



## QAULAN-BASED COMMUNICATION IN ISLAMIC RELIGIOUS EDUCATION: THE ROLE OF MADRASAH LEADERSHIP AND INSTITUTIONAL CULTURE

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**Abstract:** This study aimed to implement six Qur'an-based communication principles in Islamic Religious Education (IRE) learning at Madrasah Aliyah in Batanghari Regency, Jambi Province. Using a qualitative multi-site case study design, the research involved participants from each school principal and Islamic Education teacher with diverse accreditation (A, B, C). Data were collected through observation, interviews, and documentation, and analyzed using Miles, Huberman, and Saldaña's interactive model. Findings reveal that the three dimensions (madrasah leadership, institutional culture, and instructional practices work) synergistically to implement *qaulan*-based communication through integrity, harmony, and pedagogical effectiveness. Together, those created an integrative, humane, and transformative communication environment that strengthens students' religious character and enhanced the quality of interactions within the madrasah. The implications of this study highlighted the importance of systematically integrating *qaulan*-based communication into educational policies, leadership practices, and classroom strategies to foster a humane and transformative learning environment.

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## INTRODUCTION

Islamic Religious Education (IRE) holds a strategic position in the Indonesian education system, particularly at the madrasah level. As an integral part of the national curriculum, IRE aims not only to transmit religious knowledge but also to shape students' character, attitudes, and behavior in accordance with Islamic values (Aristiati, 2023; Badri & Malik, 2024; Fathurrohman et al., 2023; Mahyuni & Tanjung, 2024). At Madrasah Aliyah, the

senior secondary level of Islamic education, students are at a critical developmental stage where character formation is both crucial and challenging (Arsyada et al., 2023; Belkhir, 2024; Mezinska et al., 2024; Nabi et al., 2024). During this period, adolescents need positive role models and constructive communication patterns that can guide them toward mature Islamic identity. The quality of educational interaction, particularly communication between teachers and students, determines the effectiveness of value transmission in IRE learning (Panjaitan et al., 2025; Sarkawi et al., 2024). Research by Dang et al. (2024), Mundarti & Aldila (2023), and Trevisan et al. (2024) has consistently shown that positive teacher-student communication enhances learning motivation, deepens understanding, and fosters character development.

The digital revolution has fundamentally transformed adolescent communication patterns. Social media and online interactions have introduced norms that often contradict Islamic ethics: harshness, instant judgment, and disregard for respectful discourse (Laato et al., 2023; Razali et al., 2024). Studies by Belkhir (2024), Eden et al. (2024), and Habes et al. (2023) highlighted the urgent need to articulate how traditional ethical frameworks apply to new media environments. However, the reality in many Indonesian madrasahs revealed a concerning gap: declining respect for teachers, increasing use of harsh language among students, and a widening disconnect between Islamic values taught in classrooms and students' daily communication practices, especially in digital spaces. While Islamic education institutions (in Agustono & Firdaus, 2025; Basir et al., 2024; Hidayah et al., 2025; Warahmah et al., 2025) claimed to base their practices on Qur'anic values, the operationalization of *qaulan* principles in classroom communication has received minimal scholarly attention. A gap made more significant by contemporary challenges.

Based on the gap analysis, the research problem was a significant disconnect between the Qur'anic ideal of *qaulan*-based communication and actual communication practices in IRE learning at Madrasah Aliyah. Its systematic implementation in IRE learning remains largely unexplored. While the six *qaulan* principles provide a comprehensive ethical framework for educational communication, their systematic implementation remains empirically unexplored. In Batanghari Regency, where 23 Madrasah Aliyah serve the Muslim community, no research has examined how IRE teachers understand and apply these principles, what factors influence their implementation, and what impact this has on students' learning and character. Without this knowledge, efforts to improve IRE quality and counter negative communication influences cannot be optimally designed. These findings suggest similar challenges likely exist at the madrasah aliyah level, making communication ethics a central concern.

