



Islamic Communication Manners and Ethics in Delivering Children's Da'wah: A Case Study of Teachers' Communication Practices in Guarding Speech and Shaping Noble Character at MDTA Al-Hidayah Padang Matinggi

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ABSTRACT

Globalization and the expansion of digital communication culture have generated a global problem marked by the decline of ethical language use in educational and da'wah contexts, including the increasing prevalence of impolite communication toward children. This condition potentially hinders the formation of noble character at an early age, particularly in nonformal Islamic educational institutions. Previous studies on Islamic communication ethics have predominantly focused on normative-theoretical approaches, digital da'wah, and adult audiences, while empirical research examining teachers' da'wah communication practices toward children in madrasah diniyah remains limited. This research gap highlights the need for studies that position teachers as da'wah communicators who actively maintain ethical speech and shape children's character through daily communication practices. This study aims to analyze Islamic communication ethics in the delivery of children's da'wah by teachers at MDTA Al-Hidayah Padang Matinggi. A qualitative approach with a case study design was employed using participant observation, semi-structured interviews, and documentation. The findings indicate that the application of qaulan layyina, qaulan ma'rufa, and qaulan karima principles fosters polite, dialogical, and child-friendly communication, contributing to the internalization of noble character values. The theoretical contribution of this study lies in strengthening Islamic communication studies through empirical evidence of teachers' communication as a transformative da'wah instrument in children's education

INTRODUCTION

The essence of communication in Islam is understood as a moral foundation that regulates how humans convey messages responsibly and ethically. Islam places communication as part of social worship that is oriented toward truth and the common good. The principles of Islamic communication are based on the values of *qaulan sadidan*, *qaulan layyinan*, and *qaulan ma'rufan*, which emphasize the importance of safeguarding speech in every *dakwah* interaction (Zahzuli 2022).

Studies on the ethics of *da'wah* communication show that the success of *da'wah* is determined not only by the content of the message but also by the way it is delivered. Research by Nuralim and Jaya emphasizes that Quranic communication ethics function as a moral regulator in *da'wah* activities so that the messages delivered can build awareness and the character of the recipients. This approach positions *da'wah* as a humanistic and dignified communication process (Nuralim and Jaya 2024).

The development of contemporary *da'wah* communication studies has largely focused on digital media and social media. Research shows that Islamic communication ethics is an important element in responding to the challenges of *da'wah* in digital public spaces, which are prone to conflict and message distortion (Samsudin and Putri 2023). The focus of these studies is still predominantly on adult audiences and the general public.

Other research highlights persuasive communication in the Qur'an as the foundation for contemporary *da'wah*. Mursam et al. emphasize that Islamic communication requires harmony between the message and the communicator's character. This study places more emphasis on normative-theoretical aspects and thus has not yet depicted the practice of *da'wah* communication in the context of children's education empirically (Mursam et al. 2025).

Studies on teacher-student communication from an Islamic perspective have been conducted with a focus on the ethics of educational relationships. Ramadhani and Ilahi indicate that Islamic communication in education contributes to a conducive learning environment. This approach is still pedagogically oriented and has not specifically positioned teachers as *da'wah* communicators in the moral development of children (Ramadhani and Ilahi 2024).

Research on Islamic communication within the family shows that polite and consistent communication patterns have a significant impact on the formation of children's character. Batubara emphasizes that guarding one's speech in daily interactions is the main foundation of moral education. These findings are relevant for application in non-formal Islamic educational institutions such as *madrasah diniyah* (Batubara 2024).

Mapping previous studies shows that research on Islamic communication ethics has been more focused on normative-theoretical studies, digital *da'wah*, and communication with adult audiences. Empirical studies specifically examining the practice of *da'wah* communication to children in the context of non-formal religious educational institutions are still very limited. The position of teachers as *da'wah* communicators who directly shape children's morals

through practices such as guarding their speech, choosing words carefully, and maintaining communicative attitudes has not been studied in depth. This limitation indicates an academic need to present research based on case studies that reveal the real practices of Islamic communication ethics in children's da'wah within madrasah diniyah environments.

Based on these conditions, this study is aimed at gaining a deep understanding of how Islamic etiquette and communication ethics are practiced by teachers in the process of delivering religious teachings to children. This study also seeks to examine the role of these communication practices in shaping children's noble character through daily interactions. The analysis focuses on how teachers manage their speech, respond to children's verbal behavior, and establish polite and educational communication as part of verbal preaching.

