiled. Data analysis was carried out using the Miles and Huberman model (Rifky, 2024), which includes the stages of data reduction, data presentation, and conclusion drawing and verification. The validity of the data is maintained through triangulation of sources, techniques, and time to ensure the consistency, credibility, and accuracy of research findings related to the implementation of Islamic education communication principles and their impact on the formation of students' religious character.

FINDINGS AND DISCUSSION

Findings

The results of the study show that the principles of Islamic education communication contained in the Qur'an Surah Luqman verses 12–19 have been implemented substantively in the learning process and coaching of students at MAN Bontang, East Kalimantan. The implementation is not only reflected in the delivery of teaching materials, but also in teachers' communication patterns, exemplary attitudes, and habituation of religious values in daily madrasah life. To clarify the relationship between the principles of communication in Surah Luqman verses 12–19, the form of implementation in madrasas, the challenges faced, and their impact on the formation of students' religious character, the research findings are summarized in Table 1 below.

Table 1. Implementation of the Principles of Islamic Education Communication in the Qur'an Surah Luqman Verses 12–19 on the Formation of Religious Character of Students at MAN Bontang, East Kalimantan

No	The Principle of Communication	Implementation at MAN Bontang	Challenge	Impact on Students' Religious Character
1	Gratitude and Tawheed (Verses 12–13)	Habituation of prayer, strengthening the meaning of gratitude, and emphasizing that success in learning comes from Allah. Teachers associate the subject matter with the value of tauhidan.	The influence of digital culture tends to be instant and less reflective of the meaning of gratitude.	Increased spiritual awareness, discipline in learning, and respect for teachers and others.
2	Devotion to the Elderly & Respect (Verses 14–15)	Teachers display communication that reflects the figure of parents in the school through greetings, awards, personal advice, and exemplary manners.	Differences in student character, egalitarian communication patterns at home, and social media that are less supportive.	The formation of politeness, obedience, and the ability to maintain manners in social interaction in madrasas.
3	Moral Awareness & Individual Responsibility (Verses 16–17)	Emphasis on the importance of integrity, discipline of worship, and responsibility for every action in the madrasah environment.	Fast digital habits and a lack of reflection on the consequences of actions, as well as peer influence.	Strengthening honest, disciplined, and responsible character both in worship and daily behavior.
4	Humility & Politeness of Communication (Verses 18–19)	Coaching speaking, ethics, intonation control, guidance to be humble, and examples of polite communication from teachers.	The use of social media language tends to be harsh, arrogant, and lacks emotional control.	Use of social media language that tends to be rude, arrogant, and lacks control over other emotions, and politeness in social

Source: Primary data from participatory observations, in-depth interviews with madrasah heads, teachers, and students, and documentation of learning and religious activities at MAN Bontang, February-March 2024.

The Principle of Gratitude and Tawheed (Verses 12–13)

The findings of the study show that the value of gratitude and monotheism is the main foundation in the learning communication pattern at MAN Bontang. The teacher accustomed students to start learning with prayer and associate all learning activities with the awareness that abilities and successes come from Allah. This persuasive and exemplary communication pattern makes the message of monotheism acceptable to students naturally in the learning routine. Challenges arise from the strong digital culture that tends to be instant and does not encourage students to reflect on the meaning of gratitude. However, this implementation has a positive impact on the formation of spiritual awareness, academic discipline, and respectful attitudes in interactions.

Principles of Parental Devotion and Respect (Verses 14–15)

The results of the study illustrate that teachers act as parents for students through friendly greetings, appreciative advice, and examples in interacting. This practice creates a warm learning atmosphere and teaches students to respect teachers as well as others. The main challenge is found in the egalitarian communication patterns brought by students from the family environment and social media, so that some students need more habituation to build formal manners and manners. Nevertheless, this implementation succeeded in strengthening the character of politeness, obedience, and being able to maintain harmony in social interaction in madrasas.

Principles of Moral Awareness and Individual Responsibility (Verses 16–17)

The implementation of this principle can be seen in teachers' efforts to instill integrity, discipline in worship, and awareness that every action has consequences. Teachers guide students to understand the importance of being responsible for academic mandates and daily behavior. The challenges that arise are related to digital habits that lack reflection and strong peer influence, which sometimes weakens self-control. Even so, this principle contributes to forming an honest, disciplined, and committed character to the rules of the madrasah and daily worship, thereby strengthening the moral aspects of students.

