

Islamic Religious Teacher Communication for Developing the Profile of Pancasila Students: A Case Study at MI al-Ma'arif 02 Malang Regency

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ABSTRACT

The development of the Pancasila student profile within the Independent Learning framework requires effective communication between teachers and students to minimize misunderstandings. This study aims to explore and analyze the communication strategies employed by Islamic religious education teachers in shaping the dimensions of the Pancasila student profile. Using a case study approach at MI Al-Ma'arif 02, Malang Regency, data were collected through in-depth interviews, focus group discussions (FGDs), observations, and documentation. Data analysis followed the Miles and Huberman model, which includes data collection, data display, data condensation, and conclusion drawing/verification. The findings reveal that Islamic religious education teachers employ both individual and group communication approaches, utilizing technology-based media and involving parents to support the development of student character. The communication patterns include two-way communication through open class discussions, reflective activities, and ongoing guidance and monitoring, as well as collaborative communication through project-based learning, role-playing, and group work. In this process, Islamic religious education teachers function not only as educators but also as parental figures and peers. This research implies that there is a need for a program to develop communication for Islamic religious teachers so that the internalization of the values of the Pancasila student profile dimensions in Islamic elementary education institutions is more effective and efficient.

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1. INTRODUCTION

In implementing the concept of "independent learning" to achieve the established goals, a teacher must be able to apply effective communication in the learning process. This is because educational activities and learning are inherently part of communication (Rahmawati & Sujono, 2021). In this context, Aidil Aqsar states that the function of communication in education is to educate, entertain, and influence. Thus, effectively applying communication in learning can significantly shape students' character, attitudes, behaviors, and habits, enabling them to interact socially with others (Kurniawan et al., 2023). Good communication is essential, as it allows students to better understand the material the teacher presents and minimizes misconceptions. According to Osgood and Schramm's circular communication theory, communication is dynamic (Rumondor et al., 2019). Therefore, there must be an educative reciprocal relationship in the learning process, with interactions directed toward educational goals and aimed at developing the Pancasila student profile.

Teachers and students in the learning process can be likened to the theory of mutualistic symbiosis, where both engage in a communication process that benefits each other. If only one party is active, the learning outcomes will not be maximized (Rumondor et al., 2019). Not only should teachers possess good communication skills, but students should also develop their ability to communicate effectively during the learning process. This is important for conveying knowledge to others, making learning more active and dynamic (Barseli et al., 2019). In line with this, Inah (2015) states that communication conveys messages or interacts from sender to receiver. Therefore, feedback between communicators and recipients in the communication process is crucial. Similarly, education requires effective communication so that the material presented by the teacher can be optimally understood by students, allowing educational objectives to be achieved.

In the current era of "independent learning," our education system must strengthen the Pancasila student profile (Mahardhani & Roziq Asrori, 2023). The Pancasila student profile refers to the character and competencies that all Indonesian students should possess in the age of Industry 5.0. Irawati et al. (2022) state that the Pancasila student profile consists of: "Indonesian students are lifelong learners who are competent, characterized, and behave according to the values of Pancasila" (Pujiansyah et al., 2023). According to the Kementerian Pendidikan Republik Indonesia (2019), there are six character traits and competencies in the Pancasila student profile: "1) Faithful and devoted to God and possess noble character; 2) Independent; 3) Critical thinker; 4) Creative; 5) Cooperative; 6) Globally diverse" (Husni & Suastra, 2024). The challenge is how teacher communication in this freedom-to-learn framework can maximally develop the Pancasila student profile so that the intentions and objectives of the six indicators can be effectively internalized.

Several previous studies have explored the topic of teachers' educational communication. For instance, Nurhayati (2021), in her research titled *"Komunikasi Edukatif Guru dalam Kegiatan Mengajar Belajar"* found the following: First, communication between teachers and students during the learning process met the characteristics of educational communication. Second, there were obstacles faced by teachers in implementing educational communication, such as low student responsiveness, divided student attention, and transitional phases experienced by students. Student-related barriers included lack of self-confidence, the teacher's delivery methods, and students' ability to interpret the conveyed information. Environmental barriers included school conditions both inside and outside the classroom, including family and community influences. Third, to overcome these challenges, teachers applied appropriate methods, while students made efforts to study diligently, focus on listening to the teacher's explanations, and practice responding effectively. Hermansyah & Saputra (2019) in their study *"Pola Interaksi Komunikasi Pembelajaran SD/MI"* adopted a library research approach. Their findings indicated that communicative interaction patterns emphasize relationships among students. These patterns are grounded in psychological and educational theories asserting that individuals cannot detach themselves from the process of interaction with others. Moreover, each individual must develop their own conceptualization and self-organization. Such patterns aim to shape students' resilient and