In the Islamic worldview, communication is a sacred responsibility with profound ethical dimensions. The Qur'an provides comprehensive guidance through the concept of *qaulan* (speech/utterance). Classical and contemporary scholars have identified six fundamental principles derived directly from Qur'anic verses: *qaulan sadida* (truthful), *qaulan baligha* (effective), *qaulan karima*

(respectful), *qaulan ma'rufa* (culturally appropriate), *qaulan layyina* (gentle), and *qaulan maysura* (accessible) (Bastian & Widodo, 2024; Hidayat & Mulkhan, 2024; Hussam & Liyawu, 2025; Liando et al., 2025; Shi et al., 2023). These principles are deeply rooted in classical Islamic scholarship, as exemplified by Al-Ghazali *Ihya' Ulumuddin* (Anwar et al., 2025; Aulia et al., 2024; H. & F, 2025; Mainuddin et al., 2023), which extensively discusses speech ethics. These six principles provide a comprehensive ethical framework for education. IRE teachers must counteract these negative influences while modeling Islamic communication ethics. The solution offered in this research stems from efforts to build educational communication that is not only technically effective but also grounded in Islamic values through the principle of *qaulan*. Therefore, the approach used is integrative, linking the role of madrasah leadership, institutional culture, and the learning process into a mutually supportive whole.

Previous studies (Ghirmai & Hongde, 2023; Hunsker, 2023; Thien & Liu, 2024) have shown that communication in Islamic education plays a crucial role in shaping character and the quality of learning interactions. Numerous studies confirm that effective communication between teachers and students contributes significantly to improving understanding of the material and internalizing religious values. Furthermore, research on madrasah leadership by Karim et al. (2025) demonstrated that madrasah principals play a strategic role as role models in building a culture of ethical and religious communication within the school environment. Furthermore, studies on institutional culture have also revealed that instilling polite and religious values in social interactions can create a harmonious and conducive educational climate. However, most of this research (in Adawiyah & Nahar, 2024 and Salamuddin et al., 2024) remained partial, as it has not fully integrated the principles of *qaulan*, madrasah leadership, and institutional culture within a comprehensive educational communication framework. Therefore, this research was presented to fill this gap by offering an integrative approach that connects these three aspects in the context of Islamic Religious Education.

This research offered a reconstruction of the concept of *qaulan* as an applicable framework for educational communication. Until now, the principles of *qaulan* have been discussed more in interpretation studies or general communication ethics. This research presents a novelty by grouping the six principles of *qaulan* into three strategic dimensions—leadership, institutional culture, and instruction, making the concept more systematic, contextual, and easily implemented in educational practice. This study presents an integrative model of Islamic communication in education. Unlike previous studies, which tended to be partial (for example, only discussing the role of teachers or school culture), this study simultaneously links the role of the madrasah principal, institutional culture, and the learning process within a single, interconnected framework. This integration is novel because it demonstrates that successful educational communication does not exist in isolation but is the result of synergy between dimensions.

This research aimed to construct and analyze a *qaulan*-based communication model in Islamic Religious Education that is integrated through the dimensions of madrasa leadership, institutional culture, and the learning process. The main objective of this research is to identify how the six *qaulan* principles are systematically implemented in educational communication practices, as well as to examine the role of the madrasa principal as a role model in building communication with integrity and ethics. In addition, this research aims to explore the contribution of institutional culture in creating a harmonious communication climate and examine the effectiveness of communication in improving students' understanding and internalization of religious values. Ultimately, this research aims to produce a conceptual model of Islamic communication that is integrative, humanistic, and transformative as an effort to strengthen students' religious character.