The Principle of Humility and Politeness in Communication (Verses 18–19)

This principle is implemented through the habit of students to control their voices, speak politely, and respect the interlocutor in every interaction. Teachers set an example of soft, firm, and non-condescending communication. The biggest challenge is found in the influence of the language

of social media, which is often harsh and emotional, so students need to be directed to balance digital communication styles with Qur'anic ethics. The implementation of this principle has an impact on increasing students' ability to restrain emotions, show humility, and be polite in social communication.

Discussion

Principles of Islamic Education Communication in Surah Luqman Verses 12–19

An analysis of Surah Luqman verses 12–19 shows that communication in Islamic education serves not only to convey knowledge, but also to form character. These verses emphasize the strengthening of monotheism, gratitude, respect for parents, habituation of *amar ma'ruf nahi munkar*, and social ethics. Thus, Islamic educational communication includes cognitive, affective, and moral aspects.

The hadith of the Prophet Muhammad SAW strengthens this principle with his words:

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ

“Whoever believes in Allah and the Last Day, let him speak good or be silent.” (Al-Bukhari, 1987).

The message of this hadith emphasizes that a Muslim's communication must be based on goodness and benefit, and stay away from unhelpful speech. The concept is closely related to the principles of *qaulan* in the Qur'an: *qaulan sadidan* (true and straight speech), *qaulan balighan* (clear and persuasive speech), *qaulan layyinan* (gentle speech), *qaulan ma'rufan* (good speech), and *qaulan kariman* (speech full of respect). This entire form of *qaulan* emphasizes that communication in Islamic education is directed at the internalization of religious, moral, social, and spiritual values in an integrated manner.

Theoretically, the principle of *Qur'anic qaulan* can be combined with the communication framework of modern education. *Qaulan Layyinan* intersects with the concept of *compassionate communication* or *nonviolent communication* developed by Marshall B. Rosenberg, which emphasizes empathy, tenderness, and emotional sensitivity in interactions (Rosenberg, 2003). *Qaulan Sadidan* is in line with *the assertive communication theory* described by Alberti and Emmons, which is a communication pattern that conveys the truth clearly, honestly, and firmly without harming the other party (Alberti & Emmons, 2008). Furthermore, *Qaulan* is parallel to the concept of *persuasive instructional communication* as proposed by Frymier and Houser, (Frymier & Houser, 1999) and emphasized by Richmond, which emphasizes the effectiveness of persuasive messages to increase motivation, understanding, and engagement of learners (Richmond, 2002). Meanwhile, *qaulan*

ma'rufan and *qaulan kariman* can be attributed to *communication accommodation theory* (CAT) developed by Howard Giles, which emphasizes the importance of adapting communication styles to norms, ethics, and socio-cultural contexts (Giles, 1973).

Previous research findings also support this framework. Zaki and Dawami emphasized the importance of an educational communication strategy that combines firmness with gentleness (Zaki & Dawami, 2025), as reflected in the practice of *Qaulan sadidan Qaulan layyinan* at MAN Bontang. Meanwhile, Pranata emphasized that persuasive communication is more effective than rigid instruction in shaping students' moral awareness (Pranata, 2016), in line with the principle of *Qaulan balighan*. Furthermore, Syafruddin emphasized the transformative dimension of Islamic communication, which is not only oriented to cognitive aspects, but also includes spiritual, moral, and social formation, where teachers play the role of role models as well as substitutes for parents in schools (Syafruddin, 2025). Hidayat and Anwar highlight the dimensions of faith, sharia, and morals that are internalized through wise advice (Hidayat & Anwar, 2024), this is in line with the practice of teachers at MAN Bontang. Meanwhile, Hilmah, Latif, and Pilo show the relevance of verses 18–19 in dealing with student violations wisely (Latif et al., 2023). Muhammad Maulana emphasized Qur'anic-based character education management (Maulana & Marfu'ah, 2023). This research expands the discourse by focusing on communication as a core strategy of character education.

The synthesis of research shows that Islamic communication plays a role as an instrument of character formation that includes cognitive, spiritual, moral, social, and emotional aspects. The novelty of this research lies in the focus on the application of *the concept of qaulan* in the context of madrasas, especially in MAN Bontang, which connects Qur'anic values with empirical practices of teachers and modern educational communication theory.

