Communication Patterns of Islamic Religious Education Teachers in Learning at SMKN 3 Palangka Raya

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Article Info	Abstract
	This study aims to investigate in depth the communication patterns of Islamic Education teachers in learning. It is often found that the PAI learning process is not yet fully optimized; therefore, research on the communication patterns of PAI teachers is very relevant. The research method used is a qualitative approach with purposive sampling, where data is obtained from analyzing sources that have criteria for selecting research subjects. The research findings, obtained through observation, interviews, and documentation, reveal that the communication patterns of Islamic Education teachers in the learning process involve three types of communication: intrapersonal communication in the form of lesson planning, interpersonal communication in the form of learning objectives, and group communication in the form of discussions during the learning process. The structured use of these communication patterns makes the Islamic Education learning process more effective and meaningful for students.

Artikel Info	Abstrak
	Penelitian ini bertujuan untuk mengkaji secara mendalam pola komunikasi guru PAI dalam pembelajaran. Sering ditemukan bahwa proses pembelajaran PAI belum sepenuhnya optimal, oleh karena itu penelitian tentang pola komunikasi guru PAI menjadi sangat relevan. Metode penelitian yang digunakan adalah pendekatan kualitatif dengan purposive sampling, dimana data diperoleh dari analisis sumber-sumber yang memiliki kriteria pemilihan subjek penelitian. Hasil penelitian yang diperoleh melalui observasi, wawancara, dan dokumentasi, mengungkapkan bahwa pola komunikasi guru PAI dalam proses pembelajaran melibatkan tiga jenis komunikasi yaitu komunikasi intrapersonal berupa perencanaan pembelajaran, komunikasi interpersonal berupa tujuan pembelajaran, dan komunikasi kelompok berupa diskusi selama proses pembelajaran. Penggunaan pola komunikasi tersebut secara terstruktur menjadikan proses pembelajaran Pendidikan Islam menjadi lebih efektif dan bermakna bagi peserta didik.

I. INTRODUCTION

In the context of education, learning is not just a teaching activity, but also includes dynamic interactions between teachers, learning resources and students, where it contributes to achieving educational goals (Harahap, 2022) . This is in line with Law No.20 of 2003 concerning the National Education System Article 1 paragraph 2 states that, learning is the process of interacting students with educators and learning resources in a learning environment (Nurhayati, 2020) . The essence of the interaction carried out is human communication activities (Magdalena et al., 2020)

which is known that communication has a pattern to express the form or model used both intentionally and unintentionally (Yohanah & Setyawan, 2017) . Agree with the theory of Ruben and Steward which states that Human communication is the process through which

individuals in relationships, groups, organizations and societies - respond to and create messages to adapt to the environment and one another. (Widaningsih,2019). Which means that human communication is a process involving individuals in a relationship, groups, organizations and societies that respond to and create messages conveyed to adapt to the environment with each other. Therefore, in the learning process communication becomes a bridge for the message conveyed.

There are several communication theories that explain how messages are delivered and received. For example, interpersonal theory (Nurdin, 2020) emphasizes the importance of the relationship between teachers and students and constructivism theory (Sinaga, 2018) which emphasizes the active role of students in building their knowledge through interaction. One of the theories from Schramm (Nurhadi & Kurniawan,

2017) states that the concept of communication that creates a commoness, understanding between the recipient (audience) and the source (source) and communication can be said to be effective if the message received by the audience is the sameas that achieved by the recipient of the message. Based on some of the definitions above, it can be concluded that communication is a form of human interaction that influences and affects each other intentionally or unintentionally. Communication is also seen as a process of stages or steps that are dynamic.

Communication principles can be well understood and applied so that, teachers can create a learning atmosphere that is more inclusive and responsive to the needs of learners (Mazrur, Surawan and Norhidayah, 2024). The importance of the communication process is implied in His word Q.S Ar- Rahman:4, عَلَّمَه ٱلْبَيَانَ meaning: "teaching him to be good at speaking" from the verse is interpreted that communication in addition to being informative is also persuasive, namely understanding and willing to accept the teachings or messages conveyed (Febriana, 2021) . So that communication patterns are part of the teacher competencies that teachers must have, including pedagogical competence and social competence (Pradani, 2021).

In pedagogical competence, one very important aspect is the teacher's ability to manage the learning process involving various learning resources (Putri et al., 2020) . There are ten pedagogical competencies that must be mastered by a teacher, but the reality that often occurs in schools is that interactions in the teaching and learning process tend to be one-way, namely teachers to students (Sutikno, 2021). It is clear that communication is one of the interesting sources to study, because it emphasizes the importance of its role in the learning process.

