

**COMMUNICATION MODELS EMPLOYED BY ISLAMIC RELIGIOUS  
EDUCATION TEACHERS IN THE MORAL DEVELOPMENT OF  
STUDENTS AT SMAIT AL FITYAH PEKANBARU****Muhammad Raihan Ramadhan<sup>1</sup>, Devi Arisanti<sup>2</sup>, Artis Artis<sup>3</sup>**<sup>1,2,3</sup>UIN Sultan Syarif Kasim Riau, IndonesiaEmail: [muhammadraihan10112003@gmail.com](mailto:muhammadraihan10112003@gmail.com)<sup>1</sup>, [devi@uin-suska.ac.id](mailto:devi@uin-suska.ac.id)<sup>2</sup>,  
[artis@uin-suska.ac.id](mailto:artis@uin-suska.ac.id)<sup>3</sup>**ABSTRACT**

This study aims to examine the communication models employed by Islamic Religious Education teachers in the moral development of students at SMAIT Al Fityah Pekanbaru and to identify the factors influencing their implementation. The study used a qualitative approach with a descriptive method. The primary informants were Islamic Religious Education teachers, while the supporting informants included the principal and the vice principal for student affairs. Data were collected through interviews, observations, and documentation, and analyzed through data reduction, data presentation, and conclusion drawing. Communication models play a significant role in moral education because they enable teachers to establish personal relationships with students, understand their characteristics, and become moral role models within the educational environment. The findings indicate that Islamic Religious Education teachers applied three major communication models in fostering students' morality: linear, interactive, and transactional communication models. The linear communication model was implemented through lectures and moral advice delivered directly to students. The interactive communication model was reflected in question-and-answer sessions, discussions, and the provision of rewards to encourage students' participation and motivation in the learning process. Meanwhile, the transactional communication model involved collaboration among Islamic Religious Education teachers, homeroom teachers, student affairs staff, other teachers, and parents in supporting students' moral development. The study concludes that effective moral development requires not only instructional competence but also effective communication patterns involving cooperation between teachers, schools, and parents to create a supportive moral educational environment.

**Keywords:** *communication models, Islamic Religious Education, moral development, students, educational communication.*

**INTRODUCTION**

Communication in the teaching and learning process is a process of delivering messages from the source of the message (teacher) to the recipient of the message (students) through a two-way interaction. Communication in learning functions as a means of transferring knowledge in the moral development of students. According to Hafied Cangara, communication is a transactional and symbolic process that enables people to regulate their environment by (1) building relationships among human

beings, (2) exchanging information, (3) reinforcing the attitudes and behaviors of others, and (4) attempting to change those attitudes and behaviors (Cangara, 2010).

Communication as a discipline that studies human behavior in interaction can also be illustrated through various communication models. According to Kenneth Sereno and C. David Mortensen, a communication model is a description of ideas regarding what is required for communication to occur. Communication models are developed to identify the elements of communication and how these elements are interconnected (Nofrian, 2016). Communication models help in understanding communication and specifying the forms of communication that exist in human relationships. Therefore, effective communication requires sensitivity and skills that can only be achieved after understanding the communication process and becoming aware of what we and others do while communicating (Mulyana, 2001). Communication models are intended to describe the communication process in a simple manner so that it is easier to understand. Many communication scholars have formulated models to illustrate the communication process from their respective perspectives (Suranto, 2010). The presentation of models aims to facilitate understanding of the communication process and to identify the basic components that must exist in communication. In this regard, the presence of models provides guidance regarding the meaning of communication and the process of interaction among its elements within communication activities.