The analysis of Surah Luqman verses 12–19 confirms that communication in Islamic education is transformative. Various *qaulan* such as *qaulan sadidan*, *balighan*, *layyinan*, *ma'rufan*, *kariman*, *maysuran*, and *tsaqilan* appear in the teacher's practice as a means of instilling honesty, persuasion, gentleness, manners, respect, material simplification, and firmness of faith. This pattern is the foundation for the formation of students' religious, moral, social, and spiritual character.

Compared to previous research, this study offers a new perspective through systematic mapping of the implementation of various *qaulan* in teacher-student interaction. Theoretically, this research integrates Qur'anic values with contemporary communication theory; Practically, it

presents an applicative Islamic communication model for teachers. The principles of communication in Surah Luqman, verses 12–19, are mapped through the values of monotheism, gratitude, devotion to parents, amar ma'ruf nahi munkar, and social ethics as the basis for analysis before the discussion of implementation at MAN Bontang.

Implementation at MAN Bontang with the Theory and Concept of Islamic Education Communication

The implementation of Islamic communication at MAN Bontang does not only focus on delivering material, but also becomes an instrument for the formation of religious, moral, and social character. Guru refers to QS. Luqman verses 12–19, which emphasize the values of monotheism, gratitude, devotion to parents, amar ma'ruf nahi munkar, moral awareness, and social ethics. With that, educational communication is understood as the process of forming *kamil* people that includes cognitive, affective, and spiritual aspects.

The value of the Qur'ani is applied through a variety of *qaulan*. The teacher uses *qaulan layyinan* to reprimand students gently, in accordance with the spirit of QS. Luqman 18–19 and the hadith on the importance of gentleness. To affirm the principles of monotheism, honesty, and discipline, teachers apply *qaulan sadidan*, in line with QS. Luqman 16 and the Prophet's words about the importance of speaking well (Aulia & Adawiyah, 2024)

The implementation of teacher communication at MAN Bontang includes various forms of *qaulan*, such as *qaulan sadidan*, *balighan*, *layyinan*, *ma'rufan*, and *kariman*, each of which is used to direct the intention of worship, instill monotheism, give gentle reprimands, get used to good manners, and exemplify respect. In addition, teachers apply *qaulan maysuran* to facilitate the material and *qaulan tsaqilan* to affirm the responsibility of monotheism. This whole practice shows that Islamic communication in MAN Bontang does not only refer to QS. Luqman 12–19, but it is also connected to a wider spectrum of Qur'anic communication.

Various hadiths narrated by Bukhari, Muslim, Ahmad, and Abu Dawud provide practical guidance for educators. For example, the hadith about the virtue of seeking knowledge emphasizes that the way to seek knowledge is the way to heaven (Nurzam & Maujud, 2025). This message describes the search for knowledge as a journey that requires effort, determination, and commitment. In the context of education, it encourages students and teachers to place learning as a higher spiritual goal, while educators function not only as teachers but also as mentors of character.

Another hadith emphasizes social manners, "Not among us are those who do not love the little ones, do not respect the elders, and do not know the rights of the scholars." That is why we have to be careful not to let our guard Ahmad, no. 23408, authenticated by al-Albani) (Nurzam & Maujud, 2025). This value is in line with QS. Luqman/31:14 15, which emphasizes devotion to parents. In educational practice, respect for elders is manifested through respect for teachers as parental figures in schools. The teacher conveys advice with *qaulan balighan* so that the moral message touches the heart, combined with *qaulan kariman* to maintain respect, so that the direction is received by students with full sincerity.

The hadith narrated by Abu Dawud also emphasizes the principle of patience and perseverance: "Indeed, knowledge is obtained by study and patience is obtained by patience." (HR. Abu Dawud no. 3643) (Nurzam & Maujud, 2025). This value encourages the habituation of discipline, consistency, and perseverance in the teaching-learning process. Thus, QS integration. Luqman/31: 12–19 and the hadith of the Prophet SAW not only provide a normative framework but also create an educational culture at MAN Bontang based on politeness, diligence, and respect.

This culture of respect extends not only to teachers but also to fellow students. This gives birth to a civilized, harmonious, and Islamic communication culture. Hadiths that emphasize patience, perseverance, and active involvement in learning also strengthen educational practices in schools. Thus, knowledge is understood not only as a cognitive result but as the fruit of consistent effort, accompanied by moral and social values that shape students into individuals with noble character.

