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COMMUNICATION PATTERNS OF ISLAMIC RELIGIOUS EDUCATION TEACHERS IN BUILDING STUDENT RELIGIOSITY: FRAMING ANALYSIS

Imam Aris Utomo[1], Salma Nabila[2], Azizah Harda Annafi'ah[3], Sri Wahyuni[4]
Faculty of Tarbiyah, UIN Raden Mas Said Surakarta, Indonesia[1,2,3,4]
e-mail: imamarisutomo@gmail.com

ABSTRAK

Penelitian ini menginvestigasi bagaimana guru Pendidikan Agama Islam (PAI) di MAN 2 Karanganyar membangun dan menyampaikan pesan keagamaan melalui strategi komunikasi yang berperan dalam membentuk religiositas peserta didik. Penelitian ini berangkat dari kebutuhan akan komunikasi guru yang tidak hanya berfokus pada penyampaian materi, tetapi juga berfungsi sebagai medium pengembangan moral dan spiritual. Dengan menggunakan desain penelitian kualitatif studi kasus, data dikumpulkan melalui wawancara mendalam, observasi partisipatif, dan dokumentasi, serta dianalisis menggunakan model framing Entman yang mencakup pendefinisian masalah, interpretasi kausal, evaluasi moral, dan rekomendasi penanganan. Temuan penelitian menunjukkan bahwa guru PAI menerapkan pola komunikasi persuasif, dialogis, dan kontekstual yang dipadukan dengan humor, keteladanan, dan contoh yang relevan sehingga membantu peserta didik mengaitkan ajaran Islam dengan kehidupan sehari-hari. Framing pesan keagamaan menekankan kedisiplinan moral, kewajiban ibadah, dan relevansi nilai-nilai Islam dalam konteks kontemporer, yang berkontribusi pada meningkatnya motivasi, kesadaran moral, dan partisipasi siswa dalam kegiatan keagamaan. Secara keseluruhan, penelitian ini menyimpulkan bahwa keberhasilan dalam menumbuhkan religiositas di madrasah sangat dipengaruhi oleh kemampuan guru membingkai pesan keagamaan secara humanis dan bermakna sesuai konteks kehidupan peserta didik.
Kata Kunci: *Pola Komunikasi, Guru PAI, Religiositas Siswa, Analisis Framing, Madrasah Aliyah*

ABSTRACT

This study investigates how Islamic Religious Education (PAI) teachers at MAN 2 Karanganyar construct and deliver religious messages through communication strategies that play a role in shaping students' religiosity. This research is based on the need for teacher communication that not only focuses on delivering material but also functions as a medium for moral and spiritual development. Using a qualitative case study research design, data were collected through in-depth interviews, participatory observations, and documentation, and were analyzed using Entman's framing model which includes problem definition, causal interpretation, moral evaluation, and treatment recommendation. The findings show that PAI teachers apply persuasive, dialogic, and contextual communication patterns combined with humor, role-modeling, and relevant examples that help students relate Islamic teachings to daily life. The framing of religious messages emphasizes moral discipline, worship obligations, and the relevance of Islamic values in contemporary contexts, which contributes to increased motivation, moral awareness, and student participation in religious activities. Overall, the study concludes that success in fostering religiosity in the madrasa is greatly influenced by the teacher's ability to frame religious messages in a humanistic and meaningful manner according to the students' life context.
Keywords: *Communication Patterns, PAI Teachers, Students' Religiosity, Framing Análisis, Madrasah Aliyah*

INTRODUCTION

Islamic Religious Education (PAI) in Indonesian madrasas plays a strategic role in shaping students' religiosity, as the process involves not only the acquisition of religious knowledge but also the internalization of values that influence emotional, spiritual, and behavioral development (Indriani et al., 2024). The effectiveness of PAI instruction is closely tied to teachers' ability to communicate religious messages in ways that are clear, contextual, and aligned with student developmental needs, as emphasized by Zulihi et al. (2023). The expansion of digital culture has intensified challenges for both teachers and students, who must navigate continuous exposure to online information, media narratives, and secular value systems that can conflict with Islamic teachings (Murdaningtias et al., 2025). These conditions indicate that teacher communication must move beyond mere transmission of information toward persuasive, interactive, and experience-based approaches so that religious values can be genuinely internalized by students (Fuadi et al., 2025).

