

Communication Patterns Between PAI Teachers and Grade XI Students of Ar-Rahman Private High School in Forming the Students' Religious Character

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Abstract

The purpose of this study was to determine the religious character values instilled by Islamic Religious Education teachers, to determine the communication patterns used by Islamic Religious Education teachers with students and to determine the supporting and inhibiting factors in forming the religious character of class XI students of Ar-Rahman Private High School. This study is a field research . The method used in this study is qualitative with a qualitative descriptive approach and is a type of qualitative research that produces descriptive data in the form of written or spoken words. The research data sources are primary and secondary data and data collection techniques by conducting observations, interviews, and documentation. The research location is Ar-Rahman Private High School Medan Jl. Gaperta. The results of the study indicate that the religious character values instilled by Islamic Religious Education teachers to class XI students of Ar-Rahman Private High School include the values of faith, piety, discipline in worship, honesty, responsibility, politeness, tolerance, and social concern. The communication patterns used by Islamic Religious Education teachers in forming students' religious character are carried out through interpersonal communication, persuasive communication, habituation, role models, advice, and dialogue between teachers and students both inside and outside the learning process. Supporting factors in developing students' religious character include the active role of Islamic Religious Education teachers, school support, religious activities, a conducive school environment, and adequate worship facilities. Meanwhile, inhibiting factors include a lack of awareness among some students, the influence of their social environment, uncontrolled use of social media, limited time for guidance, and a lack of family support.

Keywords: Communication Patterns, Teachers with Students, Religious Character.

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Introduction

Learning religious knowledge is very important because to reach the afterlife, there must be Islamic religious knowledge, because PAI is a guide for provisions for the afterlife. PAI is a science that studies religious values, both in theory and practice. In theory, humans are required to be able to understand religious knowledge guided by the Qur'an and Hadith. (Nata, 2003: 78) Meanwhile, in practice, humans are required to be able to apply theory in daily activities. The vision of Ar-Rahman High School is to create students who are religious, innovative, highachieving and polite in behavior, therefore PAI learning must be implemented and taught well in order to instill Islamic faith in students.

Islamic Religious Education teachers play a crucial role in shaping students' religious character, as they consciously engage in activities that foster an identity grounded in Islamic teachings. Therefore, the appropriate medium for conveying all information, including educational values, is communication. Communication is a primary activity, fostering relationships, as humans are social beings who need each other.

Selecting the right communication pattern is crucial for Islamic Religious Education (PAI) teachers in educating students. Several communication patterns can be used, depending on the effectiveness of the chosen communication pattern in achieving educational goals. Therefore, to ensure students adapt and learn effectively, a teacher must be professional and able to communicate knowledge. Learning outcomes are greatly influenced by the teacher's ability to explain material through communication interactions and messages conveyed to students. Ar-Rahman Private High School students in grade XI have the character of being afraid, not confident, not maintaining good language to their teachers, not liking to sit and not wanting to study long in class and less interacting with outsiders. In the learning process, teachers should use language that is easy to understand and motivating, because students do not understand and make them less interested in learning. In addition, teachers must be more careful, must be able to understand, and not let every word offend, such as students who are usually reprimanded once or twice already understand and comprehend, while Ar-Rahman High School students in grade XI if offended they leave the class and do not want to study anymore. (Observation Results, Monday, November 20, 2025, 08.30 WIB)

Based on the various problems above and considering the importance of conducting research related to teacher communication patterns in forming religious character, the researcher will conduct research on " **Communication Patterns Between Islamic Education Teachers and Class XI Students of Ar-Rahman Private High School in Forming Students' Religious Character**".