A communication model is a form of interaction between two or more individuals in the process of sending and receiving messages that connect two elements, namely a description or scheme containing the stages of an activity along with other important elements involved in establishing communication among individuals, groups, or organizations. Communication is an activity of delivering messages from one person to another in order to provide information or influence attitudes, views, or behavior, either directly through speech or indirectly through media. The role of Islamic Religious Education (PAI) teachers in communication, both formally and informally, in fostering students' morals is highly significant because religious teachers and schools bear dual responsibilities. All teachers at SMAIT Al Fityah Pekanbaru, especially Islamic Religious Education teachers, serve as role models for students due to their charisma, educational spirit, and ability to maintain proper communication with students.

Moral development consists of two terms, namely development and morals (akhlak). In the book *Pembinaan Generasi Muda* by S. Hidayat, development is defined as a conscious, planned, systematic, and directed effort to improve the knowledge, attitudes, and skills of learners through guidance, supervision, and direction in order to achieve expected goals (Hidayat, 1978). Meanwhile, according to Al-Ghazali as cited in Salsabila (2024), morals are a description of a firmly rooted condition within the soul from which actions emerge easily and spontaneously without the need for further thought or consideration (Salsabila et al., 2024). Thus, moral development refers to

guidance toward good behavior, where teachers are tasked with guiding and nurturing students toward becoming individuals with noble character.

The author intends to examine the moral development of students at SMAIT Al Fityah Pekanbaru, whose students come from diverse educational backgrounds, including graduates of public schools and Islamic schools. Furthermore, the influence of digitalization provides various forms of information, both positive and negative, that may affect students' behavior in daily life. Therefore, teachers need to develop strategies by applying appropriate communication models that can shape students' morals in accordance with religious values. In addition, teachers at SMAIT Al Fityah come from different academic backgrounds, making it necessary for the school to establish methods that enable all teachers to communicate effectively in fostering students' moral development.

In addition, students' varying abilities, teachers' limited time, the lack of consistent personal communication, and the suboptimal use of verbal and non-verbal communication may result from differences in the cultural backgrounds of teachers and students. Consequently, moral values conveyed by teachers are not always easily understood, accepted, or implemented in students' daily lives. Moreover, the rapid flow of information and the challenges of a school environment located in an urban area require moral development efforts to adopt more effective communication approaches. Communication models therefore become an essential means for Islamic Religious Education teachers and school authorities to achieve the objectives of moral development optimally.

Based on the phenomena above, Islamic Religious Education teachers play an important role in guiding, motivating, and shaping students' morals so that they avoid negative behaviors such as fighting and free association while being able to choose positive behavior. This effort is in line with the objectives of national education as stated in Article 3 of the Indonesian National Education System Law No. 20 of 2003, namely to develop students' potential to become individuals who are faithful, pious, noble in character, healthy, knowledgeable, creative, independent, democratic, and responsible citizens (Kurniawan, 2023).

Communication models are essential for religious teachers in providing instruction related to moral development, especially amid the rapid development of global information that has brought about widespread social change. In order for moral development to run optimally, religious teachers need to establish personal communication with students, understand their characteristics, and become consistent role models. Non-verbal communication such as facial expressions and actions also plays a major role in providing exemplary behavior. SMAIT Al Fityah Pekanbaru, as an Islamic-based educational institution, strives to integrate Islamic values into the learning process. To optimize moral development, religious teachers need to build personal communication with students, understand their characteristics, and consistently serve as role models both inside and outside the school environment.

Non-verbal communication such as expressions and actions also plays a significant role in providing examples for students. Preliminary interviews conducted by the author with an Islamic Religious Education teacher at SMAIT Al Fityah Pekanbaru revealed that moral development efforts among students have not yet reached optimal levels. However, the school continues striving to improve students' moral development despite limitations in instructional time and differences in students' abilities to understand learning materials. Religious teachers are therefore attempting to identify appropriate communication models to ensure that moral development efforts align with expectations. To examine the urgency of the role of teacher communication in moral development, the author is interested in conducting research entitled "*Communication Models of Islamic Religious Education Teachers in Fostering the Morals of Students at SMAIT Al Fityah Pekanbaru.*" The results of this study are expected to contribute to schools and Islamic Religious Education teachers in applying appropriate communication models, particularly in Islamic education, to foster students' moral development effectively.

