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**PATTERNS OF TEACHERS' INTERPERSONAL  
COMMUNICATION IN THE MANAGEMENT OF ISLAMIC  
CHARACTER BUILDING AT THE INSAN MULIA RABBANI  
INTEGRATED ISLAMIC ELEMENTARY SCHOOL IN THE  
TALANG UBI DISTRICT**

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**Abstract**

This research examines Teacher Interpersonal Communication Patterns in the Management of Islamic Character Development at Insan Mulia Rabbani Integrated Elementary School in Talang Ubi District. The study aims to explore the interpersonal communication methods of educators and the management tactics used in instilling Islamic character, particularly through the core activities of Islamic Personal Development (Bina Pribadi Islami/BPI). Information collection utilized triangulation (in-depth interviews, observation, and document review). Data analysis was conducted inductively and interactively, encompassing data condensation to identify key points, structured presentation of findings, and drawing valid conclusions. The main conclusion indicates that verbal interactions between teachers and students are highly flexible and personal, emphasizing exemplary behavior (uswah hasanah) and adapting the language of advice. Key management tactics include the implementation of graduated sanctions and the alignment of school values with the family environment through the Amal Yaumiyah program. Although the strategy has been implemented, crucial obstacles have emerged, such as the limited time allocated for BPI and minimal parental participation (approximately 20%). Based on these findings, the study suggests improving resources and establishing a more flexible communication approach, aimed at strengthening internal coordination and increasing the active role of external parties for the sustainability of character building.

**Keywords:** Islamic Character Development Management, Teacher Interpersonal Communication, Role Model, BPI.

**Abstrak**

*Penelitian ini berkaitan dengan Pola Komunikasi Interpersonal Guru Dalam Manajemen Pembinaan Karakter Islami Di Sekolah Dasar Terpadu Insan Mulia Rabbani Di Kecamatan Talang Ubi. Penelitian ini bertujuan mendalami cara komunikasi antarpribadi pendidik serta taktik pengelolaan yang digunakan dalam penanaman karakter Islami, terutama melalui kegiatan inti Bina Pribadi Islami (BPI). Pengumpulan informasi memanfaatkan triangulasi (wawancara mendalam, observasi, dan telaah dokumen). Penganalisisan data dilakukan secara induktif dan interaktif, meliputi pemadatan data untuk mencari poin penting, penyajian temuan yang terstruktur, dan*

*penarikan kesimpulan yang valid. Simpulan utama menunjukkan bahwa interaksi lisan pengajar ke murid sangat luwes dan pribadi, menonjolkan aspek keteladanan (uswah hasanah) dan penyesuaian bahasa nasihat. Taktik pengelolaan kunci meliputi penerapan sanksi berjenjang dan penyelarasan nilai-nilai sekolah dengan lingkungan keluarga lewat program Amal Yaumiyah. Walaupun strategi telah berjalan, hambatan krusial muncul seperti alokasi waktu BPI yang singkat dan minimnya keikutsertaan orang tua (sekitar 20%). Berdasarkan temuan ini, penelitian menyarankan perbaikan sumber daya serta penetapan pendekatan komunikasi yang lebih lentur, bertujuan memperkuat koordinasi internal dan meningkatkan peran aktif pihak luar demi keberlanjutan pembentukan karakter.*

**Kata kunci:** *Manajemen Pembinaan Karakter Islami, Komunikasi Interpersonal Guru, Keteladanan, BPI.*

## **INTRODUCTION**

The Integrated Islamic Elementary School (SD IT) is an educational model developed in response to the challenges of modern education, which demands not only intellectual intelligence but also the development of students' character and morality. The concept of integrated education, which combines the general curriculum with Islamic values, is believed to produce a generation that is balanced in cognitive, affective, and spiritual aspects. In this context, SD IT Insan Mulia Rabbani in Talang Ubi Subdistrict, Penukal Abab Lematang Ilir Regency, serves as a representative of an Islamic educational institution with a strong vision to cultivate a generation of noble character. Islamic character education is established as the primary pillar, serving not merely as a supplement but as the core of the entire educational process. This aligns with the national educational objectives that emphasize the development of individuals who are faithful, God-fearing, and of noble character (Lubis & Harahap, 2024).