realistic personalities by fostering productive interaction both with others and with their environment. Another study by Lestari & Istyanto (2020), titled "*Pola Komunikasi Guru Dan Siswa Berbasis Pendidikan Karakter Dengan Penerapan Mutu Bahasa Metode Sentra (Studi di SDIT Harapan Bunda Purwokerto)*" found that the central learning model at SDIT Harapan Bunda Purwokerto applied the five language quality continuums: Visually Looking On (VLO), Non-Directive Statement (NDS), Question (Q), Directive Statement (DS), and Physical Intervention. While the aforementioned studies have highlighted the processes of teacher communication in learning, they primarily describe the flow of communication, its barriers, and possible solutions. They also examine how communication fosters interaction between teachers and students. However, the current study aims to delve deeper into the construction of communication patterns developed by Islamic education teachers in the era of Merdeka Belajar (Freedom to Learn), in response to the demands of 21st-century education in Madrasah Ibtidaiyah.

Meanwhile, several studies have already addressed the reinforcement of the Pancasila Student Profile, including works by Kahfi (2022), Susilawati & Sarifuddin (2021), as well as Jamaludin et al. (2022). These studies highlight that the implementation of the Pancasila Student Profile reinforcement process remains suboptimal. The Independent Learning platform is considered highly supportive of character development among students, and the reinforcement of the Pancasila Student Profile can also be facilitated through extracurricular activities. Therefore, the present study significantly differs from the aforementioned research. This is because it focuses more specifically on the dynamic communication patterns employed by Islamic religious education teachers in implementing the Pancasila Student Profile reinforcement platform to ensure more effective and optimal outcomes.

This research is compelling because, according to (Abidin, 2017), through the application of good and effective communication patterns, a teacher can organize and coordinate all students' interests to achieve educational objectives, allowing students to learn in a pleasant atmosphere (enjoyful learning) and engage actively both mentally, physically, socially, and emotionally. As a result, their interpersonal intelligence will be optimally honed. (Morreale & Pearson, 2008) also support this assertion by stating that communication can address students' issues in their personal development, education, and professionalism. In this regard, Maryatun notes that active communication between teachers and students creates a very enjoyable (Azzahra et al., 2019) and a more effective learning process (Husni & Suastra, 2024). Hargie & Dickson (2004) further emphasize, "Communication is of central importance to many aspects of human life, yet it is only in recent years that it has become the focus of scientific investigation". Thus, the communication patterns of Islamic education teachers within the freedom-to-learn framework are crucial to study, as they have a tangible contribution to achieving learning objectives, particularly in developing the Pancasila student profile.

2. METHODS

This study employs a descriptive qualitative research approach with a case study methodology (Rahardjo, 2017) to understand and explore phenomena that occur contextually. The aim is to describe a complex phenomenon by examining the words and actions of respondents in a natural context, focusing on a specific unit within the educational process—specifically, the communication practices of Islamic education teachers in developing the Pancasila student profile at MI al-Ma'arif 02 in Malang Regency. The selection of this location is based on several considerations: (1) the school has implemented educational programs that implicitly aim to develop its students' hard and soft skills as preparation for future leadership roles in the nation; (2) all students must participate in the school's programs to foster character, attitudes, and behaviors through P5 (Pancasila Student Profile Strengthening Project); and (3) the learning system at this institution has already adopted the "Independent learning" approach in its educational processes.

Data collection techniques for this study include: (1) in-depth interviews, (2) focus group discussions (FGD), (3) observations, and (4) documentation. During the interview process, the researcher and informants interact to gather data and information related to the research focus. The

initial interviews are conducted with the head of the madrasa, who serves as the key informant, followed by the vice head, Islamic education teachers, and students at the institution under study. Informants were selected using a snowball sampling technique. FGDs are conducted by inviting respondents to explore and discuss the available data. This approach aims to minimize researcher subjectivity and achieve intersubjectivity regarding the communication patterns of Islamic education teachers within the context of independent learning and the development of the Pancasila student profile at the institution being studied. Data collected through observation include the activities and behaviors of Islamic education teachers and students related to the research issues. Additionally, the researcher gathers data from various documents related to the communication patterns of Islamic education teachers within the freedom-to-learn framework and the development of the Pancasila student profile. To ensure data validity, the researcher employs data triangulation, including both source and method triangulation, for example by comparing data obtained from interviews with observations or with data from documentation or FGDs. Data analysis follows the cyclical process proposed by (Miles & Huberman, 1994), which includes data collection, data presentation, data condensation, and drawing conclusions/verification.

3. FINDINGS AND DISCUSSION

Findings

MI al-Ma'arif 02 in Malang Regency is an elementary madrasa founded in 1923, established as part of the efforts of KH. Masjkur, a former chairman of PBNU (1950-1954) and Minister of Religious Affairs during the Hatta Cabinet. As times have evolved, MI al-Ma'arif 02 has remained a beacon of hope for the community, continuously enhancing the quality of its education through various improvements across different fields. The educational process at MI al-Ma'arif focuses on developing soft skills such as leadership, creativity, and teamwork (Documentation of MI al-Ma'arif 02).