Integration of hadith values with QS. Luqman verses 14–15 are the basis for teachers to form a learning environment that instills manners, respects knowledge, and guides students spiritually, morally, and socially. Respect for teachers is seen as part of respect for parents, so education not only imparts knowledge but also teaches interaction ethics. Moral responsibility in QS. Luqman verse 16 is applied through the affirmation of the values of honesty, discipline, and awareness of God's supervision. Teachers use *qaulan sadidan* to uphold the truth and *qaulan balighan* to touch the hearts of students, so that moral awareness and noble morals are formed. The aspect of amar ma'ruf nahi munkar in QS. Luqman verse 17 is realized through the habit of worship, congregational prayers, and encouragement for students to rebuke violations. The Prophet's hadith about the obligation to turn evil into normative legitimacy for this practice (Muhammad, 2023).

The teacher interprets the role of "oral" in this hadith as a form of wise and educational advice, not a degrading reproach. This strategy makes students more receptive to reprimands and makes them motivated to improve themselves. Social ethics as affirmed in QS. Luqman/31: 18–19 is implemented by the teacher by speaking softly, lowering his voice when advising, and displaying humility in daily interactions. This pattern is exemplified by students, so that a culture of polite communication is born in the school environment. This practice shows that Islamic communication is not only a medium of conveying messages, but also a means of character formation through example.

Overall, the practice of Islamic communication of teachers at MAN Bontang shows a complete integration between the normative text of the Qur'an, the hadith of the Prophet SAW, and the empirical reality of education. The Qur'an provides a normative framework, the hadith strengthens the legitimacy of the applicability, while the implementation of the teacher shows the success of its application in learning. The results of this study are in line with the findings of Muhammad Rofik Mualimin, who emphasized that Surah Luqman verses 12–19 contain character education values that include faith, sharia, and morals, which can be translated into educational communication practices (Mualimin, 2024). The research of Hilmah Latif, Hasibuddin Mahmud, and Nashiruddin Pilo also emphasized that Surah Luqman verses 18–19 are teachers' guidelines in reprimanding students persuasively and wisely (Latif et al., 2023), in line with the implementation of *qaulan layyinan* and *qaulan balighan* at MAN Bontang.

In addition, Muhammad Maulana highlighted the importance of character education management based on Surah Luqman verses 12–19 through habituation and classroom management that supports the internalization of religious values. This is in line with the practice of teachers at MAN Bontang who guide students through *qaulan kariman*, *ma'rufan*, and *sadidan*. Sri Wahyuni and Mulyani's research also emphasizes the relevance of Surah Luqman verses 13–19 as a guide for the formation of an Islamic character who is civilized and obedient to Allah (Wahyuni & Mulyani, 2025), In line with the pattern of polite and educational communication in madrasahs. Rima and Iva add an important perspective by emphasizing the internalization of spiritual and emotional values as the foundation for the formation of religious character (Rima Iqlima Mahardika & Iva Inayatul Ilahiyah, 2025), which strengthens the practice of MAN Bontang teachers in balancing firmness and gentleness through various forms of *qaulan*.

The novelty of this research lies in the emphasis on Islamic educational communication as the main strategy for the formation of religious character in MAN Bontang. In contrast to previous studies, this study integrates the implementation of *Qur'anic qaulan* with daily pedagogical practices, resulting in alignment between Islamic communication theory and field practice, as well as linking faith, sharia, and morals with teachers' communication strategies.

Conceptually, Islamic communication is not just a material delivery, but a strategic instrument to form religious, moral, and social character. *Qaulan* Qur'ani is a medium for internalizing the value of the Qur'an, while hadith provides applicative legitimacy for teachers. This research emphasizes the alignment between normative texts, hadiths, and pedagogical practices to foster students' spiritual awareness, social manners, and moral ethics, while opening up opportunities for the development of digital education and *blended learning* in the modern era.