However, the implementation of character education in practice does not always proceed as expected. Based on interview results and field observations, several challenges were identified, indicating a gap between the ideal concept and on-the-ground reality. One particularly striking phenomenon is the low level of parental participation in school activities, where attendance at meetings reaches only about 20 percent. This situation indicates weak two-way communication between the school and parents as the primary partners in children's character education. Yet, parental involvement is a crucial factor in strengthening the internalization of character values within the family environment, which ultimately influences students' behavior at school (Epstein, 2011).

This communication gap directly impacts the effectiveness of the Amal Yaumiyah program, which is assigned as homework. This program is actually designed to help students incorporate Islamic values into their daily lives, such as praying on time, reading the Quran, and behaving politely. However, without parental support and supervision, the program tends not to function optimally. This indicates that the success of character education depends not only on the designed curriculum but also on the synergy between school and family as the two primary environments for shaping a child's character (Bronfenbrenner, 1979).

Furthermore, communication among teachers regarding character development still faces challenges. Based on research findings, interactions among teachers concerning student character development are still dominated by formal meetings held at the end of the semester. The lack of informal communication forums and the absence of a dedicated team handling character education result in inconsistencies in the approaches used by individual teachers. Yet, consistency is the key to character development, as students require repeated and consistent reinforcement of values from the entire school environment (Lickona, 2012). This situation also indicates that the school's organizational culture has not yet fully supported the creation of a collaborative learning community. Ideally, teachers should not only act as instructors but also as character mentors who work collectively to build a conducive educational environment. The concept of the Professional Learning Community (PLC) emphasizes the importance of collaboration among teachers in improving the quality of learning and student character development (DuFour & Eaker, 1998). Without intensive collaboration, character-building efforts tend to be fragmented and unintegrated.

Another phenomenon observed is that there are still students who require intensive guidance regarding polite behavior. This indicates that the internalization of basic character values has not been uniformly achieved among all students. Although schools have integrated Islamic values into the curriculum, the process of internalizing these values requires a more in-depth and sustained approach. Character education cannot be achieved instantly but through a process of habituation involving modeling, practice, and continuous reinforcement (Lickona, 2012). On the other hand, there is also a need to strengthen classroom rules and discipline. Some teachers noted that there are still students who do not fully understand or consistently follow the established rules. This impacts the suboptimal learning process and social interactions in the classroom. Discipline is a crucial aspect of character education, as through discipline, students learn about responsibility, orderliness, and respect for established norms (Suyanto, 2010).

These various phenomena indicate that the primary challenge in implementing character education at SD IT Insan Mulia Rabbani does not lie in the lack of programs, but rather in how these values are effectively communicated and internalized. In this regard, interpersonal communication serves as a key factor determining the success of student character development. Effective interpersonal communication is not merely informative but also transformational, involving a deep exchange of meaning between teachers and students (Wood, 2024). Interpersonal communication plays a strategic role in shaping students' behavior and attitudes. Through empathetic, dialogic, and open communication, teachers can build positive relationships with students, thereby facilitating the character development process. Conversely, one-way and transactional communication—such as merely issuing commands or brief advice—tends to be less effective in profoundly changing student behavior (DeVito, 2024). This aligns with interpersonal communication theory, which emphasizes the importance of emotional engagement and trust in the communication process.

Furthermore, interpersonal communication also plays a role in creating a conducive classroom climate. Teachers who can communicate effectively will find it easier to build harmonious relationships with students, thereby creating a comfortable and enjoyable learning atmosphere. A positive classroom climate enhances students' learning motivation and strengthens the internalization of character values (Hamre & Pianta, 2005). Thus, interpersonal communication skills are an essential competency that every teacher must possess.