Based on research findings, in the communication process for developing the Pancasila student profile, the Islamic education teachers at MI al-Ma'arif 02 consistently use both individual and group approaches. In individual approaches, teachers often hold question-and-answer sessions or one-on-one discussions after lectures to gain a deeper understanding of students' needs and comprehension. Meanwhile, group discussions allow students to share perspectives and learn from one another, utilizing thematic and differentiated approaches. This was observed in the A-phase classroom as follows:

Initially, in the lessons we conducted, we introduced the material to be discussed. Here, we explained the learning objectives and provided an overview of the topic related to Pancasila values. At this stage, we often shared stories or real examples to capture students' attention and spark their curiosity. Afterward, differentiated learning processes were implemented using individual or group approaches (Observation on August 20, 2024).

Moreover, as the Islamic teachers at MI al-Ma'arif 02 frequently engage in extracurricular activities and school projects focusing on character development, they are able to communicate Pancasila values practically through activities such as arts, calligraphy, and educational games. This involvement allows students to directly experience the application of these values in real-life situations, reinforcing their understanding through hands-on experiences. In these activities, the Islamic education teachers also employ both individual and group communication approaches. As one B-phase teacher stated:

"I often employ an open, personal, and confident communication style, emphasizing honesty as our cornerstone. I favor a more relaxed and interactive approach compared to traditional classroom learning. The Q&A sessions are more informal, with direct guidance throughout the activities, and I facilitate group discussions to encourage idea exchange among participants." (GAFB, Interview, 2024).

A similar statement is reinforced by a specific method in the extracurricular al-banjari arts program, where the researcher found documentation indicating that teachers use both individual and group approaches, employing demonstration and group practice methods in their teaching process.

Pelaksanaan ekstrakurikuler seni Al Banjari di MI Almaarif 02 Singosari diadakan setiap minggu sekali, yaitu setiap hari Sabtu.

Materi yang diajarkan:

- **Pelajaran dasar:** Pengenalan alat musik Al Banjari, seperti rebana, hadroh, bass, dan ketipung.
- **Teknik bermain:** Cara memukul alat musik dengan benar, mengatur tempo, dan mengikuti irama.
- **Hafalan syair:** Menghafal syair-syair Al Banjari yang berisi pujian kepada Allah, shalawat kepada Nabi Muhammad, dan pesan-pesan kebaikan.
- **Koreografi:** Gerakan-gerakan sederhana yang mengiringi lantunan syair Al Banjari.
- **Penampilan:** Latihan tampil di depan umum, baik di lingkungan sekolah maupun di acara-acara luar sekolah.

Metode pembelajaran:

- **Demonstrasi dan praktek langsung:** Pembina memberikan contoh cara bermain alat musik dan melantunkan syair, kemudian siswa mempraktekannya secara langsung.
- **Latihan kelompok:** Siswa dibagi menjadi kelompok-kelompok kecil untuk berlatih bersama dan saling membantu.
- **Evaluasi dan umpan balik:** Pembina memberikan evaluasi dan umpan balik secara berkala untuk memperbaiki kesalahan dan meningkatkan kualitas penampilan.

(Documentation MI al-Ma'arif 02)

To maximize the development of the Pancasila student profile, the Islamic education teachers at MI al-Ma'arif 02 consistently utilize various learning media to enhance communication, such as videos, PowerPoint presentations, and other interactive tools. These media help clarify abstract concepts, making them more concrete and easier for students to understand. The use of technology and visual aids also boosts students' interest and engagement with the material being taught. Typically, the media employed is tailored to the students' learning styles. This was expressed by a C-phase teacher as follows:

"In fact, the use of technology-based media, such as educational videos and digital presentations, is highly effective in enhancing students' comprehension. These media enable us to present material in an engaging and interactive manner, making it easier for students to absorb the information we convey." (GAFC, Interview, 2024).

This is supported by the researcher's observations, which indicate that, first, in each classroom, most are equipped with LCD projectors to aid teachers in reinforcing students' understanding of Pancasila values. Second, the Islamic education teachers at MI al-Ma'arif also use visual aids, such as posters, to facilitate students' comprehension and retention of the material, particularly the Pancasila values being taught (Observation on July 21, 2024).