## RESEARCH METHOD

This study employed a qualitative approach with a multi-site case study design. The multi-site design enabled comparative analysis between madrasahs with different characteristics, enriching findings and enhancing transferability. Data collection employed three techniques: participatory observation, in-depth interviews, and documentation. Semi-structured interviews explored understanding, experiences, and meanings of *qaulan* implementation. The research was conducted at all Madrasah Aliyah under the Ministry of Religious Affairs of Batanghari Regency, Jambi Province. Based on data from the Ministry's Facilities and Infrastructure Information System (RI, 2024) verified with accreditation data, there are 23 Madrasah Aliyah in this district:

**Table 1. Distribution of Madrasah Aliyah in Batanghari Regency**

No.	Status	Madrasah Name	Accreditation
<b>A. Public Madrasah Aliyah (MAN)</b>			
1	Public	MAN 1 Batanghari	A
2	Public	MAN 2 Batanghari	A
3	Public	MAN 3 Batanghari	B
4	Public	MAN 4 Batanghari	B
5	Public	MAN 5 Batanghari	B
<b>B. Private Madrasah Aliyah (MAS)</b>			
1	Private	MA Darul Hijrah	A
2	Private	Madrasah Aliyah Swasta (MAS) Darul Aufa	B
3	Private	MAS AL Falahiyah	C
4	Private	MAS As-Sulthon	B
5	Private	MAS Ash-Shiddiiqi	B
6	Private	MAS Dar Al Quran Al Islamy	C
7	Private	MAS Darul Ikhwan	C
8	Private	MAS Darul Ulum	C
9	Private	MAS Darussalam	C
10	Private	MAS Darussalam Jangga	C
11	Private	MAS Darusy Syafiiyah	C
12	Private	MAS Irsyadul Ibad	B
13	Private	MAS Jamiatul Islamiyah	C
14	Private	MAS Nurul Falah	C

No.	Status	Madrasah Name	Accreditation
15	Private	MAS Nurul Ihsan	C
16	Private	MAS Nurul Ihsan	C
17	Private	MAS Pontren Arrahman Litahfidzil Qur'an	C
18	Private	MAS Ummul Masakin	B

*Source:* (RI, 2024) and accreditation data from the Ministry of Religious Affairs of Batanghari Regency

*Note:* Two distinct private madrasahs named "MAS NURUL IHSAN" are located in different areas of Batanghari Regency, both recognized as separate educational units.

From each school, informants were taken from: teachers who have been teaching IRE for at least 3 years, with good pedagogical competence, recommended by the madrasah head. 15-20 teachers from selected madrasahs; students (supporting informants): selected based on teacher recommendations, considering activeness and communication skills. 20-25 students from grades X, XI, XII, and Madrasah Heads (main informants): providing perspectives on policies and culture. Total informants: approximately 69 people, sufficient for data saturation. To ensure validity, this study employed Miles's technique: source triangulation (comparing data from the informants); technique (observations, interviews, documentation); time triangulation (data collection at different times); member check (reconfirming interpretations with informants); and peer debriefing (discussing findings with colleagues). Data analysis used the Miles and Huberman interactive model that was data condensation (selected, focused, simplified, and transformed raw data through open coding), data display (presented as descriptive narratives, thematic matrices, direct quotes, tables, charts, and diagrams to facilitate understanding of patterns and relationships), and conclusion drawing/verification.

## RESULT AND DISCUSSION

### Result

The findings mapped each of the *qaulan* principles *qaulan sadidan*, *qaulan kariman*, *qaulan ma'rufan*, *qaulan layyinan*, *qaulan balighan*, and *qaulan maysuro* to provide a more detailed picture of the informants' comprehension of the idea of *qaulan*-based communication. In order to determine which portions of each concept have been deeply absorbed and which still require improvement, this mapping attempts to determine the degree to which each principle is comprehended by the madrasah community. To give a more organized and thorough picture of the distribution of the informants' degree of comprehension of each *qaulan* concept, the mapping findings are then displayed in tabular form.