In the context of Islamic education, interpersonal communication serves not only as a tool for conveying information but also as a means of da'wah and moral guidance. As role models (*uswah hasanah*), teachers bear the responsibility to demonstrate behavior that reflects Islamic values in every interaction with students. This exemplary role is a crucial factor in the process of internalizing values, as students tend to imitate behaviors they observe directly (Bandura, 1977). Furthermore, an effective interpersonal communication approach must also account for students' individual characteristics. Each student has different backgrounds, needs, and levels of understanding, necessitating a flexible and adaptive approach. Teachers need to understand students' psychological conditions to provide appropriate guidance tailored to their needs. This approach aligns with the concept of humanistic education, which views students as unique individuals with the potential to grow (Rogers, 1983).

To address these challenges, a comprehensive and systematic strategy is needed to strengthen interpersonal communication within the school environment. First, schools need to increase parental involvement through various programs that encourage active participation, such as regular meetings, parenting workshops, and digital communication. Second, a special team focused on character education should be established to ensure coordination and consistency in student guidance. Third, teachers need training in interpersonal communication and character-building strategies to ensure they possess adequate competencies to fulfill these roles.

Additionally, strengthening a school culture that supports character values is also crucial. Schools must create a conducive environment through the implementation of clear rules, exemplary behavior from all school community members, and recognition of students' positive behaviors. A strong school culture will serve as the foundation for the sustainable internalization of character values (Deal & Peterson, 2016). Overall, the implementation of character education at SD IT Insan Mulia Rabbani demonstrates that success is determined not only by the designed curriculum but also by the quality of interactions and communication within it. Effective interpersonal communication is key to bridging the gap between concept and practice, as well as ensuring that character values are truly internalized within students. Therefore, strengthening interpersonal communication must be a priority in efforts to improve the quality of character education in integrated Islamic elementary schools.

## **METHOD**

This study employs a descriptive qualitative approach aimed at gaining a holistic understanding of social phenomena occurring in their natural context without manipulating research variables. This approach was chosen because it allows for an in-depth exploration of meanings, experiences, and the dynamics of interactions, particularly within the context of education, which is rich in values, perceptions, and social practices (Sugiyono, 2019). In qualitative research, the researcher serves as the primary instrument, directly involved in the data collection and interpretation process, thereby enabling a comprehensive understanding of the reality under study (Moleong, 2018).

Data collection was conducted using triangulation techniques to enhance the validity and credibility of the research findings. The triangulation employed included methodological triangulation, specifically a combination of in-depth interviews, participant observation, and document analysis. In-depth interviews were conducted with teachers as the primary informants to explore their experiences, perceptions, and strategies used in teaching practices and student character development. This technique allows researchers to obtain data that is subjective yet rich in meaning (Creswell, 2014). Additionally, participant observation was conducted by directly observing daily interactions within the school environment, enabling researchers to understand real-world behaviors, communication patterns, and social dynamics occurring within their contextual settings (Spradley, 1980). Meanwhile, document analysis is used to supplement data obtained from interviews and observations. The documents analyzed include school programs, activity records, and policies related to the learning process and character development. This documentary data serves as supporting evidence that can strengthen the research findings (Bowen, 2009).

Data analysis in this study employs the interactive model developed by Miles and Huberman, which comprises four main stages: data collection, data condensation, data presentation, and drawing conclusions (Miles et al., 2014). The analysis process is conducted continuously from the initial data collection phase through to the final stage of the research. Data condensation is carried out by simplifying, focusing, and organizing raw data into relevant thematic categories. Subsequently, the data is presented in the form of descriptive narratives to facilitate understanding and further analysis. The final stage is the drawing of conclusions, conducted inductively while maintaining consistency and coherence among the obtained data. By using this approach, the research is expected to produce credible, contextual findings with a high depth of analysis. The descriptive qualitative approach not only provides an overview of the phenomenon under study but also uncovers the meaning behind the social practices observed, making it relevant for use in educational studies focused on the development of values and character.