Challenges and Obstacles to the Implementation of Islamic Education Communication Principles at MAN Bontang

The implementation of the principles of communication of Islamic education at MAN Bontang faces challenges stemming from internal factors of students, especially differences in family backgrounds that shape *their communicative habitus*. Some students are used to the pattern of hard and authoritarian communication at home, so it is difficult to adjust to polite communication based on Qur'anic values in madrasas. This phenomenon is in line with Pierre Bourdieu's *theory of habitus*, that individual habits and behaviors are reproduced from previous social experiences (Bourdieu, 1977). QS. Luqman/31:verse 12 emphasizes the importance of gratitude, which, according to Ibn Kathir, is reflected in attitudes, behaviors, and speech (Ibn Kathir, 1999). In educational practice, this value is manifested through *qaulan layyinan* (gentle and wise speech) in teacher-student interaction. The hadith of the Prophet Muhammad SAW confirms this, "A believer whose faith is the most perfect is the best in morals" (HR. Tirmidhi no. 1162). Observations show that although some students are able to adjust, there is still a gap because the habit of hard communication is carried over into the classroom.

In addition to internal factors, obstacles also arise from external influences in the form of digital media and popular culture. Short, sarcastic, and exaggerated jokes on social media are often carried over into the classroom, contrary to the principles of Qur'anic communication. Kholili's research confirms that digital culture fosters superficial instant communication, thereby reducing the quality of moral and spiritual interactions (Kholili, 2025). QS. Luqman/31:13 emphasizes that

monotheism, as the foundation of communication, requires straight speech and not being trapped in a culture that deviates from divine values (Indonesia, 2019). The BK teacher at MAN Bontang added that students' habit of using coarse language or informal abbreviations in *chat* complicates the habit of polite communication in class. This is in line with the words of the Prophet Muhammad SAW, "It is not a believer who likes to reproach, curse, speak vilely, and speak dirty" (HR. Tirmidhi no. 1977) (Khoirurroji'in, 2019).

Obstacles also arise in the aspect of respect for parents and teachers as QS. Luqman/31: 14–15 also faces challenges. The teacher tries to create an emotional atmosphere resembling a family by calling students gently, reflecting *qaulan layyinan* and *qaulan kariman*. (Mualimin, 2024) The Prophet SAW said, "There are no people among us who do not respect the elderly, do not love the young, and do not put the knowledgeable in their place" (HR. Ahmad no. 23408) (Amri et al., 2024). Although most students responded positively, others showed restraint because they were used to a digital culture that made the teacher-student relationship look parallel. This emphasizes the importance of communication strategies that are adaptive and sensitive to the social and psychological context of students.

The principles of moral awareness, *amar ma'ruf nahi munkar*, and patience, as QS. Luqman/31: 16–17 is also a normative foothold. The teacher emphasized *muraqabah*, which is the awareness that every deed is supervised by Allah, through *qaulan sadidan* and *qaulan balighan*. This is in line with the hadith about *ihsan*, "Ihsan is that you worship Allah as if you saw Him. If you do not see Him, then He does see you" (HR. Muslim no.8) (Anugrah et al., 2019).

Observations show that some students are starting to grow ethical awareness, even though behavior change requires the consistency of teachers as role models. The strategies of *qaulan balighan* and *qaulan ma'rufan* have proven to be more effective because heartfelt advice provides practical direction rather than mere verbal instructions. These findings are in line with Muhammad Maulana's research, which emphasizes the importance of managing character education based on Surah Luqman verses 12–19 through habituation and classroom management activities (Maulana & Marfu'ah, 2023).

As affirmed in QS. Luqman/31: 18–19, humility and politeness are the essential foundations of Islamic communication. However, the results of observations at MAN Bontang show that some students still speak in a high or challenging tone, indicating that the internalization of the value of politeness has not been fully achieved. The head of the madrasah emphasized that achievements

should be seen as a manifestation of gratitude, not arrogance. The hadith of the Prophet Muhammad SAW emphasizes: "There will not be a person who has pride in his heart as big as a mustard seed" (HR. Muslim no.91) (Firdaus & Alif, 2024). This condition emphasizes the need for continuous habituation through *qaulan layyinan* and *qaulan kariman* so that humility and polite speech can be consistently embedded in the school environment.

The above findings are closely related to a broader challenge, namely, the multidimensional barriers in the implementation of Qur'anic communication. Internal factors include the personal readiness of students, especially in getting used to controlling emotions and being polite. Meanwhile, external factors arise from the influence of popular culture and permissive digital media, which often bring an instantaneous, sarcastic, and rude communication style to the classroom. The complexity of these barriers shows that the formation of Islamic communication cannot be separated from the social dynamics that surround students. Therefore, teachers are required to present communicative strategies that are adaptive, patient, and consistent, so that Qur'anic values can still be internalized even when faced with strong digital cultural currents.