Recent studies reinforce the importance of communication in Islamic education by demonstrating how teacher behavior influences student religiosity and engagement. A 2024 study confirmed that the communication styles and media used by PAI teachers significantly affect students' religious attitudes, indicating that communication is a central factor in shaping students' religious orientation (Wahyudi et al., 2024). Similarly, a 2025 investigation found that interpersonal communication characterized by responsiveness, empathy, and student-centered interaction enhances students' learning ability and participation in religious education (Ramadhani & Faridah, 2025). These findings align with broader communication theories suggesting that dialogic, empathetic, and adaptive interaction is essential for effective religious instruction (Putra & Armi, 2023). In addition, educational transformations in the Society 5.0 era require teachers to align message delivery with students' lived realities (Usman Utomo Nasution, 2025), while framing theory emphasizes that selective emphasis and contextualization shape students' interpretation of moral and religious norms (Valkenburg et al., 2016).

Student religiosity today is commonly understood through multidimensional frameworks encompassing belief, worship practices, religious knowledge, spiritual experience, and ethical consequences. Abdullah et al. (2023) highlight that these dimensions must be examined holistically to portray students' religious development comprehensively. These elements correspond closely with the Islamic principles of iman, Islam, and ihsan, indicating that cognitive understanding, affective engagement, and behavioral consistency must be integrated harmoniously. Consequently, communication between PAI teachers and students becomes a critical mechanism that connects intellectual comprehension with emotional appreciation and religious practice. When teachers frame religious concepts in ways that resonate with students' everyday experiences, the internalization of those values becomes significantly deeper and more sustainable.

The context of MAN 2 Karanganyar illustrates this necessity clearly. The madrasa has established various religious programs such as daily tadarus, congregational prayers, dhuha routines, khitobah, and tahfidz to nurture students' spiritual discipline. However, field observations reveal significant variation in the communication patterns of PAI teachers, where some adopt persuasive, warm, and student-centered methods while others rely on formal, rigid, or less contextual approaches. These inconsistencies indicate a gap between the ideal implementation of religious programs and the actual internalization experienced by students. Strengthening communication strategies therefore becomes essential to ensure that the madrasa's religious culture translates effectively into students' behaviors and values.

Previous studies on PAI communication primarily focus on teaching effectiveness, teacher–student interaction, or character formation, yet only a limited number of studies investigate how message framing specifically contributes to the development of religiosity in madrasa settings (Prisca & Abdulloh, 2025; Fuadi et al., 2025). This theoretical and empirical gap is increasingly relevant given the substantial impact of digital culture on students' religious perceptions. Thus, this study aims to address this gap by examining the communication patterns of PAI teachers and the framing strategies they employ in strengthening students' religiosity at MAN 2 Karanganyar.

The purpose of this study is to describe the communication patterns applied by PAI teachers in daily learning, analyze how religious messages are framed within classroom and non-classroom interactions, and investigate the influence of these communication practices on students' religiosity. In addition, the study seeks to identify supporting and inhibiting factors that shape communication effectiveness in religious instruction. Theoretically, this research contributes a contemporary perspective by integrating modern framing theory into Islamic educational communication, an approach that remains underexplored. Practically, the findings are expected to provide valuable insights for PAI teachers and educational institutions in developing more responsive, contextual, and effective communication strategies suited to the challenges of the current digital era.

RESEARCH METHOD

This study applied a qualitative case study design to investigate how Islamic Religious Education teachers at MAN 2 Karanganyar communicate religious messages in shaping students' religiosity. The research involved three PAI teachers, nine students from grades X to XII, and one deputy head of curriculum, all selected through purposive sampling based on teaching experience and relevance to the study. The setting included classroom learning and school religious activities to ensure that communication practices were observed in their natural context. This approach allowed the researcher to explore authentic interaction patterns that emerged during routine educational processes.

Data were gathered through in-depth interviews, participant observation, and documentation. The interviews used open-ended questions designed to explore communication strategies, student responses, and learning experiences related to religious instruction. Observations were conducted using a moderate-participation approach to capture communication behaviors, interaction flows, and engagement during religious routines. Supporting documents such as activity photos, school records, and learning videos were collected to strengthen the contextual interpretation of the findings.