**Table 2. Understanding of Informants (Headmasters and Teachers) for *Qaulan* Type**

QAULAN PRINCIPLE	NUMBER OF UNDERSTANDING	PERCENTAGE
<i>Qaulan Sadida</i>	40	87%
<i>Qaulan Kariman</i>	38	83%
<i>Qaulan Ma'rufan</i>	42	91%
<i>Qaulan Layyinan</i>	41	89%
<i>Qaulan Baligha</i>	30	65%
<i>Qaulan Maysuro</i>	28	61%
Number of Respondents	46	Average: 79%

Source: Author's Analysis

The highest level of understanding is found in *qaulan ma'rufan* (91%) and *qaulan layyinan* (89%), according to the understanding data per principle of *qaulan* from 46 informants. This suggests that most madrasa residents are aware of the significance of effective, courteous, and gentle communication in day-to-day interactions. Additionally, *qaulan sadidan* (87%) and *Qaulan Kariman* (83%) fall into the high category, demonstrating how deeply ingrained honesty and respect are in the madrasah communication culture. However, compared to other principles, understanding of *qaulan balighan* (65%) and *qaulan maysuro* (61%) is comparatively weaker. This suggests that characteristics of communication, such as message delivery efficacy and meaning clarity, have not been fully grasped. This result shows that while the fundamentals of Islamic communication are well recognized, the pedagogical component still has to be strengthened for communication to be not just courteous but also efficient and simple to comprehend. Drawing on observations and interviews, the author presents the following description of the concept of *qaulan* that was internalized inside the madrasah culture and pushed by the madrasah principal.



Figure 1. Integration Framework of Leadership Roles and Institutional Culture in *Qaulan* Communication Patterns

Source: Author's Analysis

Further details regarding this concept and implementation are discussed in the following subsections.

### The Foundation of Integrity and Authority in Leadership Communication Style

Madrasah principals regularly convey communication based on *qaulan sadidan* and *qaulan kariman* in diverse institutional contexts, demonstrating the factual application of the Madrasah Leadership Dimensions with a Foundation of Integrity and Authority. Madrasah principals exhibit honest and transparent communication in terms of *qaulan sadidan* by holding regular meetings with

teachers and education personnel, where information about policies, work programs, and evaluations is shared honestly and without manipulation. For instance, when disseminating learning monitoring outcomes, madrasah principals present facts with unbiased data in addition to assessments. Students from a public B-accredited madrasah shared: "*Our Ustadz always says, 'If I don't know, I'll say I don't know. It's better than lying about religion.' We respect him more because of his honesty.*" Additionally, when making decisions about school curricula or the distribution of teaching responsibilities. Principals of madrasahs participate in discussions that are transparent and equitable. The madrasah community views this practice as strengthening leadership integrity and fostering trust.

In the meantime, the way madrasah principals foster courteous and respectful communication demonstrates the application of *Qaulan Kariman*. Madrasah principals use courteous language, respect teachers' and students' perspectives, and avoid demeaning them in their everyday contacts. When a teacher or student makes a mistake, for instance, the administrator takes a personal approach, using delicate words and upholding individual dignity rather than publicly chastising them. Additionally, the outstanding behavior continuously displayed includes a culture of pleasant greetings, smiles, and greetings. Additionally, the application of these two principles is demonstrated in institutional policies, such as the impartial enforcement of disciplinary regulations, the respectful presentation of awards to exceptional instructors or students, and the promotion of ethical communication via religious activities and character development. When internal disputes emerge, the principal actively mediates them, putting an emphasis on open communication while upholding everyone's dignity. With these methods, madrasah leadership is genuinely a wellspring of living values rather than just an administrative function. While authority is derived from a courteous, equitable, and respectful attitude that cultivates trust, respect, and loyalty from all members of the madrasah community, integrity is demonstrated by honesty and consistency of behavior.

Safe classroom settings were established by teachers who regularly treated pupils with dignity. After class, a teacher at a private madrasah with B accreditation dealt with a tardy student by whispering: "*I noticed you came late. Is everything okay? If there's a problem, please tell me. Remember, being on time is part of respecting knowledge.*" (Teacher from Public B) The student felt cared for rather than humiliated. In a public A-accredited madrasah, a teacher never used sarcasm. When a student gave an incorrect answer: "*Thank you for trying. That's not exactly correct, but your effort is appreciated. Who else would like to try?*" (Teacher from Public A). Students reported feeling safe to participate without fear of ridicule.