The analysis of these obstacles is even clearer when associated with the research of Wahyuni and Mulyani, which affirms that the formation of Islamic character in madrassas requires a consistent and contextual communicative strategy, in line with the principles of Qur'anic communication (Wahyuni & Mulyani, 2025). Integration between QS. Luqman/31: 12–19, the hadith of the Prophet Muhammad SAW, and the research findings of Latif, Mahmud, and Pilo show the continuity between Islamic normative norms and the empirical challenges of education (Latif et al., 2023). This proves that the Qur'anic communication principle remains relevant in the context of modern education, although its success is largely determined by the consistency of teachers' examples, adaptive pedagogical strategies, and the support of the social environment. Thus, the implementation of Islamic communication can be understood as a process of personality transformation that requires the integration of values, practices, and continuous habituation, so that the religious, moral, and social character education of students can be realized comprehensively.

The novelty of this research lies in the integration of normative-textual analysis (Qur'an and hadith) with field data at MAN Bontang, so as to provide a complete picture of Qur'anic communication practices in formal education. In contrast to previous research that focused on family or early childhood education, this study highlighted teacher-student interaction in madrassas and the implementation of *qaulan layyinan*, *sadidan*, *balighan*, *ma'rufan*, and *kariman* in daily learning.

The multidimensional approach of the research connects Qur'anic norms and hadiths, Pierre Bourdieu's habitus theory, as well as the challenges of digital culture, so that Islamic communication strategies can be adaptive to students' internal and external barriers. Conceptually, Islamic educational communication is not just a material delivery, but a strategic instrument for the formation of religious, moral, and social character, which bridges sacred texts with social realities and fosters spiritual awareness and social ethics relevant to the 21st century. This research enriches the literature of Islamic education with the integration of Qur'anic norms, hadith, social theory, and empirical practice of madrasahs.

The Impact of Implementation on the Formation of Students' Religious Character

The internalization of the value of gratitude and monotheism at MAN Bontang is the main foundation in the formation of students' religious character. Teachers accustom students to start learning activities with prayer and emphasize the relationship between academic success and gratitude to Allah, so that each activity is understood as a form of spiritual devotion. The value of gratitude is not only expressed through the words of *Alhamdulillah*, but also through appreciation and expressions of gratitude to others who are the intermediaries of Allah's blessings, in line with the hadith that emphasizes that gratitude includes the recognition of Allah and fellow humans. Al-A'qi quoted the following hadith:

تَحَدَّثُ بِنِعْمَةِ اللَّهِ شُكْرًا، وَتَرْكُهَا كُفْرًا، وَمَنْ لَمْ يَشْكُرِ الْبَسِيرَ لَمْ يَشْكُرِ الْكَثِيرَ، وَمَنْ لَمْ يَشْكُرِ النَّاسَ لَمْ يَشْكُرِ اللَّهَ

"Expressing gratitude for Allah's blessings is an expression of gratitude; abandoning them is ungratefulness. Whoever is not grateful for a little is not grateful for much. Whoever is not grateful to others is not grateful to Allah." (Rusdi, 2016).

Meanwhile, monotheism is internalized through the understanding that every action is under the supervision of Allah (*muraqabah*), so that academic success and social behavior are always associated with spiritual responsibility, making monotheism the foundation of ethics, discipline, and motivation of students.

The application of *the qaulan principle* in teacher communication is an important support for the value internalization process. *Qaulan layyinan* is reflected in advice delivered with gentleness, *qaulan sadidan* is present through the conveyance of the truth firmly without harming others, *qaulan kariman* is seen in appreciation and the use of noble language, while *qaulan ma'rufan* is manifested in moral strengthening and an invitation to gratitude that is persuasive. This kind of communication

strategy not only serves as a means of conveying information but also as a pedagogical instrument that instills spiritual and ethical awareness, forms intrinsic motivation, and encourages behavior that is in harmony with the values of gratitude and monotheism.