## **RESEARCH METHODOLOGY**

This study employed a descriptive qualitative approach to gain an in-depth understanding of the communication models used by Islamic Religious Education (PAI) teachers in fostering students' moral development. This approach was chosen because it is capable of describing social phenomena based on factual conditions in the field through observation, interviews, and documentation. According to Sugiyono, qualitative research is used to understand social phenomena through descriptive forms expressed in words and language.

The research was conducted at SMAIT Al Fityah Pekanbaru, located on Swakarya Street, Tuah Karya Village, Tuah Madani District, Pekanbaru, Riau. The subjects of the study consisted of Islamic Religious Education teachers and students, while the object of the study was the communication model employed by Islamic Religious Education teachers in fostering students' morals. The research informants included PAI teachers as the primary informants, while the principal and the vice principal for student affairs served as additional informants.

Data collection techniques were carried out through observation, interviews, and documentation. Observation was used to examine teacher–student interactions during the learning process, interviews were conducted to obtain in-depth information, and documentation was used to complement the research data. Data analysis employed the interactive model of Matthew B. Miles and A. Michael Huberman, which consists of data reduction, data display, and conclusion drawing conducted interactively until the data were considered sufficient and comprehensive.

## **RESULTS AND DISCUSSION**

### **1. Communication Theory**

The term communication has various meanings as expressed by several scholars. Lee O. Thayer stated that communication is an effective process of exchanging messages between two or more people. In addition, communication is also understood as the exchange of ideas that benefits both parties through effective methods. It involves the exchange of thoughts, opinions, or information through words, writing, or signs. Communication can also be interpreted as the arrangement of environmental stimuli to produce certain expected behaviors in others.

Meanwhile, Andri Kurniawan, in discussing the book *Encyclopedia of Communication Theory*, explained that Stephen W. Littlejohn and Karen A. Foss divide communication theories, particularly mass communication theories, into three categories: theories related to culture and society, theories related to media effects and persuasion, and theories related to media use. In addition to theories emphasizing the effects of mass media and audiences, several mass communication theories also focus on media content, structure, and presentation, such as the Hypodermic Needle Theory, Cultivation Theory, Cultural Imperialism Theory, Media Equation Theory, Spiral of Silence Theory, Technological Determinism Theory, Diffusion of Innovations Theory, Uses and Gratifications Theory, Agenda Setting Theory, Critical Media Theory, Media Dependency Theory, Knowledge Gap Theory, Social Cognitive Theory, and Two-Step Flow Theory (Nasor, 2013).

According to Wilbur Schramm, communication originates from the Latin word *communis*, meaning “common” or “shared.” Thus, communication is an effort to establish common understanding with others.

## **2. Communication Techniques**

Techniques may also be understood as methods of conveying something to others in such a way that the receiver can understand it well. According to Onong Uchjana Effendy, communication techniques include informative, persuasive, pervasive, coercive, instructive, and human relations techniques (Ningrum, 2024).

Several communication techniques include:

- 1) Informative Communication Technique. This refers to the ability to convey information through various forms of signals or symbols, either verbally, through body language and facial expressions (non-verbal), or through paralinguistic elements such as intonation and emphasis,
- 2) Persuasive Communication Technique. This is a method of delivering messages by considering psychological aspects with the aim of encouraging voluntary awareness without coercion.
- 3) Pervasive Communication Technique. This technique involves delivering messages repeatedly so that they gradually become embedded in the subconscious mind and eventually influence attitudes and personality formation.