The results of this study are expected to make an important contribution to the development of communication studies and Islamic preaching, particularly in the context of child-oriented preaching based on communication ethics. Theoretically, this research enriches the perspective of Islamic communication by presenting empirical evidence on preaching communication practices that are oriented towards character building. Practically, the findings of this study can serve as a reference for teachers, preachers, and managers of Islamic educational institutions in designing a polite, effective preaching communication pattern that aligns with the noble moral values in Islam.

LITERATURE RIVIEW

The theory of Islamic communication ethics is based on the principles of qaulan sadīdan, qaulan layyinan, and qaulan karīman as normative guidelines for maintaining speech and proper manners in speaking. Communication ethics is understood as a moral obligation that governs the way messages are delivered so as not to harm the psychological state of the communicant (Rafidawati and Nurjanah 2025). Ramadhani and Ilahi emphasize that teacher communication grounded in Islamic ethics creates civilized educational relationships and supports the formation of noble character in students. The application of this theory is relevant in children's da'wah because teachers serve as the main role models in the use of polite and meaningful language.

Interpersonal communication theory emphasizes the importance of emotional closeness, empathy, and openness in educational interactions. Communication is understood as a two-way process that influences students' attitudes and behavior. Ramadhani and Faridah indicate that teachers' interpersonal communication in Islamic Religious Education enhances the effectiveness of conveying Islamic values and strengthens the internalization of morality (Ramadhani and Faridah 2025). This theory explains that children's religious guidance becomes more meaningful when delivered through dialogic interactions that respect the feelings and experiences of the child.

Child-friendly language theory emphasizes the use of language that aligns with the cognitive and emotional development of children and is free from elements of verbal violence. Language is positioned as an instrument for fostering a sense of security and self-confidence. Miratul Hayati explains that

educational communication that is child-friendly contributes to the formation of positive character and prevents psychological trauma in the learning process (Hayati 2025). This is relevant in the context of MDTA because a communicative approach that prioritizes politeness, clarity, and friendliness strengthens the internalization of noble morals among students. This theory reinforces the urgency of using polite language in child-focused religious preaching in educational institutions.

The implementation of manners and ethics in da'wah is explicitly emphasized in the Qur'an, including the principle of speaking wisely and with wisdom when conveying teachings, so that a teacher's communication is not only informative but also transformational in shaping morality. Ethical communication according to Islamic teachings supports the goals of children's da'wah by guarding the tongue from harsh words and insults, as well as maintaining positive interpersonal relationships (Hakim 2025).

The habituation theory emphasizes that character is formed through repeated behaviors in daily interactions. Teacher communication serves as the main medium in the process of internalizing moral values. Ulfah and Nurislamiah state that teachers' verbal and nonverbal exemplars are effective in instilling values of honesty, patience, and responsibility in children (Ulfah and Nurislamiah 2023). This theory explains that children's religious guidance is not sufficient to be conveyed cognitively alone, but must be realized through consistent and courteous communication practices.

Based on the overall explanation of these theories, the development of noble character in children's religious outreach requires the integration of Islamic communication ethics, interpersonal communication, child-friendly language, and habituation theory in teachers' communication practices. Islamic communication ethics serves as a normative foundation for maintaining speech and manners in speaking, while interpersonal communication strengthens empathetic and dialogic emotional relationships between teachers and students. Child-friendly language ensures that the delivery of religious messages aligns with children's psychological development and creates a sense of safety in the learning process. Habituation theory emphasizes that character is not only understood cognitively but is formed through role modeling and consistent communication repetition. Altogether, these theories demonstrate that effective children's religious outreach in educational institutions depends on teachers' communication practices that are polite, wise, and consistent in shaping students' character and noble behavior.

METHODOLOGY

This study uses a qualitative approach with a case study design to explore in depth the practices of manners and Islamic communication ethics in delivering children's da'wah by teachers at MDTA Al-Hidayah Padang Matinggi. The qualitative approach was chosen because it is relevant for understanding complex social phenomena in a naturalistic context, where the meaning of communication is constructed through participants' interactions and experiences (Creswell and Poth 2016). The case study is the main strategy because it allows the researcher to trace the communicative interaction process holistically in the real madrasah environment (R. K. 2018).

The research location is at MDTA Al-Hidayah Padang Matinggi, a non-formal Islamic educational institution that has a tradition of regularly teaching dakwah to children. The research participants consisted of teachers who actively delivered dakwah material to children as well as several children involved in the learning process. Purposive sampling techniques were applied to select informants who had the most relevant involvement in daily dakwah interactions, so that the collected data reflected authentic Islamic communication practices (Etikan 2016). The criteria for selecting informants included active involvement in dakwah activities, a minimum of one year of teaching experience, and readiness to provide information reflectively.

