



## Islamic Da'wah Communication Patterns in the Religious Development of Students (Case Study at MDTA Ar-Royhan, Sihitang Village, Padangsidempuan City)

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### ABSTRACT

Religious education at the Madrasah Diniyah Takmiliah Awaliyah (MDTA) is inseparable from the role of Islamic da'wah communication in shaping students' religious understanding and behavior. This study used a qualitative approach with a case study method among students at Ar-Royhan (MDTA) in Sihitang Village, Padangsidempuan City. Data collection techniques included observation, in-depth interviews, and documentation, involving the principal, teachers, and students. The results showed that the da'wah communication patterns applied were communicative, persuasive, and educative. Teachers used verbal and nonverbal approaches to convey religious material, such as lectures, interactive dialogue, role models, and fostering worship habits. These communication patterns contributed to increased religious understanding and the formation of religious attitudes among students. These da'wah communication patterns reflect the integration of educational communication and Islamic da'wah values contextualized with students' character. These findings reinforce da'wah communication theory, which emphasizes the importance of a humanistic and dialogical approach in religious development. Therefore, effective da'wah communication at MDTA Ar-Royhan is a crucial factor in the success of students' religious development

## **INTRODUCTION**

Religious education is an important foundation for developing children's character and morals from an early age. In the context of Muslim society, Islamic education serves not only as a means of conveying religious knowledge but also as a medium for instilling the values of faith, worship, and morals (Dianto dkk. 2025). ). One non-formal Islamic educational institution that plays a strategic role in children's religious development is the Madrasah Diniyah Takmiliah Awaliyah (MDTA) (Setiawan dan Hasanah 2022). MDTA functions as a complement to formal education, emphasizing the strengthening of religious aspects that are not fully met in public schools. In practice, the success of MDTA in fostering students' religious development is greatly influenced by how educators convey Islamic messages (Uriawan dkk. 2025).

Islamic communication is a key element in the learning and development process at this institution. Islamic communication is not merely the delivery of religious material, but also encompasses an interactive process that builds understanding, awareness, and practice of Islamic teachings. Inappropriate communication patterns can result in the Islamic message being ineffectively conveyed, thus complicating the achievement of religious development goals. Conversely, communicative and persuasive Islamic communication can help students understand Islamic values more deeply and apply them. (Imamah 2023).

The development of non-formal religious education institutions, such as Madrasah Diniyah Takmiliah Awaliyah (MDTA), plays a strategic role in building a foundation for understanding and practicing Islamic teachings at an early age. MDTA serves not only as a place to transfer Islamic knowledge but also as a space to cultivate religious values, attitudes, and behaviors through a continuous process of da'wah communication. (Ulwia Usman dan Makbul A.H. Din 2025). In this context, da'wah communication is an important instrument for determining the effectiveness of religious development, especially in conveying Islamic messages so that they can be understood, accepted and practiced by students according to their developmental stage.(Daulay dan Septiani T. H. 2020)

Islamic communication within the MDTA environment differs from Islamic communication in public spaces or the mass media. Face-to-face interaction, emotional connection between educators and students, and the use of age-appropriate language and symbols are crucial factors in the success of Islamic communication. (Wahyuningsih dkk. 2025). Therefore, the communication patterns used by MDTA teachers must be educational, persuasive, and dialogical so that religious messages are not only normative but also contextual and can be applied in students' daily lives.(Hamid Bashori dan Septian Maharani 2022).

Another challenge faced by MDTA institutions is how to maintain effective religious guidance amidst limited facilities, relatively short learning periods, and the heterogeneity of students' family backgrounds. (Rofiah dan Miah 2025). This situation requires educators to develop creative and adaptive communication patterns for preaching, so that religion can still be conveyed in an engaging and meaningful manner. Inappropriate communication patterns have the potential to cause preaching messages to be poorly understood or even ignored by students. (Rafiq dan Dianto 2025). Therefore, a study of Islamic da'wah communication patterns in the religious guidance of MDTA students is highly relevant. This research is not only important from an academic perspective but also has practical value for MDTA administrators and educators in designing more effective da'wah communication strategies. Through a case study at MDTA Ar-Royhan, Sihitang Village, Padangsidempuan City, this research is expected to provide an empirical overview of how da'wah communication patterns are implemented, the factors that influence them, and their implications for student religious guidance.