- 4) Coercive Communication Technique. This method is contrary to persuasive communication because messages are delivered through pressure or compulsion, generating fear, obedience, and submission.
- 5) Instructive Communication Technique. This refers to delivering messages in the form of commands or instructions that are expected to be obeyed and implemented.
- 6) Human Relations Communication Technique. This technique emphasizes psychological approaches through face-to-face interaction in order to influence attitudes, behavior, and social life, thereby creating satisfaction among all parties involved. In the context of social change, this approach often involves influential community figures who later disseminate the ideas to others within their social groups.

### 3. Communication Models

The uniqueness of a communication model is influenced by the scientific background of its creator, the paradigm employed, technological developments, and the spirit of the era in which the model emerged. Communication models are visual representations used to explain, classify, and describe the stages in the communication process, including the sender, message, channel, and receiver. A communication model is a simplified illustration of the communication process that demonstrates the relationship among communication components. Among the communication models commonly used are:

- a) The Linear Communication Model describes communication as a one-way process beginning with the sender and ending with the receiver. This model does not consider feedback from the receiver (Ningrum, 2024). According to Claude Shannon and Warren Weaver, communication is viewed as a one-directional process from sender to receiver without feedback. One important concept in this model is *noise*, namely any unwanted stimulus that may interfere with message clarity. Other important concepts are *entropy* (uncertainty) and *redundancy* (repetition of information), where a balance between the two is necessary to ensure effective communication. However, this model is limited because it regards communication solely as a one-way process.
- b) The Interactive Communication Model describes communication as a two-way process involving active senders and receivers. Unlike the linear model, it considers feedback from the receiver, making communication more dynamic, such as when a teacher explains material and students ask questions (Ningrum, 2024). Wilbur Schramm proposed a more dynamic model than Shannon's linear model. Schramm's interactive communication model includes the following characteristics: (1) Two-way communication involving feedback, (2) Communication occurring alternately rather than simultaneously, (3) The importance of shared experience for proper message understanding, (4) Consideration of possible disturbances or noise, and (5) A more realistic

representation of human communication compared to the linear model Schramm emphasized the importance of feedback in overcoming communication noise. He argued that feedback informs communicators about how their messages are interpreted. Experienced communicators pay close attention to feedback and continuously modify their messages according to audience responses (Ningrum, 2024).

- c) The Transactional Communication Model refers to two-way communication occurring simultaneously. In this model, senders and receivers actively participate at the same time, and their roles may change simultaneously. Communication is viewed as a process of creating shared meaning, such as in discussions or face-to-face conversations where facial expressions, body language, and intonation influence meaning (Sarkawi, 2022). Dean C. Barnlund viewed communication as a complex and simultaneous transactional process in which all participants function as both senders and receivers at the same time.

The main characteristics of Barnlund's transactional model include: (1) Communication occurs simultaneously, (2) Communication is dynamic and continuous, (3) Messages include both verbal and non-verbal elements, (4) Communication is influenced by physical, psychological, social, and cultural contexts, (5) Meaning is shaped through private cues (thoughts and feelings) and behavioral cues (observable actions such as facial expressions and gestures), (6) According to Barnlund, meaning is not contained in the message itself but is constructed by individuals based on their experiences and interpretations.

#### **4. Communication Models from an Islamic Perspective**

According to Kustadi Suhandang, from the perspective of communication, da'wah is clearly an effort of communication aimed at influencing individuals or communities so that they consciously believe in the truth of Islam, embrace it, and deepen their understanding of Islamic teachings. Da'wah communication may also be understood as communication involving Islamic messages and da'wah actors, or communication related to Islamic teachings and their implementation in various aspects of life. Both da'wah and communication are as old as human civilization itself (Syahriyah, 2023).

#### **5. Islamic Religious Education Teachers**

Islamic Religious Education teachers are educators whose primary duties are to teach, guide, train, and instill Islamic values in students, including aspects of faith (*aqidah*), Islamic law (*sharia*), and morality (*akhlak*). Educators play roles beyond merely delivering learning materials; they also serve as role models for students. Consequently, teachers become the center of attention within their environment and are expected to maintain proper speech, attitudes, ways of thinking, lifestyles, and social interactions.