The research findings reveal that the communication process involving media in developing the Pancasila student profile conducted by the Islamic education teachers at MI al-Ma'arif 02 involves several key stages to ensure that information is conveyed effectively and understood by students. These stages include: *first*, **Media Selection:** Here, the Islamic education teachers choose the type of media that best aligns with the content and learning objectives. This selection is based on accessibility, relevance, and the media's ability to convey the message related to the Pancasila student profile development, *second*, **Preparation of Materials:** The materials prepared by the Islamic education teachers are tailored to the media that will be used, *third*, **Integration into Learning:** The teachers utilize these media to support interactivity in the learning process. One example is the use of instructional videos accompanied by discussions, which ultimately helps students engage more actively and apply what they learn to real-life situations, *fourth*, **Implementation and Delivery:** During the lesson, the Islamic education teachers explain how the media is used and the objectives of the material being presented. The media serve as tools that facilitate communication between teachers and students and clarify concepts. *fifth*, **Follow-up:** Evaluation results lead the Islamic education teachers to hold additional sessions to enhance or clarify the material taught. Furthermore, teachers encourage students

to seek additional project resources and collaborate with their parents. By employing this process, communication through media makes learning more dynamic and ensures that students genuinely understand and can apply what they have learned.

To support the development of the Pancasila student profile at MI al-Ma'arif 02 in Malang Regency, the Islamic education teachers also communicate with parents to collaborate and ensure that these values are learned at school and consistently applied in students' daily lives. Here, the Islamic education teachers at MI al-Ma'arif 02 regularly update parents on student progress, including academic achievements, behavior, and accomplishments. This can be done through progress reports or occasionally via WhatsApp. This regular communication helps keep parents informed and involved in their children's education. In this regard, the Curriculum Vice Principal stated:

"We (all teachers) consistently communicate with parents to facilitate the implementation of the Pancasila Student Profile Strengthening Project. They have been instrumental in the successful execution of this project." (Curriculum Vice Principal, Interview, 2024).

In line with this, the principle of madrasa stated the following;

"...Parents are actively involved and participate in this P5 project; they even joined the bazaar with their children." (Principle of Madrasa, Interview, 2024).



Image: The process of communicating through meetings with parents.

The communication between the Islamic education teachers at MI al-Ma'arif 02 and parents helps create harmony between education at school and home, leading to a more holistic character development for students. The communication patterns used by the Islamic education teachers with students' parents at MI al-Ma'arif 02 typically involve various methods and techniques to ensure that important information is conveyed clearly and effectively and to build constructive relationships between the school and families.

Furthermore, the communication conducted by the Islamic education teachers at MI al-Ma'arif 02 with students' parents includes: *first*, communication through regular meetings scheduled during P5 projects and when students receive overall learning outcomes, *second*, using social media for communication. Parents are assigned tasks or school activities by Islamic education teachers; *third*, they collaborate on student development. This can include participation in extracurricular activities, social projects, or school events. Involving parents in such activities not only supports students but also strengthens the relationship between the school and families, *fourth*, building personal relationships with parents to understand their needs and concerns. By fostering close relationships, teachers can better understand the family context of their students and tailor their communication approaches and support accordingly. Through this comprehensive communication, the Islamic education teachers at MI al-Ma'arif 02 in Malang Regency can establish productive relationships with parents, support student development, and ensure that educational values are consistently applied at school and home.

Moreover, the communication of the Islamic education teachers at MI al-Ma'arif 02 for developing the Pancasila Student Profile involves active interactions between teachers and students, as well as among students themselves, as seen in the following activities:

First, classroom discussions. Teachers begin lessons with relevant prompt questions, encouraging students to share their opinions and experiences and allowing each student to discuss how Pancasila values, such as mutual assistance and tolerance, can be applied in daily life. This is reinforced by the Islamic education teachers at MI al-Ma'arif 02, who state the following:

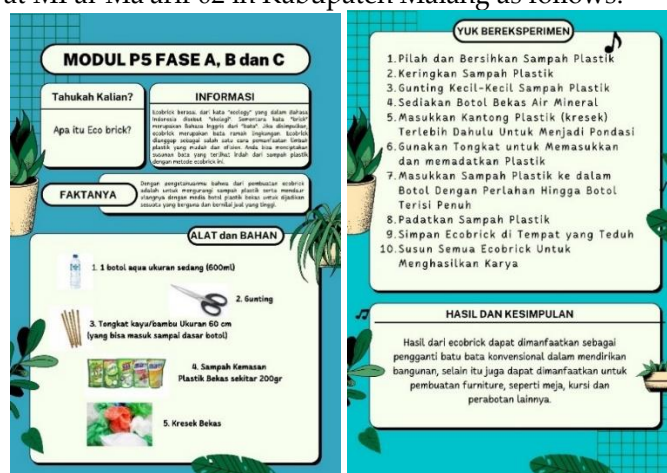
"Students are trying to apply clear discussion rules, such as providing speaking opportunities for every student and respecting diverse opinions. Additionally, we actively monitor the discussion and pose stimulating questions to keep the conversation going and ensure all students are engaged." (GAFB, Interview, 2024).