### **Ethics and Social Harmony of Madrasah Climate**

The adoption of the institutional cultural factor in *qaulan*-based communication is demonstrated by the development of social interaction patterns, customs, and habits that support the virtues of gentleness and

politeness. While *qaulan layyinan* is represented in a kind, non-offensive, and sympathetic manner of delivery, *qaulan ma'rufan* is demonstrated by the use of decent, acceptable, and contextually appropriate language. Residents of madrasas now live by these two values daily, making them more than just normative. The habit of the 5S culture (Smile, Greeting, Greeting, Politeness, Courtesy) every morning actually demonstrates this execution. At the madrasah gate, teachers greet students with smiles and kind words, establishing a welcoming psychological environment right away. Teachers and students are used to using courteous language when interacting in the classroom and school setting. Examples of this include starting discussions with welcomes, using phrases like "please," "sorry," and "thank you," and avoiding a raised tone or potentially objectionable language.

Additionally, the way that *Qaulan Layyinan* handles infractions or disputes reflects their culture. Observations show that when a student disobeys a rule, teachers take a more individualized approach rather than giving a severe public scolding right away. Students use tactful and convincing language in one-on-one discussions. A teacher once said, "I prefer to advise them gently, because if they are scolded in front of their friends, children often withdraw." This method is more successful in raising students' awareness without lowering their self-esteem. This culture of courteous communication has become a common understanding, according to teacher interviews. "At this madrasah, we are accustomed to being mindful of our language, not only with students but also with each other," said a teacher. We are urged to express criticism in a courteous way even during meetings. This shows that professional relationships among educators are just as important as those between teachers and students.

Students' interviews demonstrated this culture's beneficial effects. "The teachers here rarely get angry, and when they reprimand, they do so gently," said a pupil. Therefore, we maintain our respect even though we are not afraid. Compared to teachers who frequently raised their voices, those who spoke gently had greater classroom management and positive relationships. Soft communication actually fosters persuasive authority rather than coercive authority. This culture is reinforced not only through direct practice but also through institutional initiatives like promoting courteous speech during religious events, integrating Islamic communication principles into educational materials, and creating unwritten guidelines for madrasah members' communication conduct. Although they aren't often explicitly included in official documents, the "unwritten rules" that regulate madrasah inhabitants' communication behavior are essentially social standards and mutually accepted and followed. These unwritten guidelines typically consist of the following:

**Table 3. Unwritten Rules of School Culture**

RULES	KNOWLEDGE OF RULES
Having the habit of greeting teachers and friends Using polite language (not swearing or shouting) Respecting the other person (not interrupting, listening attentively)	1. The new student orientation (MPLS)

Expressing criticism or opinions in a polite and non-offensive manner	2. Socialization of school rules and culture
Avoiding teasing, verbal bullying, or demeaning jokes	
Maintaining a gentle tone of voice, especially towards teachers and elders	3. Daily habits from the first day of class
Using positive words: "please," "sorry," and "thank you."	

Source: Interview and Documentation Analysis Results

These guidelines are typically unwritten since they have been ingrained in the culture and customs of the madrasah setting and the professors who serve as role models. According to standard procedure, these regulations are put into effect as soon as students enter the madrasah. As time goes on, these guidelines are no longer seen as "rules," but rather as deeply embedded habits that shape students' conduct. From the perspective of research, this could be written as follows: these regulations are in place as soon as students enter the madrasah and are consistently upheld by routines, social interactions, and role models. Strong implementation was demonstrated by educators who spoke in accordance with regional Batanghari standards. Teachers at a public madrasah with B accreditation used courteous Jambi Malay expressions: "*Cubo duduk nan elok*" (Please sit properly) and "*Tarimo kasih, mudah-mudahan ilmu berkah*" (Thank you, may your knowledge be blessed). Pupils mimicked these expressions and gave good responses.

Speaking respectfully is highly important in our society, according to a teacher from a private A-accredited madrasah. (Teacher from Public A) "We teach students that Islamic communication should reflect local wisdom." This setting minimizes open confrontation and promotes mutual respect, creating a peaceful social atmosphere. As a result, the madrasah's social structure has absorbed the application of institutional cultural characteristics based on good manners, which are also visible in individual behavior. This culture is a crucial starting point for developing an inclusive, humanistic learning environment that promotes the best possible character development for students.