Teachers also act as facilitators by preparing lesson plans, methods, media, and instructional materials. They are responsible for motivating students and creating enjoyable, comfortable, and enthusiastic learning environments (Law No. 14 of 2005).

According to Indonesian Law No. 14 of 2005 concerning Teachers and Lecturers, teachers are professional educators whose primary duties include educating, teaching, guiding, directing, training, assessing, and evaluating students in early childhood, primary, and secondary education. This is further reinforced in Government Regulation No. 55 of 2007 concerning Religious Education, which states that religious education aims to shape students into individuals who are faithful, pious, and noble in character according to their religious teachings.

Thus, Islamic Religious Education teachers are educators tasked with internalizing Islamic teachings into students' lives both through classroom instruction and through exemplary conduct in daily life so that the objectives of national education and Islamic values can be achieved.

## **6. Communication Models and the Communication Competence of Islamic Religious Education Teachers**

Teachers are the primary communicators in the educational process. The effectiveness of learning is strongly influenced by teachers' ability to convey messages to students. Communication models function to develop imagination, self-understanding, self-control, and intellectual maturity before making decisions (Cangara, 2010).

In the context of Islamic Religious Education, teachers play an important role in instilling moral values because they constantly interact with and guide students in almost all school activities beyond classroom instruction. Through these interactions and communication processes, reciprocal influences emerge, both positive and negative. Therefore, in the process of instilling values and fostering students' morals, religious teachers must possess the awareness and competence to demonstrate good attitudes and behavior so that the influence they exert on students remains positive.

Moral development refers to the process of instilling ethical values and good behavior toward Allah SWT, fellow human beings, oneself, and the surrounding environment in an effective and beneficial manner to achieve happiness in both worldly and spiritual life. In the educational context, fostering students' morals means the efforts made by teachers to improve students' behavior toward themselves, others, the school environment, and society.

Islamic Religious Education teachers not only convey cognitive information but also deliver moral messages and Islamic values. Therefore, the application of communication models is essential so that messages can be received, understood, and internalized by students. Teachers who are capable of applying appropriate communication models can adjust their methods according to the psychological and social conditions of students (Mulyasa, 2000).

Thus, the relationship between communication models and the role of teachers is complementary. Communication models provide frameworks for organizing communication strategies, while teachers implement them in educational practice to shape students' morals, attitudes, and behavior in accordance with national educational goals (Djamarah, 2000).

According to the author, communication models applied by teachers, especially Islamic Religious Education teachers, are not merely theoretical explanations of message delivery processes but practical strategies that determine the success of students' moral development. Islamic Religious Education teachers are required to adapt their communication methods to students' needs, characteristics, and social backgrounds. Through effective communication, moral and Islamic values are not only understood cognitively but are also internalized and practiced in daily behavior. Therefore, the author believes that the quality of teacher communication is the key factor in shaping generations with noble character, as envisioned in the goals of national education.

Communication competence is the ability to choose communication behaviors that are appropriate and effective in specific situations. According to Onong Uchjana Effendy, communication is the process of delivering messages from communicators to communicants through media that produce certain effects (Effendy, 2005). Meanwhile, Carl Hovland defined communication as a process of changing others' behavior. Communication is therefore not merely the exchange of ideas and opinions but also an activity aimed at influencing attitudes and behaviors.

The term communication derives from the Latin word *communicatio*, rooted in *communis*, meaning "shared" or "common." This implies that communication requires shared understanding between the parties involved. Communication is not only informative, enabling others to understand, but also persuasive, encouraging others to accept beliefs and perform certain actions.

Communication includes several important components that enable the communication process to occur:

- a. Communicator – the person delivering the message or information, in this context the teacher.
- b. Message – the information conveyed by the communicator.
- c. Media – the channel used to transmit the message.
- d. Communicant – the receiver of the message, namely the students.
- e. Effect – the impact resulting from the delivered message, which may be either
- e. positive or negative depending on how the message is received (Widjaja, 2000).