The data collection instruments consisted of participatory observation, semi-structured interviews, and documentation. Participatory observation was conducted during dakwah learning activities to directly capture the teacher's communication practices, including word choices, intonation, responses to children's questions, and behaviors that reflect Islamic communication ethics. This technique allows the researcher to observe communicative behavior in its natural context in accordance with the principles of qualitative observation (Marshall and Rossman 2014). Semi-structured interviews were directed at teachers and children as key informants to obtain subjective perspectives on the communication process, challenges faced, and strategies used by teachers to maintain speech integrity and shape character through dakwah. The interview guidelines were developed based on the main indicators of Islamic communication ethics in the literature, including the principles of qaulan layyinan, qaulan sadidan, and qaulan ma'rufan.

Documentation in the form of recordings of learning activities, written preaching materials, and researchers' field notes was used as additional data to enrich the analysis of communication practices. An approach of triangulating data sources and data collection techniques was applied to enhance the validity of the findings so that the research results do not rely solely on one type of data. Data analysis was carried out through three main stages: data reduction, data presentation, and drawing conclusions. The data reduction process included initial coding, categorization, and the identification of Islamic communication themes emerging from teacher-child interactions. Data presentation was conducted in a narrative form that links these themes to theories of Islamic communication ethics and child preaching practices. The conclusion stage was carried out through critical reflection on the connection between field data and

the theoretical framework, so that the research findings could systematically depict teachers' communication practices (Miles et al., 2013). Data validity was maintained through source and technique triangulation, as well as re-examination of interview and observation results to ensure the consistency of the findings. This step was taken to ensure that the research results have credibility, accurate interpretation, and relevance to the context of teachers' communication practices in shaping children's noble character through ethical preaching.

RESULT

Implementation of Islamic Communication Etiquette by Teachers in Children's Da'wah

The practice of Islamic communication by teachers in preaching to children reflects the application of communication principles derived from the teachings of the Qur'an and Sunnah, particularly the use of gentle speech (qaulan layyina), good speech (qaulan ma'rufa), and noble speech (qaulan karima). Abidin's research shows that a communication model with children based on Qur'anic values requires teachers to use educational words that do not instill fear or shame in children, making the da'wah message easier for them to understand and internalize (Abidin 2022).

Teachers play a strategic role in delivering da'wah messages by adjusting language and intonation according to the cognitive development level of the child. Such communication supports a learning process that is not only informative but also shapes the child's inner attitude toward Islamic values. These findings are consistent with studies on Islamic communication principles in children's education, which emphasize the importance of conveying messages that are easy for their age to understand (Amin 2023).

Islamic communication applied by teachers also emphasizes aspects of respect and interpersonal ethics in every interaction. Teachers strive not to use sharp tones, mock, or demean the dignity of children, and instead prefer persuasive dialogue that motivates. This pattern aligns with recommendations for effective Islamic educational communication, where teachers use greetings, politeness, and explanations containing moral values so that children can emulate and practice them in daily life (Ningsih et al., 2025).

Teachers use interactive communication techniques so that children think actively and ask questions, resulting in a constructive exchange of meaning. This approach is evident through class discussions, Q&A exercises, and reflective activities that engage children emotionally and intellectually in the da'wah process. This model reinforces findings in spiritual communication, indicating that a classroom atmosphere full of dialogue can encourage positive behavioral changes among students in Islamic educational institutions (Fa'atin 2023).

Teachers must also accommodate the differences in children's personalities when delivering dakwah messages. The communication strategies chosen should be tailored to the psychosocial needs of each child so that they feel safe and motivated in the teaching and learning process. This adjustment is important considering that children are in a developmental phase that is sensitive to communication stimuli, as explained in studies on effective Islamic education communication in shaping the ethics and character of early childhood.

The application of Islamic communication etiquette includes the teacher's patience when facing the behavior of children who are not yet socially and morally mature. The teacher uses moments of mistakes as learning opportunities, rather than merely giving sanctions, so that children learn to think about the moral consequences of their actions. This pattern of communication aligns with psychological communication studies in the formation of Islamic character in children, which emphasize reflective dialogue rather than authoritarianism (Fajar et al. 2022).

The implementation of teachers' communication etiquette in children's da'wah contributes to the gradual and consistent development of noble character. Teachers are not only conveyors of material but also role models who demonstrate Islamic communication values in practice. These findings enrich the understanding of the role of teacher communication as a primary instrument for internalizing Islamic values in the context of children's education and affirm that communication etiquette cannot be separated from the holistic and transformative goals of da'wah.