The implementation of this practice has a real impact on student behavior. Observations show that students are able to associate academic achievement and social interaction with spiritual responsibility, express gratitude actively, and demonstrate high discipline and motivation in learning. This finding is in line with Rusdi's (Rusdi, 2016) research. Permadi and Andriansyah (Permadi & Andriansyah, 2022) who emphasized that gratitude-based education and monotheism increase students' intrinsic motivation and discipline in religious learning. The internalization of these values through teacher communication based on *the principle of qaulan* forms a solid spiritual foundation, guides moral behavior, and fosters students' religious awareness consistently and continuously.

The value of respect for parents as affirmed in QS. Luqman/31: 14–15 is a continuation of the internalization of gratitude and monotheism. Teachers at MAN Bontang position themselves as second parents, so that teacher-student interactions are not only academic, but also emotional and spiritual. The hadith of the Prophet Muhammad SAW emphasized: "The pleasure of Allah depends on the pleasure of the parents, and the wrath of Allah depends on the wrath of the parents." (HR. Tirmidhi, no. 1899; sahih according to Ibn Hibban and Al-Hakim; sanad hasan according to Al-Hafizh Abu Thahir) (Saputra & Prayoga, 2023).

The educational practice at MAN Bontang shows that teachers apply a communication pattern that emphasizes appreciative greetings, personal attention, and gentle advice. The principles of *qaulan layyinan* and *qaulan kariman* are used to convey messages with tenderness and noble language, while *qaulan sadidan* emphasizes the importance of adab without harming students. This strategy effectively increases student decency and respect for teachers and parents, while instilling an understanding that obedience and respect are part of religious responsibility. Observations show that students begin to apply these values in their daily behavior, for example, by saying thank you, responding to the teacher's advice politely, and showing respect in social interactions, although some are still influenced by digital communication styles. These findings are in line with the research of Afikah Al-Aliyah, Irda Fauziah, and Siti Masyithoh, which emphasizes the importance of moral education in shaping children's filial character through harmonious collaboration between families, schools, and the wise use of digital media (Al-Aliyah et al., 2025).

In learning practice, teachers internalize the value of responsibility through worship discipline, compliance with madrasah rules, and control of daily behavior. The principle of *qaulan* is applied strategically, *qaulan ma'rufan* to convey moral advice, *qaulan sadidan* in emphasizing discipline, *qaulan balighan* when giving a firm but polite message, and *qaulan kariman* to emphasize responsibility as a noble value.

The results of the observations show that this approach encourages students to have better self-control, awareness of the consequences of actions, and integrity in social and academic interactions. Consistent communication patterns and variations in teachers' approaches also help ensure that the internalization of values is not temporary, but rather part of everyday character. These findings are in line with Handoko's research, which emphasizes that consistent teacher involvement, parental support, and the integration of religious values in discipline practices are important factors in shaping student character (Handoko, 2023).

The final stage of the formation of students' religious character at MAN Bontang emphasizes humility, politeness, and self-control as stated in the QS. Luqman/31: 18–19. The teacher reminded that knowledge and achievements should not give birth to arrogance and set an example of polite speaking ethics even in situations of disagreement. This principle is reinforced by the hadith of the Prophet Muhammad SAW, “Tidak akan masuk surga orang yang di dalam hatinya terdapat kesombongan seberat biji sawi.” (HR. Muslim) (Maula & Fodhil, 2025). Internalization is carried out through the habit of polite communication, both in the classroom and in extracurricular activities. The application of *qaulan* is carried out contextually: *qaulan ma'rufan* on good speech, *qaulan layyinan* to ease conflicts, *qaulan balighan* when conveying moral messages firmly but still subtle, and *qaulan kariman* in interaction with noble language that maintains the dignity of students.

The results of the observations showed an increase in students' social sensitivity, including maintaining politeness of speech, controlling intonation, restraining emotions, and respecting others. These findings are in line with the research of Faelasup and Handayani, which emphasizes that the integration of moral values in intracurricular, cocurricular, and extracurricular activities forms students who excel academically while having empathy, solidarity, and high moral awareness (Faelasup & Rizky Handayani, 2025). The application of the values of humility, politeness, and self-control through *Qaulan* has been proven to improve the quality of social interaction and form an overall religious character.