## **7. Profile, Vision, Mission, and Objectives of SMAIT Al Fityah Pekanbaru**

The development of Islamic-based schools has grown rapidly in recent years. The YPPSDI Al Fityah Pekanbaru established SMAIT Al Fityah Pekanbaru in 2012 in

response to the expectations of parents and society who had experienced the educational success of their children in TKIT, SDIT, and SMPIT Al Fityah. SMAIT Al Fityah was designed to provide quality education in preparing students to enter leading universities both domestically and internationally. The school also aims to prepare young generations who are intellectually, spiritually, and emotionally intelligent and who possess life skills such as learning skills, social skills, leadership skills, and entrepreneurship skills, enabling students to become globally competitive citizens in the modern era. SMAIT Al Fityah Pekanbaru was established based on the Decree of the Pekanbaru Education Office No. 420/SM2/VI/2011/10632 dated June 13, 2011, and officially began operating in the 2012/2013 academic year.

In line with technological advancements, SMAIT Al Fityah has developed Information Technology-based learning managed by teachers through the utilization of the *Platform Merdeka Mengajar* and *Belajar.id* accounts provided by the Indonesian Ministry of Education and Culture. These platforms strongly support educational development and innovative learning processes.

#### **Vision of SMAIT Al Fityah**

*“To Realize an Intelligent, Competitive, and Inspiring Generation.”*

#### **Mission of SMAIT Al Fityah**

- a. Instilling correct Islamic faith (*aqidah*)
- b. Forming individuals who consistently perform proper worship
- c. Developing mature personalities with noble character
- d. Implementing active, innovative, creative, effective, and enjoyable learning
- e. Developing individuals who are closely connected to the Qur'an and possess noble character as reflected in the Qur'an
- f. Optimizing students' emotional development through counseling guidance, homeroom teachers, academic advisors, and parental cooperation
- g. Forming disciplined individuals who are serious and capable of self-control
- h. Building strong and resilient Islamic personalities
- i. Developing globally minded Muslim individuals
- j. Forming individuals with life skills through entrepreneurship development
- k. Preparing students for admission to leading universities

The educational objectives of SMAIT Al Fityah are oriented toward its vision and mission, including, (a) Instilling and developing Islamic values integrally within students' personalities to nurture pious individuals, (b) Developing individuals who consistently perform worship correctly, (c) Creating honest, disciplined, responsible, and istiqamah individuals with noble character, (d) Applying active, innovative, creative, effective, and enjoyable learning methods, (e) Forming individuals closely attached to the Qur'an and noble Islamic values, (f) Optimizing students' emotional development through collaboration between counseling teachers, academic advisors, and parents, (g) Building disciplined and self-controlled personalities, (h) Strengthening Islamic identity and values, (i) Developing global insight through

integrated active learning across subjects, (j) Improving students' life skills, attitudes, and practical competencies applicable in daily life, and (k) Improving the quality of learning comprehensively to produce graduates accepted into leading universities.

#### **8. Characteristics of Learning at SMAIT Al Fityah Pekanbaru**

- a) Integrated Learning. The school integrates all aspects supporting educational goals, including Islamic and general education, interdisciplinary learning, cognitive-affective-psychomotor integration, school-family-community collaboration, right and left brain development, and multiple learning styles.
- b) Active Learning. Learning emphasizes active, creative, critical, analytical, and independent methodologies.
- c) Character-Based Education. Students are expected to develop Muslim identity, life skills, information technology mastery, and appreciation of culture.