### **Instructional Effectiveness and Student Understanding**

The application of the instructional dimension in *qaulan*-based communication focuses on how instructors effectively (*qaulan balighan*) and clearly (*qaulan maysuro*) present Islamic Religious Education content so that it touches students' affective and spiritual aspects in addition to their cognitive understanding. Learning communication is now dialogic, contextual, and meaningful in practice rather than one-way. Teachers' application of *Qaulan Balighan* is actually visible when they connect the subject matter to students' everyday experiences. For instance, when teachers define honesty, they also give specific instances that apply to the students' daily life, such as being honest on tests or in social situations. In order to get pupils thinking, teachers also employ vivid phrases, suitable intonation, and thought-provoking questions. An Islamic Religious Education teacher once observed, "If we are honest, it may not always be profitable at first, but Allah promises blessings." Have you ever experienced

that? Students' emotional engagement and lively conversation were triggered by this question.

In the meantime, the transmission of information that is methodical, straightforward, and simple to comprehend demonstrates the application of *qaulan maysuro*. Teachers usually employ learning resources like whiteboards, slides, or visual aids, avoid using excessively abstract concepts without explanation, and use language that is appropriate for the kids' developmental stage. Teachers often reiterate key topics in various ways to make sure students comprehend them, based on observations. For instance, professors might ask students to summarize a concept in their own words after they have explained it. Teachers also use interactive and dialogic teaching strategies, like case studies, Q&A sessions, and group discussions. This enhances the *qaulan balighan* (learning process) method since the students not only receive the message but also work together to process it. "If it's just a lecture, the students quickly forget," a teacher said in an interview. However, they comprehend and retain information better if we have a conversation or give instances from real life.

Interviews with students revealed that this method aids in their understanding of the subject. "It's easier to understand when the teacher uses everyday examples," remarked a pupil. This statement illustrates how simple and efficient communication may boost students' engagement and enthusiasm for studying. "It doesn't feel like a difficult lesson." Another teacher stated: "A farmer plows, plants, waters, and cares for plants – that's effort. But whether they grow depends on Allah – that's *tawakkal*." (Teacher from Public C). Pupils gave their own examples and demonstrated that they understood the idea. Additionally, learning preparation, such as creating lesson plans (RPP) or teaching modules that include effective communication techniques, supports the application of this dimension. Teachers intentionally plan how to present the content to keep students interested and prevent confusion. Learning assessments evaluate students' comprehension and internalization of the values taught, in addition to their cognitive abilities. Teachers also use a variety of techniques, approaches, and learning strategies that promote active and interactive exchanges between teachers and students in order to increase the application of the instructional component.

The prevalent methods are communicative and student-centered, in which students actively engage in the process rather than just receiving information. In reality, educators use contextual case studies that are pertinent to students' everyday lives, introspective Q&A sessions, and group discussions. Students are urged to politely voice their viewpoints (*qaulan ma'rufan*) during conversations while also honing their speaking abilities. By connecting Islamic Religious Education content to students' everyday experiences, teachers use problem-based learning and contextual teaching and learning (CTL) techniques to increase the significance of communication (*qaulan balighan*). In a number of instances, teachers split the class into smaller groups to debate a subject before presenting their conclusions to the class. In addition to improving comprehension, this exchange promoted precise and targeted communication

abilities (*qaulan maysuro*). By directing the talk, offering support, and elucidating comprehension without taking over, the instructor served as a facilitator.

To keep students interested, icebreaker techniques, storytelling, and the use of visual media are also employed. Instructors frequently include open-ended questions, invite students to discuss personal experiences, or offer candid criticism of their responses. "I try to get students to actively talk, not just listen," a teacher said in an interview. It is typically simpler to comprehend and recall if they are actively involved. This indicates that methods that promote two-way communication play a major role in the effectiveness of *qaulan*-based communication in learning. As a result, using a variety of techniques and strategies makes the educational process more engaging, dynamic, and successful in changing the principles of Islamic Religious Education. Thus, communication is crucial to the learning process in the instructional dimension based on *Qaulan Balighan* and *Qaulan Maysuro*. In addition to imparting knowledge, teachers also serve as meaning facilitators, helping students connect what they learn with their real-world experiences. Students study more effectively and meaningfully as a result, which helps shape their religious character.