Literature Review A. Communication Patterns

A pattern is a fixed pattern, model, system, method, work, form, (structure). (KBBI, 1997: 54) Meanwhile, communication in English, *communication*, according to Latin *communicatio*, and comes from the word *communis*, means the same. The same here means the same meaning, so communication will occur or take place when there is a similarity in the language used in the conversation, it does not necessarily mean the same meaning. It is clear that the two conversations can be called communicative if both understand each other. (Agung, 2015: 2) The path that is launched to carry out actions and reactions in relationships is the path that is carried out to carry out activities of exchanging aspirations and exchanging lines of thought carried out between one person and another. To communicate with each other, the person who gives the action and receives the reaction must have their own main thoughts. (Widjaja, 2000: 15) The behavior carried out by people and colleagues for their communication must run smoothly and in accordance with the topic of conversation being discussed together and obey obedience. (Sabhrina, 2015: 4) In the Qur'an, Allah SWT has given a signal to speak with good words, as stated in QS Al-Baqarah verse 83 as follows:

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا
love تَوَلَّيْتُمْ
مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ

Meaning: And (remember), when We took the promise from the Children of Israel (namely): Do not worship other than Allah, and do good to parents, relatives, orphans and the poor, and speak good words to people, establish prayer and pay zakat. Then you don't fulfill that promise, except for a small part of it, and you always turn away.

The verse above describes the communication patterns that can be carried out by people who fear Allah. There are plans that will be developed for the future by holding communication between two or more people who communicate with each other and exchange ideas to find a way out of things that are not agreed upon.

Apart from the verse above, Rasulullah, a prophet, messenger of Allah, also gave examples and patterns of good communication to his friends and was very polite to his servants, as narrated by Anas bin Malik ra in the following hadith:

حَدَّثَنَا أَنَسُ بْنُ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَدَمْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
عَشْرَ سِنِينَ فَمَا قَالَ لِي: أَفٌ وَلَا: لِمَ صَنَعْتَ وَلَا: أَلَا صَنَعْتَ
(أَخْرَجَهُ الْبُخَارِيُّ فِي: ٧٨ كِتَابُ الْأَدَبِ: ٣٩ بَابُ حَسَنِ الْخُلُقِ وَ
السَّخَاءِ وَمَا يَكْرَهُ مِنَ الْبَخْلِ)

Meaning: "Anas ra said: "I have served (become a servant) of the Prophet SAW. For 10 years, he never shouted at me with the phrase 'uf' nor did he ever rebuke 'why did you do that or why didn't you do that?'" (Issued by Bukhari in the 78th Book, 39th Chapter of the Book of Adab, Chapter of Good and Generous Morals and the Hateful Characteristics of Bakhil). (Baqi, 2017: 871)

It's clear how appropriate his communication was to others, even those who were his servants. It was because of his eloquent communication that Islam was accepted by society with open hearts and without hostility. How could it not be, in an era where people were in ignorance due to their worship of ancestral idols and their orthodox thinking due to their opinions being so difficult to refute, the Prophet Muhammad (peace be upon him) slowly transformed them through his communication methods. As a result, Islam spread peacefully throughout the world, including Indonesia, which is known as the country with the largest Muslim population in the world.

The effectiveness of carrying out communication must be well-established and smooth and not complicated with the actual existing situation. (Mulyana, 2001: 4) Communication patterns are actions and reactions carried out by the first party and the party as the listener. (Bahri, 2004: 1) Agoes Soejanto conveys the argument that "something that shows the way of communicating that introduces the relationship between one communication component and another component." (Soejanto, 2005: 27)

Communication is available in many patterns and forms so that it is possible to implement suitable communication methods to achieve the goals of da'wah, the form of communication leads to a communication method that processes through a cycle, namely the communicator (religious teacher) is conveyed to the communicant.