## **RESULTS AND DISCUSSION**

The patterns of interpersonal communication among teachers at the Insan Mulia Rabbani Integrated Islamic Elementary School demonstrate a system that is both structured and adaptive in supporting the development of students' Islamic character. In practice, this

communication takes place through three main channels: vertical, horizontal, and direct communication between teachers and students. The vertical communication that occurs between the principal and teachers is formal, planned, and focused on conveying strategic policies. Programs such as Islamic Personal Development (BPI) and the routine Morning Assembly serve as the primary channels for transmitting religious values and the direction of character development. This pattern reflects the characteristics of classical organizational communication, which emphasizes the flow of information from leadership to subordinates to ensure consistency in program implementation (Mintzberg, 1979). In the context of values-based education, strong vertical communication serves as a tool to ensure the uniformity of institutional vision and mission, so that all teachers share a common understanding in shaping students' character (Rizqi & Syafika, 2024).

However, the strength of this vertical communication has not yet been fully balanced by the effectiveness of horizontal communication among teachers. Horizontal interactions tend to be limited to formal forums such as the beginning- and end-of-semester meetings, so the space for sharing experiences, pedagogical reflection, and professional collaboration remains relatively minimal. This situation indicates the weakness in the formation of Professional Learning Communities (PLCs), which are, in fact, a crucial platform for enhancing teachers' competencies through collective learning (DuFour & Eaker, 1998). The lack of informal communication also has the potential to lead to professional isolation and hinder the transfer of practical knowledge among teachers (Ikpuri, 2023). In the long term, this situation may result in inconsistencies in the implementation of character-building strategies in the classroom, as each teacher works in isolation without intensive coordination.

Meanwhile, communication between teachers and students exhibits a more flexible and contextual dynamic. Teachers strive to adopt a personalized approach by adapting language and delivery methods to students' characteristics. This approach aligns with Communication Accommodation theory, which emphasizes the importance of linguistic adaptation in fostering effective communication (Giles, 1973). In practice, teachers do not merely convey advice cognitively but also strive to address students' affective aspects through an empathetic approach. This indicates a pedagogical awareness that character development cannot be achieved solely through instruction but requires deep emotional engagement (Devito, 2024).

Nevertheless, the communication approach used in addressing misconduct remains dominated by a one-way, sanction-oriented pattern. This pattern tends to produce only temporary behavioral changes because it is based on external control. Therefore, the school's plan to develop dialogic communication is a relevant strategic step. A dialogic approach allows students to reflect on their mistakes, understand the impact of their behavior, and build internal responsibility. This aligns with the concept of restorative practices, which emphasizes relationship repair and moral awareness rather than mere punishment (Thorsborne & Blood, 2013). Research indicates that empathetic two-way communication is more effective in shaping character than authoritarian approaches

(Hidayah & Ardiansyah, 2024).

Teachers' strategies for managing Islamic character development generally rely on the principle of exemplary behavior (*uswah hasanah*), systematic enforcement of rules, and parental involvement. Setting a good example serves as the primary non-verbal strategy, where teachers act as behavioral models that students can emulate. From the perspective of social learning theory, individual behavior is shaped through the process of observing and imitating significant figures (Bandura in Arifudin et al., 2024). Consistency between a teacher's words and actions is a key factor in building moral credibility and enhancing students' intrinsic motivation.

In addition to modeling, the school also implements a tiered disciplinary system that categorizes sanctions based on the severity of the violation. This approach reflects the principle of procedural justice, which ensures consequences are proportionate to the offense. From a behavioral management perspective, this system aligns with the Positive Behavioral Interventions and Supports (PBIS) model, which emphasizes the importance of gradual interventions to create a conducive learning environment (Sugai & Horner, 2006). Consistency in rule enforcement has been shown to improve student discipline and foster a sense of safety within the school environment (Duarte, 2022).

