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PEDAGOGICAL COMMUNICATION STRATEGIES OF ISLAMIC EDUCATION TEACHERS IN INTERNALIZING ISLAMIC VALUES IN ELEMENTARY SCHOOL STUDENTS

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Abstract

This study aims to analyze the pedagogical communication strategies of Islamic Education (PAI) teachers in the process of internalizing Islamic values in the moral aspect of students at SDN Jambesari 03 Bondowoso. The study uses a qualitative approach with a case study design to gain an in-depth understanding of pedagogical communication practices in the context of elementary schools. The research subjects included IRE teachers, sixth-grade students, and the principal. Data were collected through non-participatory observation, semi-structured in-depth interviews, and documentation, then analyzed using an interactive analysis model that included data reduction, data presentation, and repeated conclusion drawing.

The results of the study indicate that the pedagogical communication strategies of PAI teachers are integrative and relational, combining contextual lectures, interactive dialogues, storytelling of exemplary stories, behavioral habits, and consistent personal exemplary behavior. The process of internalizing values takes place through cognitive, affective, and behavioral stages, reinforced by a religious school culture and the support of the principal's policies. The dynamics of dialogical and supportive pedagogical interactions create a safe psychological atmosphere that encourages the formation of students' internal moral commitment. This study confirms that pedagogical communication functions as an effective medium for value transformation in shaping the character of elementary school students and provides practical implications for strengthening religious character education.

Keywords: pedagogical communication; Islamic religious education; internalization of values; morals; elementary school

Abstrak

Penelitian ini bertujuan untuk menganalisis strategi komunikasi pedagogis guru Pendidikan Agama Islam (PAI) dalam proses internalisasi nilai-nilai Islam dalam aspek moral siswa di SDN Jambesari 03 Bondowoso. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus untuk mendapatkan pemahaman mendalam tentang praktik komunikasi pedagogis dalam konteks sekolah dasar. Subjek penelitian meliputi guru PAI, siswa kelas enam, dan kepala sekolah. Data dikumpulkan melalui observasi non-partisipatif, wawancara mendalam semi-terstruktur, dan dokumentasi, kemudian dianalisis menggunakan model analisis interaktif yang meliputi reduksi data, penyajian data, dan penarikan kesimpulan berulang. Hasil penelitian menunjukkan bahwa strategi komunikasi pedagogis guru PAI bersifat integratif dan relasional, menggabungkan ceramah kontekstual, dialog interaktif, bercerita kisah teladan, kebiasaan perilaku, dan perilaku teladan pribadi yang konsisten. Proses internalisasi nilai-nilai terjadi melalui tahapan kognitif, afektif, dan perilaku, diperkuat oleh budaya sekolah yang religius dan

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dukungan kebijakan kepala sekolah. Dinamika interaksi pedagogis yang dialogis dan suportif menciptakan suasana psikologis yang aman yang mendorong pembentukan komitmen moral internal siswa. Studi ini menegaskan bahwa komunikasi pedagogis berfungsi sebagai media yang efektif untuk transformasi nilai dalam membentuk karakter siswa sekolah dasar dan memberikan implikasi praktis untuk memperkuat pendidikan karakter keagamaan.
Kata kunci: komunikasi pedagogis; pendidikan agama Islam; internalisasi nilai; moral; sekolah dasar

INTRODUCTION

Islamic values-based character education is a strategic agenda in 21st century education development because it is directly related to the formation of students' moral and spiritual identity. The development of digital technology, cultural globalization, and changes in the patterns of social interaction among elementary school children pose serious challenges to the process of internalizing moral values. The decline in communication ethics, low social empathy, and increasing deviant behavior among students indicate symptoms of moral degradation that require a systematic response from educational institutions (Solihin et al., 2020) . In this context, Islamic education has a transformative function in building the character of students holistically through the instillation of values of faith, worship, and morals. . (Ainissyifa, 2014)

Elementary school is a crucial phase in character building because children's cognitive, affective, and social development takes place intensively. At this stage, the process of internalizing values is fundamental and preventive in shaping future behavior. Islamic Religious Education (PAI) in elementary schools is not only oriented towards the transfer of religious knowledge, but also towards the formation of character through habit formation and role modeling. (Hakim, 2012) emphasizes that the internalization of religious values in elementary school students is highly dependent on consistent communication, habitual behavior, and the moral integrity of teachers as role models.