Several studies have examined da'wah communication in various Islamic educational contexts. Several studies have been conducted in the field of da'wah communication and Islamic education. Pramana et al. (2024) emphasizes strategies for transforming da'wah communication in contemporary Islamic education, including the use of digital technology in the 4.0 era. Alatas (2024) conducted a case study on da'wah communication in the dissemination of Islamic education by Alawiyyin descendants in Palu, which showed a close relationship between the credibility of da'wah communicators and public perception of Islamic education. Hidayat et al. (2024) highlighted the importance of da'wah communication as a tool for transforming values in Islamic religious education to shape social character. Usman and Din (2025) explored the role of digital da'wah in improving Islamic understanding on campus, with digital da'wah helping to expand the reach of the message. Meanwhile, Saputra & Wulan (2022) examined the application of digital platform-based da'wah communication, which opens up both opportunities and challenges in conveying religious values through modern media.

Based on previous research, there is a research gap that has not been widely explored, namely the study of Islamic da'wah communication patterns in student religious development in non-formal Islamic educational institutions, particularly MDTA. Previous research has focused more on formal education or general development aspects without in-depth examination of the da'wah communication patterns used by educators. Therefore, this study aims to fill this gap.

This research is important because da'wah communication is key to the success of religious development in Islamic boarding schools (MDTA). By understanding the da'wah communication patterns applied, Islamic educational institutions can improve the effectiveness of student development. (Hasibuan dkk. 2024). Furthermore, this research is novel because it examines Islamic da'wah communication in the context of MDTA, specifically using a case study approach. This research examines not only the learning aspect but also the communicative interaction between teachers and students as a continuous da'wah process. (Hamid Bashori dan Septian Maharani 2022).

This research starts from the assumption that the appropriate and contextual Islamic da'wah communication pattern has a significant influence on the success of student religious guidance at MDTA Ar-Royhan, so it needs to be studied in depth through an Islamic communication and broadcasting approach. (Rofiah dan Miah 2025). This study focuses on the Islamic da'wah communication patterns applied by educators in the religious development of students at Madrasah Diniyah Takmiliah Awaliyah (MDTA). This study aims to describe the forms of da'wah communication used, analyze interaction patterns between teachers and students, and identify supporting and inhibiting factors in the da'wah communication process. Thus, this study is expected to provide a comprehensive overview of da'wah communication practices at MDTA institutions and serve as a reference for developing more effective models of religious development. (Hsb dkk. 2025).

## **LITERATURE RIVIEW**

The study of Islamic da'wah communication is an essential part of the discipline of Islamic Communication and Broadcasting (IBC). Da'wah communication is understood as the process of conveying Islamic messages aimed at inviting, guiding, and encouraging students to understand and practice Islamic teachings in their daily lives. In the context of Islamic education, da'wah communication occurs not only in the form of lectures but also through educational interactions between educators and students. (Ulwia Usman dan Makbul A.H. Din 2025) .

According to the theory of Islamic communication, the success of message delivery is largely determined by the compatibility between the communicator, the message, the medium, and the recipient's character. Teachers or educators act as preachers (preachers) who not only convey religious material but also serve as role models (uswah hasanah) for students. The Islamic message delivered must be tailored to the students' level of understanding and psychology to be effectively received. From an educational communication perspective, communication patterns frequently used in learning include one-way, two-way, and multi-way communication. (Jihan Azhari dan Bambang Saiful Ma'arif 2023). One-way communication typically occurs through lectures, while two-way and multi-way communication occurs through dialogue, questions and answers, and discussions. In the context of MDTA, two-way communication is considered more effective because it allows students to actively participate and understand religious material more deeply. (Daulay dan Septiani T. H. 2020). Religious

development theory emphasizes that the process of internalizing Islamic values is not only cognitive but also involves affective and psychomotor aspects. Islamic communication in religious development must be persuasive, educational, and sustainable. Modeling, habituating worship, and strengthening morals are all part of an effective Islamic communication strategy. Several previous studies have shown that humanistic and dialogical Islamic communication is more easily accepted by children. Children, as children, have unique characteristics that require a special approach, such as the use of simple language, concrete examples, and enjoyable learning methods. (Ummah 2023) .