Qaulan, or the principle of good speech, is the main instrument of teachers at MAN Bontang in shaping the religious character of students. The application of *qaulan* includes various forms, namely *qaulan layyinan* (gentle speech), *qaulan sadidan* (correct and proper speech), *qaulan kariman* (noble and appreciative speech), and *qaulan ma'rufan* (speech that affirms goodness and morality). Each form of *qaulan* is used contextually according to the pedagogical needs and social situation of students, so that the internalization of Qur'anic values can take place effectively.

At MAN Bontang, *qaulan layyinan* is applied through gentle advice and a persuasive approach so that students receive direction without feeling pressured. This approach is in line with the findings of Rahmat Zaki, who stated that *qaulan layyinan* (gentle words) minimizes tension and encourages more effective message acceptance (Zaki & Dawami, 2025). With this strategy, teachers succeed in building healthy relationships, increasing student motivation, and encouraging the internalization of religious values.

Qaulan Sadidan is seen when the teacher affirms the truth or rules of the madrasah firmly but fairly, maintaining integrity and order, in accordance with the principles of effective discipline-based education as shown in the research of Muhammad Maulana (Maulana & Marfu'ah, 2023). *Qaulan Kariman* is applied through appreciation and motivation to maintain the dignity of students, in line with the findings of Hilmah Latif et al. regarding the importance of noble language in Islamic educational communication (Latif et al., 2023). Meanwhile, *qaulan ma'rufan* is used as a means of reminding moral values, gratitude, and spiritual responsibility in daily interactions, in accordance with Rofik Mualimin's recommendations on internalizing Qur'anic values through teacher communication (Mualimin, 2024).

This *practice of qaulan* has a real impact on student behavior. Students show increased moral awareness, discipline, and empathy, as well as the ability to express themselves politely. These findings are in line with the research of Hilmah Latif et al., which emphasizes the importance of teacher role models and persuasive approaches in Islamic education communication (Latif et al., 2023). The application of *qaulan* not only facilitates the transfer of normative values of the Qur'an, but also places teachers as living examples that strengthen the internalization of religious values in a sustainable manner. The role of *qaulan* is also a pedagogical strategy that connects the principles of Qur'anic communication with real practice in the classroom, so that the formation of students' religious character takes place holistically, structured, and adaptive to the social and psychological conditions of students.

The novelty of this research lies in the application of *the principle of qaulan* in a contextual and layered manner in teacher communication to internalize the values of gratitude, monotheism, and the religious character of students. This study emphasizes the relationship between teachers' forms of communication (*qaulan* layyinan, sadidan, kariman, and ma'rufan) and increased intrinsic motivation, discipline, moral awareness, and empathy of students, both in the classroom and in extracurricular activities. The limitations of the study include a single location (MAN Bontang), temporary qualitative observations, and a limited review of the influence of digital media. Further research is suggested to expand the sample, use quantitative methods, and develop a model of integration of *qaulan* with modern learning strategies for 21st-century education.

CONCLUSION

Based on the results of the research, the principles of Islamic education communication in Surah Luqman verses 12–19 at MAN Bontang act as a transformative communication paradigm that not only conveys knowledge but also shapes the personality and moral integrity of students. Values such as monotheism, gratitude, respect for parents, amar ma'ruf nahi munkar, patience, and social ethics are internalized through the practice of *qaulan* (sadidan, balighan, layyinan, ma'rufan, kariman) that teachers apply adaptively according to the psychological context of the students. Teachers play the role of teachers as well as moral examples, while communication barriers, both from internal student factors and the influence of digital culture, can be overcome through consistent exemplary and value habituation. The implementation of these Qur'anic principles has a real impact on the formation of a comprehensive religious character, including spiritual awareness, moral discipline, and social politeness, while affirming the relevance of Qur'anic education in the context of modern education.

The implications of the study show that Islamic educational communication is a transformative process that integrates spiritual, moral, and social dimensions, while being compatible with modern communication theories, such as persuasive and adaptive. Practically, teachers need to apply the principles of *qaulan* by example, persuasive strategies, and polite communication, while madrasas can integrate Qur'anic principles into the curriculum, intracurricular, and extracurricular to ensure the continuous internalization of values. This research also encourages the preparation of teacher training programs based on Qur'anic communication principles as well as further research on the adaptation of Islamic communication strategies in

various contexts and the influence of digital media, in order to strengthen the effectiveness of the formation of students' religious character and the development of contemporary Islamic educational communication theories.

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