The role of teachers in character education cannot be separated from the practice of pedagogical communication that is built into the learning process. Pedagogical communication is a relational interaction between teachers and students that not only conveys information but also shapes meaning, attitudes, and value orientations. (Beutel, 2010) In the contemporary educational perspective, dialogical and reflective pedagogical communication enables students to actively engage in the learning process so that values are not only understood cognitively, but also experienced affectively (Lavy & Naama-Ghanayim, 2020). The paradigm shift from an instructional approach to a dialogical approach reinforces the urgency of communication strategies in shaping students' religious character.

Various studies show that the quality of teacher communication influences character development and the moral climate of schools. (Negara et al., 2024) found that strengthening religious character correlates positively with the effectiveness of communication between teachers and students. (Zaini et al., 2022) emphasizing that the internalization of religious education values must be a priority in the management of Islamic education in schools. (Inco & Rofiq, 2022) also shows that Islamic Education teachers' strategies in fostering religious values are greatly influenced by the dynamics of interaction in the school environment.

In addition, studies on the dynamics of pedagogical communication in Islamic education show that the success of the internalization process of values is greatly

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influenced by the quality of interaction between educators and students. Dialogical and exemplary educational interactions enable religious values to be not only understood cognitively but also internalized in students' daily behavior (Salamah & Hidayatulloh, 2019). Other studies confirm that the pedagogical competence of religious education teachers has an important contribution in increasing students' religious interest and involvement in learning at the elementary education level (Salamah et al., 2021) . In the context of Islamic Education (PAI) learning in elementary schools, innovative learning strategies and the use of media have also been proven to improve the quality of student engagement and the effectiveness of religious learning (Mahbubah & Hosna, 2023b) . In addition, other studies show that teachers' strategies in accommodating students' characteristics and learning styles can strengthen the process of internalizing religious values in PAI learning (Istikomah, 2025) . These findings indicate that teachers' pedagogical communication not only serves as a means of delivering learning material but also becomes an important medium in the process of transforming Islamic values in students.

In addition to pedagogical interaction, various studies also highlight the importance of strengthening the spiritual dimension, religious learning experiences, and contextual learning strategies in Islamic religious education in elementary schools. Learning that integrates spiritual dimensions, teacher role modeling, and reflective student experiences has been proven to strengthen the process of internalizing Islamic values in the daily lives of students (Salamah et al., 2022). Other studies show that the development of contextual and participatory learning strategies can increase student engagement while strengthening their understanding of religious values (Mahbubah & Hosna, 2023b). In addition, strengthening teachers' pedagogical competencies and their ability to adapt learning approaches to students' characteristics and learning styles also plays an important role in increasing students' religious interest and involvement in the PAI learning process at the elementary education level (Salamah et al., 2021) (Istikomah, 2025) . Thus, these findings indicate that the quality of teachers' pedagogical communication, contextual learning strategies, and the strengthening of the spiritual dimension in PAI learning are important factors in supporting the process of internalizing Islamic values and shaping the religious character of students in elementary schools.

However, Islamic Education learning practices in elementary schools still tend to be oriented towards cognitive and memorization aspects. (Wulandari, 2021) found that PAI learning has not fully touched on the affective dimension and optimal formation of student behavior. (Arif & Abd Aziz, 2023) In his systematic literature review, he states that studies on 21st-century Islamic education tend to focus more on learning models and methods, while the dimension of teachers' pedagogical communication as a medium for internalizing values has not been explored in depth.

Based on this state of the art, it can be concluded that previous studies have discussed Islamic character education and PAI learning models, but studies that specifically integrate teachers' pedagogical communication strategies with the process of internalizing moral values at the elementary school level are still limited. Thus, there is a research gap in the aspect of integration between pedagogical communication strategies and the process of internalizing Islamic values in the context of elementary schools.

In international education studies, pedagogical communication is increasingly seen as an important factor in building meaningful learning relationships between teachers and students. A dialogic, reflective, and participatory approach to communication has been shown to increase student engagement while strengthening the

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process of value formation in educational settings (Lavy & Naama-Ghanayim, 2020). Other studies also show that the quality of teacher communication contributes to students' social-emotional development and the formation of a positive learning climate in the classroom (Beutel, 2010) . However, most of these studies still focus on the context of general education and have not specifically examined how pedagogical communication is used as a strategy in the process of internalizing religious values in Islamic religious education. In addition, empirical studies that integrate the analysis of teachers' pedagogical communication strategies with the dynamics of student interactions in the formation of religious character at the elementary school level are still relatively limited. Therefore, this study attempts to fill this gap by analyzing the pedagogical communication strategies of Islamic religious education teachers in the process of internalizing Islamic values in elementary school students.