Data analysis was carried out using open coding, thematic categorization, and interpretation of recurring communication patterns. Credibility of the findings was ensured through source triangulation, technique triangulation, and member checking with participants to confirm the accuracy of interpretations. Peer discussions were conducted to reduce researcher bias and validate the consistency of the analytical process. These procedures ensured that the results reflect a trustworthy and comprehensive portrayal of teachers' communication practices in developing students' religiosity.

RESULT AND DISCUSSION
Result

The findings of this study reveal three primary thematic categories related to the communication practices of Islamic Religious Education teachers and their influence on students' religiosity at MAN 2 Karanganyar. These themes emerged consistently across

interviews, observations, and documentation, demonstrating that communication patterns play a central role in shaping how students internalize religious teachings. Before presenting the detailed interpretation, the following table summarizes the main communication strategies identified during classroom interactions and religious activities. This table is intended to provide a clear and concise overview of the communication elements most frequently enacted by teachers.

Table 1. Communication Patterns of Islamic Religious Education Teachers

Communication Pattern	Description
Persuasive Communication	Teachers often used motivational statements, emotional appeals, and moral encouragement to support students' understanding of religious values.
Dialogic Interaction	Learning involved question–answer exchanges, reflective discussions, and opportunities for students to express their views.
Contextual Explanation	Teachers connected religious teachings with real-life examples and current student experiences.
Warm Interpersonal Style	Communication was characterized by friendliness, empathy, and personal engagement.

The table above indicates that teacher communication is not limited to delivering information but involves relational engagement, emotional warmth, and contextual adaptation. These findings demonstrate that teachers rely on interactive and student-centered approaches to build understanding and encourage value internalization. To visualize the distribution of major themes, the following figure represents the frequency of the three dominant communication categories identified in the data. This graphic helps illustrate which themes were observed most often during fieldwork, providing additional clarity regarding thematic prominence.
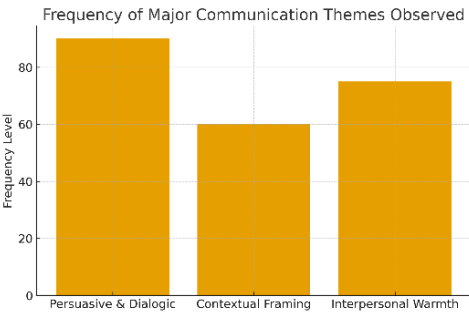

Figure 1. Frequency of Major Communication Themes Observed

Beyond teacher communication patterns, student perceptions provide important insight into how these messages are received and internalized. The following table presents the key responses expressed by students regarding their learning experiences. This table serves to complement the previous findings by highlighting how students interpret the communication delivered by teachers. The perceptions summarized below were extracted from repeated statements and consistent expressions across multiple student interviews.

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Table 2. Student Perceptions of Teacher Communication

Student Perception	Description
Increased Engagement	Students reported feeling more motivated when teachers used relatable examples and interactive dialogue.
Emotional Comfort	Many students felt supported and valued due to the teachers' warm and understanding communication style.
Clarity of Religious Concepts	Students noted that contextual explanations made abstract religious ideas easier to understand.
Encouragement for Practice	Communicative reinforcement encouraged students to participate more actively in religious activities.

The positive student perceptions listed above indicate that teacher communication significantly affects students' religious motivation and comprehension. These responses also show that students benefit when teachers adopt relatable, warm, and dialogic communication styles. However, religious internalization is influenced not only by classroom interaction but also by religious activities embedded in the school environment. Therefore, the following table presents the religious practices that contribute to strengthening students' spiritual development and how these activities support the internalization of Islamic values.

Table 3. Dimensions of Student Religiosity

Dimension	Description
Belief (Aqidah)	Students demonstrated strengthened belief in Islamic principles through consistent exposure to religious explanations and activities.
Religious Practice (Ibadah)	The regular performance of worship activities increased students' ritual discipline.
Knowledge (Ilmu)	Students showed deeper understanding of Islamic teachings through structured learning and teacher explanation.
Spiritual Experience (Ruhaniyyah)	Participation in religious programs enhanced emotional and spiritual sensitivity.
Moral Behavior (Akhlaq)	Students exhibited improved manners, discipline, and respect in daily interactions.