The Role of Teacher Communication in Shaping Children's Morals

Teacher communication plays an important role in shaping children's morals through the way teachers convey moral and religious values in daily interactions in the classroom. Zakaria Saputra's research shows that persuasive communication between teachers and students contributes significantly to the development of exemplary character, as empathetic and open dialogue helps students accept and understand moral values deeply (Saputra 2024).

Teachers act as moral role models for children, observed by students in all aspects of behavior, not just when teaching religious material. Research at PAUD IT Sunnah Banda Aceh explains that teachers who serve as role models can shape children's character through attitudes, speech, and daily behavior, so that children imitate these positive habits (Nurtiani and Romayanti 2017). Open and supportive interpersonal communication by teachers helps children develop social and emotional skills as part of a complete moral character. Communication models that emphasize empathy and support have been shown to make children more capable of expressing their feelings and respecting their peers, so that social morals such as mutual respect and cooperation can be developed (Sapanca and Intentilia 2025).

The effective and polite communication approach used by teachers also contributes to the development of children's responsibility and courteous behavior. Research findings indicate that teachers who communicate in a gentle and respectful manner are able to encourage children to internalize the value of responsibility through clear communication and by providing good examples (Fitri and Diana 2023).

Teachers have a role in conveying moral messages through communication patterns that are appropriate to the cultural context and the psychological development of children. Research at SDIT Uwais Al Qarni found that teachers use soft-spoken verbal communication and narrative stories of exemplary behavior to instill noble moral values in children, so that they not only

understand but also experience examples of applying these values in life (Junaidi et al., 2023).

Teacher communication that includes elements of reflection and dialogue can stimulate children's understanding of the moral consequences of their actions. Students who are involved in discussions about the values of honesty and responsibility show a higher tendency to practice good moral behavior, because interactive communication encourages students to think critically about the moral points being taught.

The role of teachers in shaping children's morals is also related to the consistency of teacher communication outside the formal classroom context. Other studies note that teachers who maintain polite and ethical communication in various interactions create a conducive learning environment, where children feel respected and motivated to apply moral values in their social lives (Munawaroh 2025).

Obstacles and Challenges in Maintaining Communication Ethics

Maintaining Islamic communication ethics in delivering da'wah to children is a crucial aspect that determines the success of teaching moral values. Islamic communication ethics require a polite, honest, and careful language style in accordance with the principles of qaulan layyina and qaulan ma'rufa taught in the Qur'an and Hadith. These principles should provide a moral foundation for teachers in delivering da'wah messages to children to prevent harsh words, hurting feelings, or undermining the dignity of children as recipients who are not yet mature in understanding (Ariani 2012). Without a strong understanding of ethics, da'wah communication has the potential to fail in shaping the noble character that is the primary goal of Islamic education.

The conditions of the digital era and social media pose significant challenges in the implementation of communication ethics because children are often exposed to content that does not align with Islamic values, even in the context of da'wah itself. Social media facilitates access to information but also presents hate speech, misinformation, and aggressive communication styles that contradict the etiquette of Islamic da'wah (Hamama 2024). Such situations require children's da'wah teachers to be extra careful in choosing words and communication channels so that children are not influenced by poor communication practices.

The improper use of language by teachers in delivering religious teachings often becomes a barrier to maintaining Islamic communication ethics in children's educational environments. Ambiguous language, overly technical terms, or the use of words that are difficult for children to understand can potentially create misunderstandings and confusion rather than foster a correct understanding of Islam (Hasan et al., 2024). This obstacle shows that message delivery must be designed with a narrative sensitivity that considers the cognitive and emotional development levels of children.

The limitations of moral and digital literacy among teachers also pose a challenge in maintaining Islamic communication ethics. Teachers must have skills not only in teaching but also in filtering relevant digital content and guiding children to understand da'wah messages in an ethical and responsible manner

(Raharjo 2025). Without this literacy, teachers are vulnerable to using communication approaches that are not fully aligned with Islamic principles, which can disrupt the goal of cultivating noble character in children.

Difficulty in controlling communication impulses is also an important challenge faced by teachers of children's da'wah because time pressure, the environment, or the need for quick responses often causes messages to be conveyed less carefully. Islamic communication emphasizes speaking with gentleness (*tasawwuf qawlan*) and patience, whereas a rushed communication pattern often results in responses that are unfair, lacking in compassion, or even demean the child's dignity (Handayani and Jaya 2024). Such obstacles require strategies for consistent internalization of verbal ethics within the educator.