The communication patterns that occur in learning are not always linear between teachers and students. Instead, the interactions that occur can involve other supports such as learning media (Cikka, 2020) . This is increasingly relevant in the context of learning Islamic Religious Education in Vocational High Schools, where a lot of material is affective and psychomotor in nature, which requires in-depth analysis and understanding (Parinussa et al., 2024) . Therefore, communication patterns become an important factor in the teaching and learning process where communication is not

only limited to the relationship between teachers and students, but also involves other learning resources, such as books, digital media, and the surrounding environment so that it is easy to convey learning material messages (Wahidin, 2017). The delivery of learning materials, especially Islamic Religious Education subjects, with the communication patterns that will be conveyed by the teacher received by students so that it can be carried out smoothly. teachers must certainly pay attention to how to communicate and interact with students and must provide good role models for their students so that students who have less character can be formed with the approach that PAI teachers have (Mazrur et al., 2022) .

Various studies have examined communication patterns, such as teacher communication patterns in the Islamic Education learning model based on multicultural inclusive Islam (Al Karimah, 2020) , communication patterns of teachers with students in fostering morals (Junaidi et al., 2023) and communication patterns of teachers and students in fostering morals, 2023) and communication patterns of teachers and students in fostering akhlakul karimah (Hanafi, 2021) However, in-depth understanding related to specific aspects in the context of communication patterns of Islamic Religious Education teachers has not been explored in depth by looking at the urgencies of each place, school and even year will be different by producing research subjectively. This raises the question of what communication patterns are actually used by Islamic education teachers in learning?

Based on observations made by researchers on February 21-April 21, 2025, researchers saw that the communication pattern of PAI teachers in learning at SMKN 3 Palangka Raya with the criteria that the school was accredited A, the experienced and certified teacher used a combined communication pattern seen from the way he taught which was always accompanied by two-way interaction that looked active, where the teacher gave students the opportunity to ask questions and express opinions, and provide feedback. In this analysis, it is important to consider various aspects, including the theory underlying communication practices as well as the reality faced by teachers. Therefore, researchers are interested in conducting research with the research title "Communication patterns of Islamic Religious Education teachers

in Learning at SMKN 3 Palangka Raya" so that, this research is expected to make a significant contribution in enriching the literature on communication patterns.

II. METHOD

This type of research uses qualitative descriptive research (Safitri, Najah and Hidayati, 2025). The qualitative approach aims to use descriptive qualitative research is to *describe* and *explore,* describe and *explain* all the phenomena obtained during the research (Anggito & Setiawan, 2018). This research was conducted at SMKN 3 Palangka Raya, Central Kalimantan.

The data collection technique aims to identify and clearly describe the phenomena and facts that occur in the field during research by triangulating sources through observation, documentation and interviews (Patonah et al., 2023). In the data analysis process, researchers used the Miles and Huberman data analysis technique (Kase et al., 2023) which is to explore and review the data until saturated data is obtained which is done by collecting all data, then reducing data, presenting data and making conclusions (Qomaruddin & Sa'diyah, 2024). As for the validity of the data using purposive sampling technique in selecting samples because not all Islamic Religious Education teachers will be the object of research by setting certain criteria that must be met by the samples used in this study such as teachers with more than 20 years of teaching experience, teachers who have been certified and X TKJ class teachers (Esmael & Nafiah, 2018). Thus, this research is intended to provide a description of everything related to the communication patterns of Islamic Religious Education teachers in learning at SMKN 3 Palangka Raya.

III. RESULT AND DISCUSSION

Communication Patterns of PAI Teachers at SMKN 3 Palangka Raya

Based on the results of observations, interviews and documentation that have been conducted by researchers, the communication patterns used by Islamic Religious Education teachers in learning at SMKN 3 Palangkaraya are Raya effectively uses two communication patterns in learning: interpersonal communication and group communication, each of which has its own strengths.

1. Interpersonal Communication

Interpersonal communication is the sending of a message from one person and received by another person or group of people with immediate effects and feedback. The process of exchanging information in a person with at least one other or usually two people who can be directly known otherwise. This is in line with the results of observations of learning activities and interviews conducted with Islamic Religious Education teachers in class X TKJ 1 with Mrs. Syamsyiah:

Figure 1

"Before I start learning activities, I prepare lesson plans that have been compiled to achieve learning objectives in the form of an outline of the learning that will be carried out in the form of objectives, materials, methods, learning resources and assessments. I always greet the children by opening greetings and praying together. Then I ask for news and take attendance, and re-ask about the previous week's material and then relate it to the material to be taught".

From the explanation of Mrs. Syamsiyah. S.Ag. it is clear that the communication process carried out during learning is quite intense. The teacher seeks feedback from students so that communication goes well (Nanik & Tarihoran, 2020). As expressed by DeVito (1978) "interpersonal communication is defined as communication that takes place between two persons who have a clearly established relationshiplip the people are in some way connected" (Asis et al., 2025). Meaning: Interpersonal communication is defined as communication that takes place between two people who have a clear and established relationship. The people are connected in some way. Teachers show efforts to recognize and respond to the learning needs of each student personally when the material is balanced with students' abilities

and interests, they are interested and involved in the learning process (Anshari & Suwarni, 2024). This is reinforced by students as students of class X TKJ 1, who said:

Figure 2

"I like it when Ms. Syamsiyah gives us the opportunity to argue and ask questions. She respects our answers, even if they are wrong, and gives explanations that are easy for us to understand."