In the context of non-formal Islamic educational institutions such as MDTA, da'wah communication is the main bridge in instilling Islamic values. (Marlina dan Yaza Azahra Ulya 2024). Based on this literature review, it can be concluded that an effective Islamic da'wah communication pattern for students' religious development is one that integrates aspects of da'wah, education, and role models. This literature review serves as a theoretical foundation for research on Islamic da'wah communication patterns at MDTA Ar-Royhan.

## **METHODOLOGY**

This research uses a qualitative approach with a case study method. The qualitative approach was chosen because this study aims to understand in-depth the phenomenon of Islamic da'wah communication in the religious development of students at Madrasah Ar-Royhan (MDTA) in Sihitang Village, Padangsidempuan City. The research location was determined purposively, considering that Madrasah Ar-Royhan is a non-formal Islamic educational institution active in the religious development of children. (Suriyati dkk. 2025). The research subjects included madrasah principals, teachers, and students directly involved in the learning and religious development process. Informants were selected based on their involvement and knowledge of da'wah communication practices in madrasahs.

Data collection techniques included observation, in-depth interviews, and documentation. Observations were used to directly observe the learning process and communication interactions between teachers and students. Interviews were conducted to gather information on patterns of da'wah communication, methods of religious development, and supporting and inhibiting factors in the process. (Marlina dan Yaza Azahra Ulya 2024). Documentation was used as supporting data, including institutional profiles, learning schedules, and archives of religious activities. Data analysis was conducted in three stages: data reduction, data presentation, and conclusion drawing. The obtained data was selected and categorized according to the research focus, then presented in descriptive narrative form. Data validity was maintained through source and method triangulation techniques to ensure the validity of the research findings.

## **RESULT AND DISCUSSION**

### **The Social and Cultural Context of MDTA Ar-Royhan in the Practice of Islamic Da'wah Communication**

The Ar-Royhan Islamic Boarding School (MDTA) is inseparable from the social and cultural context of the Sihitang Village community in Padangsidempuan City. The community's socio-religious environment is a crucial factor influencing the Islamic missionary communication patterns implemented in this institution. Islamic values have become part of the community's daily lives, thus the MDTA serves as a space to strengthen and internalize existing values within the family and community. In this context, Islamic missionary communication at the Ar-Royhan MDTA is contextual and adaptive. (Sunandar 2025).

Teachers do not convey Islamic preaching messages in a normative and rigid manner, but rather adapt them to the students' social realities. The communication approach used takes into account regional languages, students' daily habits, and the values that develop in their environment. (Ulwia Usman dan Makbul A.H. Din 2025). This aligns with the principle of Islamic da'wah with wisdom, namely conveying the Islamic message wisely and taking into account the students' circumstances. These findings indicate that the effectiveness of Islamic da'wah communication is determined not only by the content of the message, but also by the communicator's ability to read the audience's social context. From the KPI perspective, this reinforces the view that Islamic da'wah communication is a dynamic social process and cannot be separated from the cultural environment in which it takes place. (Mutia 2022).

### **The Role of Teachers as Da'wah Communicators and Agents of Transformation**

Teachers at MDTA Ar-Royhan have a dual role: as educators and as preachers. This role requires teachers not only to master religious material but also to possess strong da'wah communication skills (Abdullah dan Dwi Prasetya 2023). Research shows that teachers consciously position themselves as role models in their students' religious development. In practice, teachers employ an intensive interpersonal communication approach. Interactions between teachers and students are not limited to the classroom but also occur during religious activities, such as congregational prayer, Quran reading, and moral development activities. (Sattar dan Najmy Hanifah 2025). This interpersonal communication enables a more in-depth da'wah process because it occurs directly and continuously. From a communication theory perspective, the teacher's role as a da'wah communicator reflects a transactional communication model, where messages are continuously exchanged between teacher and students. Students not only receive messages but also provide responses that influence how teachers convey their da'wah. This pattern is particularly effective in the context of children's religious development, as it allows for the adaptation of messages to suit the students' needs and development (Sudiansyah 2017)