Second, Group Work. In this activity, students are divided into small teams to work on projects or assignments that require collaboration. For example, they may be tasked with creating a poster about Pancasila values in Islam. Each group then presents the results of their discussions to the class, followed by a question-and-answer session. In this approach, a C-phase Islamic education teacher stated *"Sometimes, there are students who are less active, but we (C-phase Islamic Education Teachers) provide motivation to help students overcome their fear of open communication."* (GAFC, Interview, 2024).

Third, Role-Playing Activities. The teacher uses role-playing to create real-world situations where students must apply Pancasila values, such as debating respectfully or resolving conflicts. They also provide feedback to each other on their behavior in those roles.

Fourth, Project-Based Learning. This involves long-term projects that require student collaboration, such as creating social activity programs at school, providing opportunities for students to apply Pancasila values. The teacher acts as a facilitator, ensuring that all students actively participate in the process. As a phase A teacher stated, *"This is similar to a school cleanup activity, but it's done in a structured and rotating manner. Here (Islamic Education Teacher), we ensure that everything runs smoothly."* (GAFA, Interview, 2024).

The themes of the P5 projects that have been implemented at MI al-Ma'arif 02 in Kabupaten Malang include: 1) In phase A, the theme is "Strengthen the mind and body" The project involves creating a "simple raincoat" with the aim of "protecting the head, body, bag, and shoes from getting wet in the rain by utilizing easily accessible materials." 2) In phase B, the theme is "Strengthen the mind and body." The project involves creating "smokeless mosquito repellent." 3) In phase C, the theme is "Strengthen the mind and body." The project involves creating "natural mosquito spray" (Documentation of the P5 Teaching Module at MI al-Ma'arif 02). The project for the next semester will be "Eco Brick" for all phases (A, B, and C). For more details, please refer to the module created by the creative team of teachers at MI al-Ma'arif 02 in Kabupaten Malang as follows:



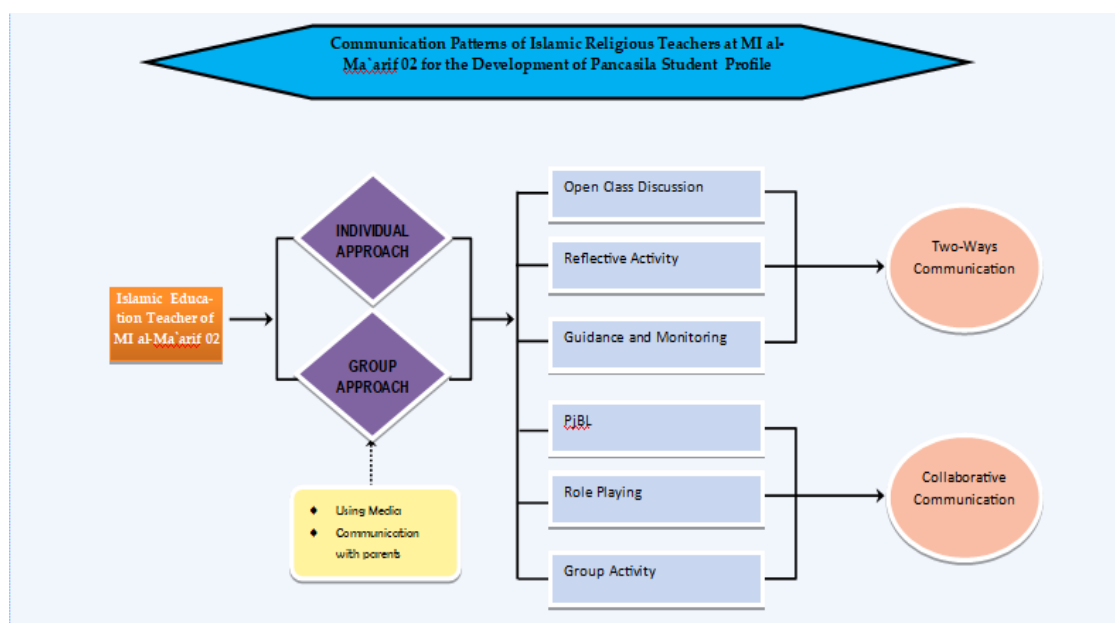
Source : Documentation of MI al-Ma'arif 02

Fifth, Reflective Activities. The teacher conducts reflection sessions at the end of the class where students can express their understanding of the Pancasila values they have learned and how they wish to apply them. This discussion can take place either in writing or in small groups.

Sixth, Mentoring and Guidance. In this activity, the teacher acts as a mentor for the students, helping them internalize and apply Pancasila values in their lives. Additionally, these mentoring sessions provide students with the opportunity to openly discuss the challenges they face.