B. Islamic Education Teacher

WJS. Poerda Warminta's opinion is that people who have higher education and whose goals are very noble are educating Indonesian children to become useful people. (Nata, 1997: 61) The knowledge they have must be immediately put into practice and have good abilities to carry out teaching. (Nurdin, 2008: 17)

According to Zakiah Darajat, a teacher is a person whose professionalism is maintained and is no longer in doubt because the person has experience in the field he is running. (Zakiyah, 2006: 39) People who work as teachers must serve the community without any recognition who maintain a good name for the preservation and maintenance of the quality of education in Indonesia. (Akhyak, 2005: 1) Law of the Republic of Indonesia Number 20 of 2003 concerning the world of education which must provide teaching to the Indonesian people by prioritizing devotion to Indonesian citizens and prioritizing good quality education for children who are in the world of education. (Akhyak, 2003)

Education in Indonesia prioritizes flexible Islamic values. (Akhyak, 2003) Teachers have duties and goals that are accountable for the world and the hereafter because this concerns the future of many future generations. Education carried out in Indonesia is expected to be optimal and provide the best and most satisfying results. (Mulyasa, 2008: 35) Islamic religious teachers must understand the roots of the Islamic religion that will be taught to students and provide strong suggestions so that students who are taught in learning are able to convince students with the subjects presented by the teacher during the lesson.

C. Religious Character

Character is something special and inherent in a person and has existed since birth. (Zaim, 2008: 102) Meanwhile, according to the term character in the Big Indonesian Dictionary, it is a character in the form of disposition, attitude and parts that exist to carry out communication between humans. (KBBI, 1997: 389) Personality is translated from Arabic which means temperament, a model of responding to life and behavior in doing something. (Agus, 2012: 20) Morals in Islam are personality. Personality consists of three components, namely: knowledge, attitude and behavior. Perfect knowledge is when a person's knowledge, attitude and behavior are the same, but if knowledge, attitude and behavior are different, then the person has a split personality. (Majid, 2012: 4)

"According to the Ministry of National Education, character is a person's disposition, nature, morals, and personality that are formed from the internalization of various policies and beliefs that are used as a basis for perspective, thinking, attitude, and action. Meanwhile, character education is defined as education that develops the values of national character in students, so that they have values and character as themselves, apply these values in their lives, as members of society and citizens who are religious, nationalistic, productive, and creative." (Ministry of National Education, 2010: 9)

Character will shape motivation, and when the same is formed through dignified methods and processes. Character is not only an outward appearance, but implicitly explains hidden things. Therefore, individuals define, care, and act according to ethical values, covering cognitive, emotional, and behavioral aspects of moral life. (Deni, 2014: 12) PAI learning has been compiled and standardized by the Directorate General according to the rules that apply in the world of education with rules that are in accordance with religious teachings and carry out commands and avoid prohibitions emphasized by the almighty creator.

Character is also referred to as the values of a person's behavior with God, oneself, fellow human beings, the environment, and nationality which are manifested in thoughts, attitudes, feelings and actions based on religious norms, laws, manners, customs, and aesthetics. Character is behavior that is seen in attitudes and actions. (Muchlas, 2011: 41) The word religious is rooted in the word religion (*religion*) which means obeying religion. (KBBI, 1997:

389) Religious is believing in a power of God that exceeds human capabilities. So the meaning of character can be combined with religious, namely an attitude or behavior that is obedient in carrying out the teachings of the religion one adheres to, tolerance for the implementation of other religious worship and living in harmony with other religions.

Suparlan's argument is that religion is a way of an individual responding to the existence of God and a way of carrying out daily activities based on the teachings stated in religion, a way of believing in God and a way of acting if there are problems faced in life, whether personal problems or problems that arise from disputes or misunderstandings between one person and another.