This is in line with the expression of the homeroom teacher of X TKJ 1, Mr. Tri:

"That's right, Mrs. Syamsyiah in learning always invites students to good communication, attention to students, so that students respond well"

The results of the analysis above show that the efforts of PAI teachers at SMKN 3 Palangka Raya in learning to correctly use interpersonal communication patterns with teachers not only conveying one-way information, but also actively listening and responding to what students say. Teachers show a friendly, open attitude, and provide moral support to students in the form of facial expressions, eye contact, and body language teachers show openness, empathy, and interest in interactions with students individually (Hamdayama, 2022). This Islamic Religious Education (PAI) teacher can create a more comfortable and conducive learning atmosphere for students to actively participate and can act as a motivator for student learning interest (Surawan et al., 2011).

The use of interpersonal communication allows teachers to understand each student's learning characteristics, interests and learning difficulties more deeply (Hari, 2018). Thus, teachers can adjust teaching methods and provide more effective support, which in turn can improve student learning outcomes.

2. Group communication

Group communication is the communication of a person with a group of people in a face-to-face situation. Group communication has goals and rules that are made by themselves and contribute to the flow of information between members with one another (Siregar,2016) . Group communication is communication in which group members are able to see and hear other members and organize feedback both verbally and nonverbally from each member and establish relationships on a certain scale that have intense communication with certain norms and goals. In contrast to the teacher of class X TKJ 1, the teacher of class X TKJ 2 with Mrs. Ana Kameloh the communication pattern used is group communication that researchers have done with observation, interviews and documentation in learning activities. Based on the results of interviews and documentation with PAI teachers, explained:

"One of the activities that I find effective is problem-based learning in groups. I give them a problem related to a religious or moral issue, and they in groups have to find a solution based on Islamic principles. This process really trains their ability to discuss, exchange opinions, and make decisions together."

Figure 3

This was reinforced by students as class X TKJ 2, who said:
"Yes, Mrs. Ana always in learning activities provides opportunities for us to deduce and invites us to think critically about Islamic Religious Education material"
This is in line with the opinion of the homeroom teacher of X TKJ 2, Mr. Aristo:
"Ms. Ana in learning is interesting in communicating with students who are

given broad insights and understanding so that students enjoy the learning process"

The results of the analysis show that the PAI teacher of class X TKJ 2 uses a group communication pattern with a tendency to be centered, namely by initiating communication and delivering information from the teacher, it can be seen that students are comfortable and understand the material learned during the learning process so that the interaction between students remains intertwined, the atmosphere is directed and controlled in learning activities. This is in accordance with research which states that teachers who encourage students to be actively involved in the learning process (Parasamya & Wahyuni, 2017). Through discussion and collaboration, students not only receive information passively, but also build their own understanding through interaction with peers (Abdurakhman & Rusli, 2020) . This can make learning more meaningful and relevant for students.

In the context of Islamic religious education, effective communication is essential in conveying religious values, building student character, and promoting a deep understanding of Islamic teachings. Interpersonal communication (Majid & Laili, 2024) allows teachers to provide personalized advice and guidance, while group communi-cation can be a forum for discussion and joint reflection on Islamic values (Rangkuti & Samosir, 2024). Thus, both communication patterns make important contributions in conveying religious values, shaping students' characters, and improving the overall quality of PAI learning. By using the right communication according to the classroom context and student characters, teachers can create an inclusive, active, and fun learning environment.

IV. CONCLUSION AND SUGGESTION
A. Conclusion

Based on the results of research on communication patterns of Islamic Religious Education teachers in learning at SMKN 3 Palangka Raya, it can be concluded that the importance of choosing the communication patterns of Islamic Religious Education teachers in learning because it affects the effectiveness of material delivery, student learning motivation, as well as the creation of a conducive classroom atmosphere and increased understanding of student learning.

The application of communication patterns of Islamic Religious Education teachers in learning at SMKN 3 Palangka Raya applies interpersonal communication patterns and group communication. The application of these two communication patterns indicates the teacher's efforts to build personal interactions with students and facilitate discussion and collaboration between students in understanding learning materials.

The results of this study are useful to support Islamic Religious Education learning in schools and increase teacher awareness about the importance of communication patterns used in the learning process. This is because without an effective communication pattern in the use of learning will greatly affect student understanding. In addition, this research is expected to be useful for various parties.

B. Suggestion

Future research is suggested to expand the scope by involving more schools and different levels of education in order to obtain a more comprehensive picture of PAI teachers' communication patterns in learning, as well asexamining their influence on student motivation and understanding.

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