Based on the activities mentioned, the typology of communication patterns applied by Islamic education teachers at MI Al-Ma'arif 02 for the development of Pancasila Student Profiles includes: *first*, Two-Way Communication Pattern, which encompasses three activities: (1) Open Class Discussion. This activity involves the exchange of information between the educator and students. Students respond to the teacher's questions by sharing their opinions and experiences. Both parties can provide feedback and clarification through direct interaction, (2) Reflective Activities: This allows students to express what they know and think to their teacher, who then provides feedback. To enhance student understanding, this activity involves the teacher and students talking to each other, (3) Monitoring and Guidance. In this activity, the Islamic education teacher at MI Al-Ma'arif 02 speaks directly with the students. Students can express their difficulties, and the educator provides guidance and direction, resulting in personal discussions that support the development of Pancasila values, *second*, Collaborative Communication Pattern, which is evident in the following activities: (1) Group Work. In this activity, students collaborate in groups to complete tasks that require teamwork and communication. Although the teacher assists and guides, the main focus is on student collaboration, (2) Role-Playing Activities. Students participate in this activity by simulating real-life situations and providing feedback to each other. Students take on their roles while collaborating and interacting in this activity, (3) Project-Based Learning. This is due to the fact that long-term projects require strong cooperation among students with guidance from the teacher. To achieve project goals, students work together and collectively practice Pancasila values.

Based on the data presented above, a summary of the findings regarding the communication patterns of Islamic education teachers for the development of Pancasila Student Profiles can be illustrated as follows:



Discussion

Based on the research findings, it was found that the communication carried out by Islamic religious teachers for the development of Pancasila student profiles at MI al-Ma'arif 02 in Malang Regency employs two approaches: the individual approach and the group approach. The individual approach involves direct interaction between the Islamic religious teacher and the students to address their issues, providing special attention compared to other students. This approach fosters emotional closeness between the teacher and the students. (Amiruddin et al., 2021). In this individual approach, the Islamic religious teacher has implemented several actions as follows: a) Listening empathetically and responding positively to students' thoughts while building a trusting relationship; b) Assisting students using both verbal and nonverbal approaches; c) Supporting students without dominating or taking over their tasks; d) Accepting students' feelings as they are, being attentive to their differences; and e) Handling students with patience and understanding, and possibly providing various problem-solving options. (Suryaningsih, 2020).

The group approach employed by the Islamic education teacher at MI al-Ma'arif 02 not only helps solve group problems but also facilitates group tasks (Aldino & Safitri, 2020). This group approach, according to the FIRO theory (Fundamental Interpersonal Relation Orientation), is driven by three interpersonal needs: (1) Inclusion, the desire to be part of a group; (2) Control, the desire to influence others within a hierarchical structure; and (3) Affection, the desire to gain emotional closeness from other group members (Adawiyah, 2018). This group approach is essential for fostering a strong sense of social responsibility among students (Mukmin, 2018).

Furthermore, the communication by the Islamic education teacher at MI al-Ma'arif 02 in Malang Regency for developing the Pancasila student profile consistently utilizes technology-based media, such as educational videos and digital presentations. Technology-assisted communication is aimed at making the internalization of the values embodied in the Pancasila student profile more effective. According to Alavi and Gallupe, there are several objectives for utilizing information and communication technology media in the learning process: to enhance competitive positioning, improve brand image, increase the quality of learning and teaching, boost student satisfaction, increase revenue, expand the student base, enhance service quality, reduce operational costs, and develop new products and services (Sumakul et al., 2024). Moreover, Takege (2017) states that technology as a learning medium can assist teachers in interacting and communicating with students both inside and outside the classroom. The diagram of the technology interaction model in learning can be illustrated as follows (Takege, 2017):