Overall, the results confirm that teachers' communication patterns, student perceptions, and the structure of school-based religious programs work together to shape students' religiosity in meaningful ways. The data consistently show that persuasive, dialogic, and contextual communication enhances student engagement and understanding, while routine

religious activities strengthen practice and spiritual experience. These findings demonstrate that effective communication in Islamic Religious Education plays a pivotal role in connecting religious knowledge with lived behavior, forming a holistic foundation for student religiosity.

Discussion

The findings of this study indicate that the flexible and humanistic communication patterns employed by PAI teachers significantly contribute to the development of students' religiosity. Teachers in this context do not merely deliver religious content; instead, they adapt their linguistic styles such as humor, local expressions, and conversational tones to build emotional connection and sustain engagement. This interpretation aligns with Nabilah and Faridah (2024), who assert that empathetic and open teacher–student communication strengthens students' trust and engagement in religious learning. Consistent with these insights, Wahyudi et al. (2024) found that participatory and adaptive communication styles have a significant positive influence on students' religious attitudes, reinforcing the notion that teacher communication becomes a crucial medium of value internalization.

The results also show that PAI teachers employ moral and contextual framing strategies by defining issues, identifying causes, providing value-laden evaluations, and proposing behavioral solutions through religious habituation. This practice reflects classical framing theory while aligning with contemporary expectations for Islamic education. Zubaidah (2023) emphasizes that modern PAI teachers must develop digital and communicative competence to frame religious messages in ways that resonate with today's learners, particularly those immersed in digital culture. Furthermore, Ramadhani and Faridah (2025) highlight that strong interpersonal communication characterized by empathy, responsiveness, and relational warmth enhances students' learning capacity and strengthens the emotional dimensions of religious education, directly supporting the patterns observed in this study. These findings collectively show that framing functions not only as a rhetorical technique but also as a pedagogical mechanism that links religious values with students' cultural and technological realities.

Although the communication strategies used by teachers demonstrate significant strengths, challenges remain, particularly regarding students' decreasing focus during late-hour classes and the demand for interactive learning formats preferred by Generation Z. These challenges echo findings by Halimah et al. (2025), who argue that teachers' moral sensitivity and emotional empathy are essential to maintaining communicative effectiveness in the face of student distraction and fluctuating motivation. In line with this, relational warmth, humor, and emotionally responsive interaction become vital tools for sustaining meaningful engagement. The present study also aligns with Wandani et al. (2024), who report that persuasive and personalized religious instruction through storytelling, emotional expression, and contextualization of iman, Islam, and ihsan greatly enhances the cognitive, affective, and behavioral aspects of students' religiosity. These insights demonstrate that the effectiveness of PAI communication extends far beyond informational delivery and plays a transformative role in shaping students' religious character.

Practically, the study underscores the need for continuous professional development for PAI teachers, particularly in areas of interpersonal communication, emotional literacy, and pedagogical framing. Teachers will benefit from training that integrates digital literacy, communicative sensitivity, and contextual instructional strategies to ensure that religious messages remain relevant and meaningful. Theoretically, this research contributes to understanding that framing within Islamic education operates not only at the message level but also through relational, cultural, and generational dynamics. Therefore, pedagogical reforms in

PAI programs should consider communicative framing as a central strategy for cultivating holistic religious character in students.

CONCLUSION

This study concludes that the communication patterns employed by Islamic Religious Education (PAI) teachers play a decisive and multidimensional role in shaping students' religiosity at MAN 2 Karanganyar. The findings indicate that persuasive, dialogic, and contextual communication not only facilitates the delivery of religious material but also strengthens students' moral reflection and spiritual awareness. Such communication enables teachers to translate the values of iman, Islam, and ihsan into meaningful learning experiences that remain relevant to students' personal and social contexts. These results demonstrate that communication functions as an essential bridge between doctrinal understanding and the five dimensions of religiosity proposed by Glock and Stark, affirming that effective message framing supports both cognitive and behavioral internalization.

Based on these insights, the study emphasizes the importance of developing teachers' communication competencies through ongoing training in empathetic interaction, contextual framing, and creative facilitation. Strengthening these competencies is crucial for reinforcing the religious culture of madrasas and ensuring that students experience religion not merely as information but as lived practice. This study also opens avenues for future research, particularly in examining communication patterns across different madrasah settings, exploring how digital media influences religious message framing, and comparing generational responses to PAI communication. Such expansions will deepen the theoretical contributions of this research and enhance its practical relevance for Islamic education in the contemporary era.

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