This study is novel in its in-depth analysis of Islamic education teachers' pedagogical communication strategies and the dynamics of student interaction and response in the process of internalizing Islamic values in terms of character at SDN Jambesari 03 Bondowoso. The objectives of this study are: (1) to analyze the forms and patterns of PAI teachers' pedagogical communication; (2) to examine the process of internalizing Islamic values in students' moral aspects; and (3) to understand the dynamics of pedagogical interactions and student responses in moral character building. Theoretically, this research contributes to the development of pedagogical communication studies based on Islamic education. Practically, the results of this research are expected to be a reference for PAI teachers and policy makers in designing effective and contextual communication strategies to strengthen religious character education in elementary schools.

METHOD

This study uses a qualitative approach with a case study design. A qualitative approach was chosen because the study aims to gain an in-depth understanding of pedagogical communication practices in real and natural contexts (Salim & Haidir, 2020). The case study design was used to explore phenomena holistically in one research location, namely SDN Jambesari 03 Bondowoso.

Respondents

The research subjects consisted of:

1. Islamic Education Teachers as the main informants;
2. Sixth-grade students as the subjects receiving the internalization process;
3. The principal as a supporting informant who provided information related to school policies and culture.

The selection of informants was conducted using purposive sampling, considering their direct involvement in the learning process and the formation of students' religious character (Sugiyono, 2021).

Instruments

The main research instrument is the researcher himself as a human instrument that functions to collect and analyze data (Creswell & Poth, 2018).. Supporting instruments include:

1. Non-participatory observation guidelines to observe teachers' verbal and nonverbal communication;
2. Semi-structured interview guidelines to explore communication strategies and experiences of internalizing values;

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3. Documentation in the form of school rules, religious habituation programs, and learning activity archives.

Procedures

The research was conducted from December 2025 to January 2026 at SDN Jambesari 03 Elementary School, Jambesari Darus Sholah District, Bondowoso Regency, East Java, Indonesia, through the following stages:

1. Preparation stage, including the preparation of a research proposal, obtaining permits, and preparing instruments.
2. Data collection stage, conducted through:
   a. Non-participatory observation in the PAI learning process;
   b. Semi-structured in-depth interviews with PAI teachers, the principal, and students;
   c. Documentation study to strengthen field data.
3. Analysis and reflection stage, conducted simultaneously during the research process.

Data analysis

Data analysis used an interactive analysis model that included data reduction, data presentation, and repeated drawing of conclusions until meaning saturation was achieved (Sugiyono, 2021).. The data were analyzed thematically based on three research focuses, namely: forms of pedagogical communication, the process of internalizing Islamic values, and the dynamics of pedagogical interaction. The data were analyzed thematically based on three research focuses, namely: forms of pedagogical communication, the process of internalizing Islamic values, and the dynamics of pedagogical interaction.

Trustworthiness

Data validity is maintained through source triangulation and technique triangulation. Source triangulation is carried out by comparing information from PAI teachers, students, and school principals. Technique triangulation is carried out by comparing the results of observations, interviews, and documentation. In addition, member checking is carried out to ensure that the researcher's interpretation is consistent with the informants' experiences (Salim & Haidir, 2020).

RESULTS AND DISCUSSION

Forms and Patterns of Pedagogical Communication of Islamic Education Teachers in Instilling Moral Values

The results of the study indicate that pedagogical communication carried out by Islamic Education (PAI) teachers plays a very important role in the process of instilling moral values in students. In the context of religious education, pedagogical communication is not only understood as a process of conveying information or transferring religious knowledge, but also as a mechanism for teaching values that enables the internalization of moral values in students. Thus, pedagogical communication becomes one of the main instruments in shaping students' religious character through learning interactions that take place in the classroom and school environment.

Based on interviews with PAI teachers and observations of classroom learning activities, it was found that the pedagogical communication carried out by teachers was integrative and contextual. Teachers combine various communication strategies, including instructional communication, persuasive communication, dialogic communication, and role modeling. The integration of these various communication strategies allows the

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learning process to focus not only on cognitive aspects but also on the affective and behavioral dimensions of student character building.

In classroom teaching, Islamic Education teachers use lectures as a means of explaining basic concepts in Islamic teachings. Lectures remain one of the most widely used approaches in religious education because they allow teachers to deliver material in a systematic and structured manner. However, in this study, lectures were not used monotonously. Teachers combined them with dialogue, question and answer sessions, and simple discussions that involved active student participation.

This dialogical approach enables two-way communication between teachers and students, making the learning process more interactive. Students do not only receive material passively, but also have the opportunity to express their opinions, ask questions, and clarify their understanding of the material presented by the teacher. From a modern pedagogical perspective, dialogical interaction in learning plays an important role in increasing student engagement and strengthening conceptual understanding of the subject matter.