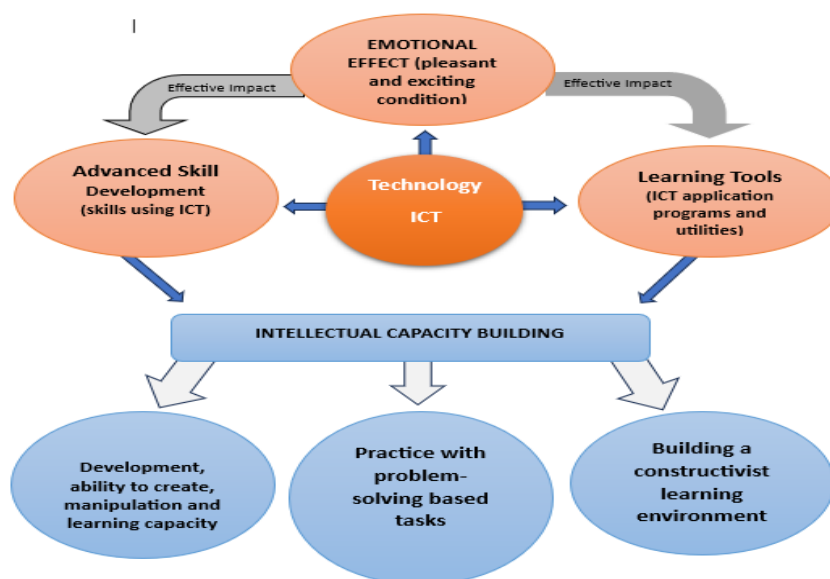


Image: Technology Interaction Model in Learning

Technology-based media in the communication process of Islamic education teachers serves as a channel for conveying learning messages. This media can foster positive attitudes among students towards the material during the teaching and learning process, and students can show better responses compared to when learning media is not used. In terms of communication, digital technology is an effective way to deliver information without being limited by space or time. Silmi & Hamid (2023) state that using technology-based media in learning that aligns with students' characteristics can improve student learning outcomes.

The results of this study also indicate that communication conducted by the Islamic education teacher at MI al-Ma'arif 02 in Malang Regency for the development of the Pancasila student profile involves active interaction between teachers and students, as well as among the students themselves. This is evident from activities such as open class discussions, group work, role-playing, reflective activities, project-based learning, and guidance and monitoring. Consequently, the communication of the Islamic education teacher at MI al-Ma'arif in Malang Regency for developing the Pancasila student profile is structured into two types: two-way communication and collaborative communication.

a. Two-Way Communication Pattern

Two-way communication is characterized by reciprocal interaction (Simon & Alouini, 2001). Everyone in the classroom, both teachers and students, is involved in this two-way communication pattern. Teachers and students can act as both senders and receivers of messages. Not only do teachers take action, but students can also take action in this type of communication. Teachers can find answers from student activities in class. This type of communication demonstrates a two-way relationship between teachers and students while maintaining the boundaries of their roles. However, since this communication occurs only between teachers and students, students cannot talk with their peers or exchange messages among themselves. As a result, this communication limits interaction among students (Syaroh & Lubis, 2020).

The process of developing the Pancasila student profile through two-way communication will be successful if both teachers and students engage in intensive communication and interaction. In this two-way communication, teachers can create learning activities for their students. In the context of MI al-Ma'arif 02 in Malang Regency, the activities conducted include open class discussions, reflective activities, and guidance and monitoring. In these activities, the Islamic education teacher plays a dual and strategic role in meeting student needs. They serve as a teacher, a parent, and a peer learner: 1. As a Teacher: The primary duty of the teacher is to educate and instruct students, ensuring that they master the knowledge and technology being taught. 2. As a Parent: A place where students can express their feelings and seek help when experiencing difficulties. 3. As a Peer: A space for students to share their opinions in informal discussions (Inah, 2015).

According to research Oktarina et al. (2020), the two-way communication of teachers is effective in improving student learning outcomes. Therefore, to enhance the effectiveness of two-way communication between Islamic education teachers and students for the development of the Pancasila student profile, the following is necessary: (1) Openness from both the Islamic education teacher and students in establishing communication during the learning process, (2) Equal treatment of all students by the Islamic education teacher, as demonstrated by providing equal opportunities for students to ask questions without discrimination, (3) Caution on the part of the Islamic education teacher in responding to student issues before providing solutions, as they should not view problems from a single perspective but strive to understand the root causes. Additionally, the Islamic education teacher should express empathy when delivering material. (4) A supportive attitude, such as showing care, inquiring about well-being, and encouraging students to learn (Janna, 2019).

b. Collaborative Communication Pattern

Collaborative communication involves multiple individuals (professionals) interacting to achieve a common goal (Garmelia et al., 2022). In an educational context, this type of communication can create a more dynamic communication pattern between Islamic education teachers and students, as well as among students themselves during the learning process. With this communication, the development of the Pancasila student profile becomes more optimal by fostering an active learning process.

The collaborative communication of the Islamic education teacher at MI al-Ma'arif 02 in Malang Regency for the development of the Pancasila student profile is evident in activities such as project-based learning, role-playing, and group work. In its implementation, the Islamic education teacher involves parents in a collaborative effort to support student learning and development. They share information, understanding, and diverse perspectives, which can help deepen the understanding of students' needs and potentials.

Collaboration between Islamic education teachers and parents can facilitate relevant and significant learning, enhance student engagement, and optimize the use of technology in education. Strategies for this include: 1. Collaboration in Planning, 2. Open Communication, 3. Increasing Parental Involvement, 4. Utilization of Technology, 5. Project-Based Learning. Therefore, both teachers and parents must continuously improve existing strategies, as research shows (Suryani, 2019) that in the context of Learning 5.0 in primary schools, effective collaboration between teachers and parents can significantly benefit student development and learning outcomes.