Through the practice of *qaulan*-based communication in everyday madrasah life, this study developed students' character by encouraging civility, honesty, and empathy. Additionally, there is an increase in the openness, warmth, and respect of communication between students and teachers, which fosters a welcoming and supportive learning environment. Additionally, student interactions become more peaceful, conflict-free, and based on respect and understanding for one another. In general, three primary, complementary factors work together to realize the application of *qaulan*-based communication in Islamic Religious Education. Through the application of *qaulan sadidan* and *qaulan kariman*, the madrasah leadership dimension establishes a foundation of integrity and authority, setting an example of truthful, equitable, and honorable communication. Through the habituation of *qaulan ma'rufan* and *qaulan layyinan*, which is evident in courteous, mild, and sympathetic interactions between madrasah members, the institutional culture dimension enhances the harmony of the social climate. In the meantime, the instructional dimension maximizes learning through *qaulan balighan* and *qaulan maysuro*, resulting in communication that is contextual, clear, and capable of significantly changing values. The integration of these three dimensions produces Islamic communication practices that are not only pedagogically effective but also humanistic and transformative in shaping the religious character of students.

## Discussion

The application of *qaulan sadidan* and *qaulan kariman* has emerged as the primary basis for establishing leadership integrity and authority, according to research on the dimensions of madrasah leadership. In addition to acting as legislators, madrasah principals set an example for others by communicating in an open, truthful, courteous, and respectful manner in both formal and casual

settings. It has been demonstrated (Faidah et al., 2024; Faisol et al., 2024; Siti Zanariah Yusoff, Shahir Akram Hassan, 2024) that this method cultivates loyalty, respect, and trust among madrasah residents. These results were consistent with transformational leadership theory (Kamalia, 2023 and Ni'am et al., 2025), which highlights the value of ethical communication and moral role models (idealized influence) in creating a positive workplace culture. Additionally, these findings support earlier research that found that a leader's capacity to foster humanism and honesty in communication is a major factor in good educational leadership. Therefore, it is both normatively relevant and empirically demonstrated that incorporating *Qaulan* ideals into madrasah leadership enhances the quality of leadership and communication culture in the educational setting.

Causally, the researcher contends that the principal's exemplary behavior in embodying truthful (*qaulan sadidan*) and respectful (*qaulan kariman*) communication plays a significant role in the successful implementation of *qaulan*-based communication in the madrasah leadership dimension. Members of the madrasah develop favorable opinions, trust, and respect when the principal continuously exhibits openness, justice, and civility in all interactions and policy decisions. Teachers and other educational personnel often imitate these communication styles in their day-to-day work as a result of this circumstance, which sets off a process of value internalization. As a result, integrity-based leadership not only influences the caliber of interpersonal relationships but also plays a significant role in creating a culture of moral and religious communication in the madrasah setting.

The application of *qaulan ma'rufan* and *qaulan layyinan* has created a peaceful, courteous, and sympathetic communication atmosphere within the madrasah setting, according to the findings in the institutional culture dimension. Members of the madrasah develop strong social interactions as a result of internalizing these ideals through routine behaviors, including the 5S culture (smile, welcome, salute, politeness, and courtesy), the use of polite language, and persuasive conflict resolution techniques. These results are consistent with organizational culture theory, which highlights how individual behavior within an organization is greatly influenced by common norms, values, and customs. According to Jaedun et al. (2024) and Parkinson et al. (2024) stated additionally, this outcome confirmed earlier research demonstrating that a supportive and religious school culture plays a major role in fostering a favorable learning environment and enhancing kids' character. As a result, incorporating *Qaulan* concepts into institutional culture not only improves social interactions but also provides a solid foundation for creating a compassionate and character-focused learning environment.