#### **9. Programs of SMAIT Al Fityah Pekanbaru**

- a) Featured Programs. The school has several flagship and habituation programs, including university visits conducted every two years: 2014: Visits to UI, Unpad, and ITB, 2016: Visits to UI, SEBI, IPB, Tazkia, Unpad, and ITB, 2018: Visits to UI, SEBI, Tazkia, STAN, and Unpad, 2020: Visits to UI, ITB, IPB, and Unpad, 2021: Visits to IPB, UNJ, and UNS and 2022: Visits to UNP and UNAND.
- b) Habituation Programs. Students are encouraged to develop Islamic habits through, Maintaining ablution (*wudhu*), performing four raka'at of dhuha prayer every morning, reading seven pages of the Qur'an daily, memorizing the Qur'an in morning sessions, reading *al-ma'tsurat* morning and evening dhikr, congregational prayers in the mosque, performing prayers on time and tahajjud prayer, rawatib prayer.
- c) Special Programs. The school also organizes programs such as, School orientation and matriculation, Islamic personality development, Qur'anic interpretation studies, Social etiquette training, literacy programs, Islamic Student Club and special coaching for academically gifted students
- d) Dimensions of Excellence. SMAIT Al Fityah Pekanbaru emphasizes Islamic moral formation by positioning teachers and educational staff as role models. Homeroom teachers function as primary academic mentors and second parents within the classroom environment. Classroom and school management are organized in a way that creates a family-oriented atmosphere where students feel safe, happy, and spiritually guided.
- e) Fun School Concept. Learning at SMAIT Al Fityah adopts an integrated ADLX-based approach emphasizing exploration, presentation, and project-based learning. Students are encouraged to discover knowledge independently and develop talents in sports, arts, technology, public speaking, and social engineering under professional guidance. Consequently, the school environment becomes an enjoyable and motivating place for all students.

- f) Full-Day Service. Education at SMAIT Al Fityah is viewed as a lifelong process not limited by classroom walls or formal study hours. The school integrates educational services between school, home, and society through various programs involving students and parents. Digital technology also supports communication and educational supervision between the school and families.
- g) Conducive Milieu. The school culture emphasizes the “5S” values: Smile, Greeting, Salutation, Politeness, and Courtesy. Teachers, students, parents, and the surrounding community interact harmoniously within a supportive Islamic environment. Activities such as Qur’anic recitation, remembrance (*dhikr*), and Islamic mentoring create a peaceful and spiritually uplifting atmosphere.

The research findings were obtained through interviews with several informants as follows:

### 1) Linear Communication Model.

According to Mulyani, moral guidance messages are delivered through classroom learning, morning habituation programs involving *tanjib* (guidance and advice), Qur’anic recitation activities, and students’ daily moral practice books.

The communication model most frequently used is one-way communication such as lectures, advice, *tausiyah*, short sermons (*kultum*), and guidance before congregational prayers. This approach is considered effective in directly transmitting moral values to students.

However, teachers face obstacles such as limited parental communication due to parents’ busy schedules and limited classroom time allocated to moral education. Therefore, cooperation between schools and parents is considered essential.

The principal emphasized that the school fully supports moral education because SMAIT Al Fityah is an integrated Islamic school. All teachers are encouraged to participate in fostering students’ morals through role modeling and the integration of Islamic values into every subject.

The vice principal also explained that communication conducted by Islamic Religious Education teachers is quite effective because it combines persuasive approaches, dialogue, and exemplary behavior. Nevertheless, internal student factors, family environments, and peer influences remain challenges requiring collaboration between teachers, parents, and the school.

The school also strengthens moral communication through programs such as Islamic Cultum Learning, Islamic personality development, daily prayers, and strict discipline emphasizing respect and courtesy.

The findings indicate that Islamic Religious Education teachers at SMAIT Al Fityah Pekanbaru apply the Linear Communication Model through lectures, advice, and storytelling methods. This communication process reflects the concept of *tabligh* in Islam, which emphasizes direct and clear message delivery.

This approach aligns with QS. Al-Ma'idah 5:67, which commands the Prophet to convey divine messages clearly. Teachers function as communicators delivering moral values directly to students as message recipients.