### **Verbal Communication Patterns in Religious Guidance**

Verbal communication is the most dominant form of communication used in religious guidance at MDTA Ar-Royhan. Teachers convey the message of da'wah through simple, communicative spoken language that is easy for students to understand (Arum Khasanah dkk. 2024). Religious topics such as faith, worship, and morals are presented using concrete examples relevant to students' daily lives. Research shows that teachers often use short lectures combined with interactive dialogue.(Yuandari 2025). Lectures are used to convey core material, while dialogue serves to deepen students' understanding. This communication pattern demonstrates the teacher's efforts to avoid one-way, instructive communication and emphasize dialogic communication (Setiawan dan Hasanah 2022). In the study of Islamic communication, the use of language appropriate to the characteristics of the audience is a key principle. Children, as the younger generation, require simple and empathetic language. The findings of this study support this theory by demonstrating that the use of communicative language can increase student engagement in the religious guidance process. (Ramadhani dan Faridah 2025).

### **Nonverbal Communication and Exemplary Behavior as Media for Da'wah**

In addition to verbal communication, nonverbal communication plays an important role in students' religious development. The most dominant form of nonverbal communication is role modeling (Abdulrohim E-sor dkk. 2025). Teachers demonstrate religious behavior in their daily lives, such as regular prayer, polite behavior, and good morals. These examples convey a powerful message about the spread of Islam because they are conveyed through concrete actions. Students learn Islamic values not only from what their teachers convey, but also from what they see and feel (Mukhtar dkk. 2023). In this context, nonverbal communication serves as a reinforcement of verbal messages. When verbal messages align with the teacher's behavior, the message of spreading Islam is more easily accepted and internalized by students. From a social learning theory perspective, children tend to imitate the behavior of figures they consider important in their lives (Hidayat dkk. 2024). Teachers at MDTA Ar-Royhan act as such role models, thus significantly influencing the formation of students' religious attitudes and behaviors. These findings confirm that communication to spread Islam is inseparable from the integrity of the communicator.

### **Worship practices are one of the effective strategies for da'wah communication at MDTA Ar-Royhan.**

Activities such as congregational prayer, reading the Quran before class, and praying together are part of the students' daily routine. These practices not only aim to practice worship skills but also serve as a means of internalizing religious values (Saputra dan Wulan 2022). In the context of communication, worship practices can be understood as a form of symbolic communication. Worship activities symbolize Islamic values that are indirectly communicated to students. (Jihan Azhari dan Bambang Saiful Ma'arif 2023). Through these practices, students learn that worship is an essential part of a Muslim's life. This finding aligns with the concept of da'wah bil hal, namely da'wah through concrete actions. The worship practices at MDTA Ar-Royhan demonstrate that

da'wah communication does not always have to be delivered through words, but also through consistent practice. (Nurfadilla dkk. 2022).

## **CONCLUSIONS AND RECOMMENDATIONS**

Based on the research results and discussions, it can be concluded that the Islamic missionary communication pattern at MDTA Ar-Royhan plays a significant role in students' religious development. The communication pattern applied is communicative, educative, and persuasive, emphasizing two-way interaction between teachers and students. Teachers act as missionary communicators, not only delivering religious material but also serving as role models in practicing Islamic teachings. The forms of missionary communication used include verbal and nonverbal communication. Verbal communication is realized through lectures, dialogues, and religious advice, while nonverbal communication is realized through exemplary behavior and worship practices. The combination of these two forms of communication has proven effective in improving students' religious understanding and attitudes. The main supporting factors in missionary communication at MDTA Ar-Royhan are teacher commitment and the religious education environment. Meanwhile, inhibiting factors such as limited time and learning resources are not significant obstacles because they can be overcome through teacher creativity and a communicative approach. This research provides a theoretical contribution to the development of missionary communication studies in Islamic education, particularly in the context of non-formal Islamic education. Practically, the results of this study can be used as a reference for MDTA institutions in developing more effective Islamic missionary communication patterns. It is hoped that further research will be able to examine Islamic missionary communication in other Islamic educational institutions using different approaches and contexts.

## **FURTHER STUDY**

This research still has limitations so further research is needed on the topic of Islamic Da'wah Communication Patterns in the Religious Development of Students to perfect this research and increase insight for readers and writers.

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