Both communication patterns used by Islamic education teachers in Islamic primary education, when viewed through De Vito's perspective of dividing communication patterns into two types—primary (Primary Process) and secondary (Secondary Process)—lean more toward primary communication patterns. This is because primary communication involves the direct transmission of messages from the source to the receiver using symbols as media or channels, either verbally or non-verbally. In contrast, secondary communication involves delivering messages from the communicator to the communicant using media as intermediaries, utilizing advanced information technology such as social media, social networks, and other applications (Maulidah et al., 2021)

Several factors can influence an individual's communication abilities. Interpersonal communication depends on specific contexts or situations, the individual's communication skills, motivation, listening skills, cultural literacy, language, and communication skills (Sholeh, 2022). In the context of developing the Pancasila student profile conducted by teachers in schools, communication allows students to establish and maintain relationships with both teachers and their peers, whether individually, in groups, organizations, or communities. Through communication, students can share and exchange ideas, information, knowledge, and attitudes with others. Furthermore, through communication, teachers can observe or evaluate the abilities of students individually.

The findings of this study reinforce and provide an additional reference to the research by Bukit et al. (2023), which asserts that teachers' use of both verbal and non-verbal communication in the learning process fosters two-way communication with students through an egalitarian style. This study, however, reveals another dimension of communication patterns employed by Islamic education teachers—namely, a collaborative communication pattern. Such communication patterns contribute to the development of positive and effective interpersonal communication behaviors among teachers. According to Xie & Derakhshan (2021), positive teacher interpersonal communication behavior serves as a facilitator for various desirable student academic outcomes. Furthermore, the findings of Mursalin et al. (2025) suggest that effective communication enables teachers to create an inclusive learning environment, enhance student interaction, and foster greater learning motivation, thereby contributing significantly to the development of the Pancasila Student Profile.

The findings of this study align with the views of Muhsin (2013), who states that there are several communication patterns that teachers can apply to students, including: First, One-Way Communication Pattern: Teachers provide information to students without any feedback from them. Second, Two-Way Communication Pattern: Teachers and students interact and share information, giving students the opportunity to ask questions, provide responses, or discuss with the teacher. Third, Collaborative

Communication Pattern: Teachers and students work together to create a harmonious learning environment, collaborating in planning, executing, and evaluating the learning process. This is also in line with the views of (West & Turner, 2021), who categorize communication patterns into two models: 1) Interactional Model of Communication, which emphasizes two-way communication processes where communicators send messages. 2) Transactional Model of Communication, which conceptualizes communication as a dynamic transaction where communicators actively send and interpret messages. Each party is seen as both a source and a receiver of messages. Thus, both communication patterns employed by Islamic education teachers can optimally develop the dimensions of the Pancasila student profile in a free learning environment.

Despite the limitations of this study, which focused solely on a case study at MI Al-Maarif 02 in Malang Regency and thus requires further investigation on a broader scale, the findings may serve as a foundational reference for Islamic education teachers in developing the dimensions of the Pancasila Student Profile in primary education institutions. In this regard, Zuhri et al. (2024) assert that teacher-student communication can foster greater student independence. The communication interaction patterns established by Islamic education teachers provide opportunities for the exchange of ideas, thoughts, and emotions during the learning process, making learning more engaging and transactional (Maryani et al., 2023). Furthermore, teachers' interpersonal communication can enhance students' learning motivation (Hasanah et al., 2021).

Based on these findings, several practical recommendations for Islamic education teachers to optimize the dimensions of the Pancasila Student Profile include: 1) Integrating interactive communication through ICT-based learning media in the development of the Pancasila Student Profile; 2) Continuously developing communication competencies by participating in relevant training programs to ensure more effective and efficient learning processes; 3) Redesigning classroom management strategies to create a more conducive learning environment through effective communication, including active parental involvement in project-based learning initiatives.

4. CONCLUSION

Based on the presentation of research findings and discussion, it can be concluded that the communication of the Islamic education teacher at MI al-Ma'arif 02 in Malang Regency for the development of the Pancasila student profile employs both individual and group approaches, utilizing technology-based media and involving students' parents. The communication patterns used by the Islamic education teacher include a. Two-way communication through activities such as open class discussions, reflective activities, and guidance and monitoring. b. Collaborative communication through project-based learning, role-playing, and group work.

These findings suggest that developing the Pancasila student profile in a free learning environment within Islamic primary education can be maximally achieved if Islamic education teachers actively enhance their communication with students. The necessary types of communication include two-way communication and collaborative communication. Therefore, teachers should act as educators, parents, and peers. As a result, developing the dimensions of the Pancasila student profile can be conducted dynamically and optimally as expected.

Therefore, future research should explore more deeply how the communication patterns of Islamic education teachers relate to the use of rapidly evolving educational technology. This is crucial because teacher communication plays a key role in improving the quality of education, which in turn affects the effectiveness of the learning process, enhances students' learning opportunities at school, and contributes to character development.

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