The influence of globalization and socio-cultural changes also presents challenges in teaching manners and communication ethics to children because contemporary cultural values often conflict with the subtle and wise principles of Islamic communication. The pressures of modern culture, which demand extreme openness, unfiltered spontaneity, and aggressive communication styles, often clash with the model of da'wah communication derived from the Qur'an and Sunnah (Syiaifulloh 2024). In this context, teachers need to integrate traditional da'wah etiquette principles with modern social intelligence so that the message remains relevant and ethical.

The final obstacle that arises is the mismatch between the theory of communication ethics and practice in the field, particularly in the context of shaping children's morality in MDTA. Many teachers understand the theory of Islamic communication ethics, but its implementation in daily interactions is still inconsistent due to various psychological, social, or educational system pressures. This challenge highlights the importance of continuous guidance and special training for teachers to ensure that communication practices align with Islamic ethical principles that cultivate noble character in children.

DISCUSSION

Research findings indicate that the teacher communication practices at MDTA Al-Hidayah Padang Matinggi place Islamic manners and ethics as the main foundation in delivering children's da'wah. Teachers consistently apply the principles of *qaulan layyina* (gentle speech), *qaulan ma'rufa* (good speech), and *qaulan karima* (noble speech) in learning interactions so that communication functions not only as the delivery of religious material but also as a means of forming noble character. This communication pattern demonstrates that guarding one's speech is understood as a moral and pedagogical responsibility that directly impacts children's behavior. This approach reinforces the view that children's da'wah requires high ethical sensitivity because children are in a phase of imitation and internalization of values.

The results of this study are in line with global studies that position educator communication as an instrument for character development and a positive learning environment. Research on the spiritual communication model shows that value-based spiritual communication can create a peaceful classroom atmosphere and encourage sustainable behavioral changes in students. The

communication practices of teachers at MDTA Al-Hidayah reflect a similar approach, although they are based on a more explicit Islamic normative foundation. This context indicates that the effectiveness of educational communication is not only determined by modern pedagogical methods but also by the integration of ethical and spiritual values that shape children's moral awareness.

The uniqueness of the findings in the Indonesian context is seen in the strong integration between Islamic communication ethics and local culture, which values politeness and respect for teachers. Teachers at MDTA not only serve as educators but also as role models who embody Islamic values through their words and daily behavior. This pattern differs from many global findings that emphasize a communicative approach based solely on developmental psychology, without a strong attachment to religious values. Practices at MDTA Al-Hidayah show that Islamic communication in Indonesia functions as cultural *da'wah* that instills morals through exemplary behavior, not just through verbal instructions.

The challenges faced by teachers in maintaining communication ethics, such as differences in children's character and the influence of impolite digital communication culture, actually emphasize the importance of the teacher's role as a guardian of values. Teachers respond to these challenges with a patient, contextual, and educational communicative approach so that the message of preaching is still received without verbal violence. This strategy underscores that Islamic communication ethics are adaptive to changes in the times while still adhering to the basic principles of guarding speech and honoring the interlocutor. These findings enrich the global discourse on educational communication by showing that a religious ethics-based approach can serve as an effective alternative in shaping children's character amid the complexities of the modern era.

CONCLUSIONS AND RECOMMENDATIONS

This study shows that Islamic manners and communication ethics are the main foundation in delivering *dakwah* to children at MDTA Al-Hidayah Padang Matinggi. Teachers apply Qur'anic communication principles through the use of polite language, gentle intonation, and a communicative attitude that respects the dignity of children, making the care of speech an integral part of the educational and *dakwah* process.

Teachers' communication practices play a significant role in shaping children's noble character because communication not only conveys religious values cognitively but also instills moral attitudes through verbal and nonverbal modeling. A dialogic, empathetic, and child-friendly communication pattern encourages the internalization of values such as honesty, patience, responsibility, and mutual respect in children's daily interactions.

Obstacles in maintaining communication ethics arise from differences in children's characters, the influence of less polite digital communication culture, and limited communication ethics literacy among teachers. These challenges require teachers to have high ethical awareness and adaptive abilities in

integrating Islamic communication values with the context of child development and social changes.

Research findings emphasize that the success of children's da'wah in non-formal Islamic educational institutions heavily depends on the consistency of teachers' ethical communication practices. Strengthening Islamic communication ethics competencies through continuous training and mentoring is a strategic necessity to ensure that children's da'wah is carried out effectively and oriented toward the sustainable development of noble character

FURTHER STUDY

This research still has limitations so that further research is needed on the topic of Islamic Communication Manners and Ethics in Delivering Children's Da'wah: A Case Study of Teachers' Communication Practices in Guarding Speech and Shaping Noble Character at MDTA Al-Hidayah Padang Matinggi in order to perfect this research and increase insight for readers and writers.

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