Furthermore, character-building strategies are reinforced through collaboration between schools and families. The *Amal Yaumiyah* program serves as a communication channel linking students' activities at school and at home. From a developmental ecological perspective, parental involvement is a critical factor in shaping a child's character, as interactions between the school and family environments (the mesosystem) significantly influence individual development (Bronfenbrenner, 1979). Research indicates that consistent parental involvement can enhance the internalization of moral and religious values in children (Irfan et al., 2023). However, the implementation of this strategy is not without various challenges, both internal and external. Internally, the limited duration of the BPI program which lasts only one hour—poses a barrier to achieving deep internalization of values. Additionally, the absence of specialized character education staff increases the complexity of teachers' workload. This situation indicates that the program's effectiveness is significantly influenced by the availability of human resources and adequate time allocation (Tampubolon et al., 2023).

From an external perspective, low parental involvement is a major challenge. An attendance rate of only around 20% indicates a communication gap between the school and families. From an interpersonal communication perspective, less intensive relationships can hinder the development of mutual understanding in the character development process (Wood, 2024). Furthermore, the influence of social media as a modern agent of socialization is also a factor that is difficult to control. Students tend to bring in external values that do not always align with the norms taught at school (Widyani & Susilo, 2022). In response to these various challenges, teachers and schools demonstrate a high level of commitment to sustaining the program. Flexible personal

approaches, systematic evaluation, and competency enhancement through training serve as strategic steps to improve the effectiveness of interpersonal communication. Nevertheless, moving forward, there is a need to strengthen horizontal collaboration, increase parental involvement through more dialogic approaches, and develop communication strategies that are adaptive to technological advancements and digital culture. Overall, these findings indicate that teachers' interpersonal communication patterns play a highly significant role in shaping students' Islamic character. The integration of strong vertical communication, collaborative horizontal communication, and empathetic personal communication is the key to successful character development. With more optimal management, interpersonal communication functions not only as a tool for conveying information but also as a means of value transformation that shapes a generation with noble character.

## **CONCLUSION**

The patterns of interpersonal communication among teachers at the Insan Mulia Rabbani Integrated Islamic Elementary School are implemented in a structured and adaptive manner to support student character development. Communication interactions occur through two main channels: vertical and horizontal. Vertical communication is realized through the Islamic Personal Development policy, which serves as the primary guideline for instilling religious values and character within the school environment. Through this program, the principal systematically conveys directives to teachers, thereby ensuring consistency in the implementation of character development. Meanwhile, horizontal communication occurs in interactions between teachers and students, taking place directly through verbal and written communication, accompanied by efforts to foster active dialogue. This approach allows teachers to adapt their message delivery to students' characteristics, making the character development process more effective and contextually relevant.

The management strategies implemented at this school focus on setting a good example (*uswah hasanah*), systematic enforcement of rules, and synergy between school and home. Setting a good example is the primary strategy, realized through teachers' actual behavior in daily life, so that students can directly emulate the values being taught. Additionally, the school implements a tiered rule enforcement system that imposes sanctions commensurate with the severity of the violation, ranging from counseling to actions involving parents. This approach aims to foster discipline while providing moral education for students. Coordination between the school and the family is also facilitated through the assignment of *Amal Yaumiyah*, which serves as a communication tool to ensure that character development does not only take place at school but also continues in the home environment.

However, in its implementation, the school faces several challenges, such as limited time for program implementation, low parental participation, and the negative influence of social media on student behavior. Therefore, strategic efforts are needed to overcome these obstacles, including strengthening teachers' commitment to the character-building

program, increasing parental involvement through more intensive communication, and developing more communicative and dialogic communication patterns both vertically and horizontally. Thus, the effectiveness of Islamic character-building in schools can be continuously improved.

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