Research Methodology

This study uses qualitative field research. Qualitative research methods are research methods based on post-positivism, used to research natural object conditions, (as opposed to experiments) where the researcher is the key instrument, data source sampling is carried out purposively and *snowball*, data collection techniques with triangulation (combined), data analysis is inductive/qualitative, and qualitative research results emphasize meaning more than generalization. (Sugiono, 2017: 15) The data sources in this study are: The Principal of ArRahman High School, as the main subject to obtain various accurate information. Then the Teacher. The information obtained by the researcher from the teacher is very supportive in the process of obtaining data related to the results, and finally there are students. Data collection techniques in the researcher are 1). Observation, 2). Interviews, 3). Documentation, and 4). Field Notes. Then the data analysis techniques in this research are data reduction, data *display*, and *conclusion drawing* / data verification. (Sugiono, 2017)

Results

The communication pattern between Islamic Religious Education (PAI) teachers and eleventh-grade students at Ar-Rahman Private High School (SMA) in shaping students' religious character is a crucial aspect in developing religious education at the school. Based on the findings of researchers at Ar-Rahman Private High School, the following are the results and discussion related to this communication pattern:

Research Result:

1. Open Communication:
 - Islamic Religious Education teachers at Ar-Rahman Private High School implement an open communication pattern with students.
 - Students feel comfortable communicating and sharing views related to religious aspects.
2. Use of Interactive Methods:
 - Teachers use interactive learning methods to increase student participation.
 - Discussions, questions and answers, and simulations of everyday life situations are part of the learning process.
3. Use of Technology:
 - Teachers utilize technology, such as multimedia presentations, to facilitate students' understanding of religious concepts.
 - The use of online platforms is also used to facilitate discussions outside of class hours.
4. Formation of Moral Awareness:
 - Communication not only focuses on understanding religious concepts, but also on forming students' moral and ethical awareness.
 - Teachers strive to integrate religious values into students' daily lives.

Discussion:

1. Student Engagement:
 - Interactive communication patterns encourage active student involvement in the learning process.
 - This can help shape students' religious character more effectively.
 - Relevance of Material to Everyday Life:
 - The use of interactive methods and technology helps link religious material to students' everyday life situations.
 - This helps students see the relevance of religious teachings in the context of their lives.
2. The Importance of Communication Ethics:
 - Teachers need to provide examples of good communication ethics in conveying religious values.
 - Discussions about using good, polite language and respecting other people's opinions are important.
3. Strengthening Religious Values:
 - Effective communication helps strengthen students' understanding of the religious values being taught.
 - Teachers have a role as facilitators who guide students towards deeper understanding.

Overall, the communication patterns between Islamic Religious Education teachers and students at Ar-Rahman Private High School contribute positively to shaping their religious character. Active involvement, material relevance, ethical communication, and strengthening of religious values are key elements in this process.

Recommendations and Implications:

1. Teacher Training:
 - Islamic Religious Education teachers need to receive further training related to interactive learning methods and the use of technology in teaching religion.
 - This training can help teachers improve their communication skills to more effectively shape students' religious character.
2. Collaboration between Teachers and Parents:
 - Encourage cooperation between Islamic Religious Education teachers and parents of students to strengthen the formation of religious character outside the school environment.
 - Holding regular meetings or other means of communication to share information and support religious education at home.
3. Monitoring and Evaluation:
 - Develop a monitoring and evaluation system to measure the effectiveness of communication patterns in shaping students' religious character.
 - Feedback from students and parents can be the basis for continuous improvement.
4. Relevant Material Development:
 - Continue to develop learning materials that are relevant to current developments and the challenges of modern life.
 - Integrating contemporary issues with religious teachings can help students relate religious values to the realities of their lives.
5. Social Skills and Empathy Development:
 - Incorporating aspects of developing social skills and empathy into religious learning.
 - Teachers can guide students to better understand and appreciate differences between individuals and groups in a religious context.
6. Interactive Communication Tools:
 - Provide additional interactive communication tools outside the classroom, such as online discussion forums or religious study groups.

- Encourage students to engage in more in-depth and applicable discussions.

It is hoped that implementing these recommendations will strengthen communication patterns between Islamic Religious Education teachers and students in shaping religious character. This will enable religious education to become more dynamic, relevant, and capable of producing a generation with a strong foundation in religious character.

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