The regular practice of *qaulan ma'rufan* and *qaulan layyinan* in everyday interactions has a significant impact on the development of a peaceful and moral communication environment in the madrasah. When every madrasah member consistently communicates in a courteous, reasonable, and compassionate manner, these behaviors eventually become accepted standards that govern social interactions. This continuous practice promotes respect for one another,

lessens the likelihood of conflict, and fortifies emotional ties between people. The positive institutional culture that makes people feel respected, safe, and appreciated develops as a result. As a result, the internalization of *qaulan*-based communication is causally modified by ongoing practice, group reinforcement, and social modeling in the madrasah setting rather than happening instantly.

The results of the instructional dimension show that the use of *qaulan balighan* and *qaulan maysuro* has improved the efficacy of communication in the learning process, making it clearer, more meaningful, and simpler for students to comprehend. In addition to promoting active engagement through dialogic and student-centered approaches, teachers are able to provide content in a contextual, methodical, and interesting way. In addition to enhancing students' cognitive comprehension (Faidah et al., 2024 and Paramita, 2025), this approach helped them internalize religious principles on a deeper level. These results align with constructivist learning theory, which highlights the significance of meaningful communication and active student participation in the learning process. Additionally, these results confirm earlier research demonstrating that clear and efficient communication techniques have a major impact on students' comprehension and learning outcomes. Therefore, the integration of *qaulan* principles within instructional practices contributes to creating an effective, interactive, and transformative learning environment in Islamic Religious Education (Gervasi et al., 2023 and Zabidi et al., 2023).

Teachers' intentional use of impactful (*qaulan balighan*) and clear (*qaulan maysuro*) communication techniques is what drives the success of *qaulan*-based communication in the instructional dimension. Students are more likely to comprehend, react, and actively engage in the learning process when teachers regularly deliver content in an organized, relevant, and captivating way. Deeper cognitive and affective engagement is facilitated, confusion is decreased, and attention is raised by this clarity and efficacy. Students are better able to understand the material and more deeply internalize the underlying ideas as they become more engaged. As a result, the deliberate application of these *Qaulan* principles acts as a causal factor that turns communication into a useful teaching tool, ultimately improving character development and learning results.

By providing an integrative model of *qaulan*-based communication that methodically connects leadership, institutional culture, and instructional practices within the madrasah setting, this study aided in the advancement of Islamic education. Moving beyond normative discourse toward operational application, it offers a conceptual and practical framework for integrating Qur'anic communication values into routine educational procedures. This study has both theoretical and practical implications. Theoretically, by presenting *qaulan* principles as a comprehensive system, it enhances the conversation on Islamic communication and educational leadership; practically, it provides guidance for madrasah leaders, educators, and legislators to create communication strategies, institutional policies, and learning approaches that are moral, compassionate, and successful. Ultimately, this study implies that strengthening communication based on *qaulan* can serve as a strategic pathway

for fostering students' religious character and creating a more harmonious and transformative educational environment.

## CONCLUSION

The implicit message of this study's findings was the communication in Islamic education was not merely a technical skill, but a value-laden practice that plays a central role in shaping character, relationships, and the overall educational climate. The integration of *qaulan* principles across leadership, institutional culture, and instructional practices suggests that ethical and meaningful communication can become a powerful medium for internalizing religious values naturally and sustainably. It also implied that when communication was grounded in truth, respect, kindness, clarity, and effectiveness, it not only enhances understanding but also nurtures mutual trust, empathy, and moral awareness among all members of the madrasah. The implications of this study highlighted the importance of systematically integrating *qaulan*-based communication into educational policies, leadership practices, and classroom strategies to foster a humane and transformative learning environment. However, this study was limited by its focus on a specific madrasah context and a relatively small number of informants, which may affect the generalizability of the findings. Additionally, the study primarily relied on qualitative data, which might not fully capture measurable outcomes of communication practices. Therefore, future research is recommended to involve a broader range of institutions, incorporate mixed-method approaches, and examine the long-term impact of *qaulan*-based communication on students' character development and academic achievement.

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