The use of lectures and moral advice also reflects the principle of *mau'izhab hasanah* (good counsel), where Islamic values are delivered systematically and understandably. Thus, the linear communication model is pedagogically effective and theologically grounded in Islamic teachings.

## **2) Interactive Communication Model**

According to Mulyani, after delivering learning materials, teachers provide opportunities for students to engage in question-and-answer sessions and discussions. Students are invited to share stories about moral issues they experience both inside and outside school.

Students are encouraged to ask questions, express opinions, and participate actively in discussions. Teachers sometimes provide rewards to motivate students to speak confidently in class.

Both teachers and school administrators explained that two-way communication significantly influences students' moral behavior because students feel heard and appreciated. Teachers use persuasive and gentle language, correcting mistakes without humiliating students. Communication also occurs outside the classroom to reinforce politeness, respect, and positive attitudes.

Interactive communication also helps teachers understand students' personal and social problems more deeply, including issues related to family, peers, and social media. Students therefore feel supported and guided rather than isolated.

According to Wilbur Schramm, interactive communication involves feedback, dialogue, and reciprocal exchanges between communicators and receivers.

The findings show that teachers provide opportunities for students to ask questions, express opinions, and discuss moral issues. Students who actively participate are sometimes rewarded to encourage engagement and confidence. This interactive approach aligns with the Islamic principle of *shura* (consultation) as reflected in QS. Ash-Shura 42:38, emphasizing dialogue and collective participation in decision-making. Interactive communication also enables teachers to understand students' moral problems more comprehensively, allowing schools to design appropriate guidance strategies.

## **3) Transactional Communication Model**

According to Principal Asmara Dewi, M.Sy, the communication model implemented at SMAIT Al Fityah is collaborative and transactional. Moral development involves Islamic Religious Education teachers, homeroom teachers, student affairs divisions, parents, and all school personnel.

The principal emphasized that moral development cannot rely solely on Islamic Religious Education teachers but must be integrated into school culture, curriculum, and the exemplary behavior of all teachers and staff.

Teachers and school administrators also conduct small-group discussions outside formal lesson hours to strengthen relationships with students and provide moral guidance. Daily interactions, teachers' attitudes, speech, and behavior serve as direct examples for students.

Every Monday morning, teachers hold briefing meetings to discuss students' academic and moral development. Students' parents are also involved through school report meetings and communication regarding students' moral progress.

According to Dean C. Barnlund, communication is a simultaneous and continuous process involving mutual influence among all participants. The findings reveal that moral development at SMAIT Al Fityah involves not only Islamic Religious Education teachers but also school administrators, homeroom teachers, other teachers, and parents. Communication occurs continuously through meetings, coordination, daily interaction, and role modeling.

This approach reflects the Islamic principle of exemplary conduct as expressed in QS. Al-Ahzab 33:21, which describes the Prophet Muhammad as the best role model. Teachers' attitudes, speech, and behavior become forms of non-verbal communication continuously observed and imitated by students. Therefore, the transactional communication model effectively fosters moral internalization through collaborative and sustainable interaction.

## **CONCLUSION**

Based on observations and interviews regarding "Communication Models of Islamic Religious Education Teachers in Fostering Students' Morals at SMAIT Al Fityah Pekanbaru," the study concludes the following: (1) Islamic Religious Education teachers apply the Linear Communication Model through lectures, advice, and exemplary stories to instill moral values in students, (2) In the Interactive Communication Model, teachers provide opportunities for students to participate through discussions and question-and-answer sessions, allowing students to express opinions and personal experiences related to moral issues. Rewards are also used to motivate participation, and (3) In the Transactional Communication Model, moral development involves collaboration among Islamic Religious Education teachers, homeroom teachers, student affairs staff, other teachers, and parents. Communication occurs reciprocally and continuously among all parties involved in fostering students' morals.

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