In addition to lectures and dialogues, teachers also use storytelling to convey moral values to students. Stories about the lives of prophets, companions, and role models in Islamic tradition are used as pedagogical tools to explain moral values such as honesty, patience, responsibility, and caring for others.

The use of storytelling in PAI learning has a strong theoretical basis in character education studies. Moral narratives can help students understand abstract values through symbolic experiences presented in the form of stories. . (Sanderse, 2019) explains that moral stories have pedagogical power because they can stimulate moral imagination and help students develop empathy through the process of identifying with characters in the story.

The findings of this study also show that the pedagogical communication of PAI teachers does not only take place through verbal communication in the formal learning process in the classroom, but also through nonverbal communication reflected in the daily behavior of teachers. Teachers consciously try to demonstrate attitudes that reflect the moral values taught, such as speaking politely, being friendly to students, and treating all students fairly.

Teacher role modeling is an important aspect of character education. In social learning theory, (Bandura, 1986) explains that individuals learn through observing the behavior of others who are considered role models. In the context of elementary education, teachers often become authority figures who are emulated by students in various aspects of behavior.

These findings are in line with research showing that teacher role modeling is one of the most effective strategies in shaping students' religious character. Teachers not only function as conveyors of learning material, but also as moral figures who represent the values taught in the educational process (Mahbubah & Hosna, 2023a).

In addition to role modeling, this study also shows that PAI teachers' pedagogical communication is relational. Teachers strive to build positive interpersonal relationships with students so as to create a comfortable and open learning atmosphere. Good interpersonal relationships enable more effective communication between teachers and students.

Positive relationships between teachers and students have important implications for student engagement in the learning process. (Lavy & Naama-Ghanayim, 2020) explain that the quality of teacher-student relationships is one of the main factors that influence student engagement in learning activities.

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In the context of Islamic education, interpersonal relationships between teachers and students also have spiritual and moral dimensions. Teachers not only act as educators, but also as mentors who help students develop religious character in their daily lives. Research conducted by (Salamah, 2020) shows that positive interpersonal communication between teachers and students can strengthen the process of internalizing Islamic values in learning.

In addition to building positive interpersonal relationships, teachers also demonstrate adaptability in their use of language for communication. Based on classroom observations, teachers do not always use formal Indonesian when explaining lesson material. In certain situations, teachers use regional languages such as Madurese or Javanese to help students better understand the learning material.

The use of regional languages in pedagogical communication shows adaptation to the socio-cultural context of students. This approach allows students to understand the learning material more easily because the language used is closer to their daily experiences.

This approach is in line with the concept of culturally responsive pedagogy, which emphasizes the importance of integrating local culture into the learning process. (Gay, 2018) explains that learning that is responsive to students' cultures can increase learning engagement because students feel that their cultural identities are valued in the educational process.

In addition to verbal communication and the use of contextual language, teachers also utilize various school rules and regulations as pedagogical tools in shaping students' character. Rules such as the obligation to carry out class duties, maintain the cleanliness of the school environment, and behave politely towards teachers and friends are used as part of the moral education process.

From a character education perspective, school rules not only function as a mechanism of social control, but also as a means of moral learning. Through the consistent application of rules, students learn about responsibility, discipline, and concern for the social environment. Research in the Al-Mudarris journal also shows that the integration of religious education and religious school culture plays an important role in shaping student character (Salamah, 2021).

Picture 1: The pedagogical communication process of Islamic Education teachers in classroom learning

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The photo shows the interaction between the teacher and students during the Islamic Education learning process in the classroom, as the teacher explains moral values or tells exemplary stories to the students.

The Process of Internalizing Islamic Values in Students' Morality

The results of the study indicate that the process of internalizing Islamic values in students occurs gradually through cognitive, affective, and behavioral dimensions. The process of internalizing values does not only occur through the delivery of learning materials in the classroom, but also through social experiences that students encounter in their daily lives at school.

In the initial stage, students gain a conceptual understanding of moral values through explanations provided by teachers in Islamic Education classes. Teachers explain moral concepts such as honesty, responsibility, discipline, and politeness through various learning methods. However, conceptual understanding alone is not enough to shape students' moral character. Therefore, teachers also try to create learning experiences that allow students to practice these values in their daily lives.

One of the values that is most emphasized in learning is the value of honesty. Teachers explain that honesty is one of the main values in Islamic teachings that every Muslim must have.

The value of honesty is taught through various activities at school, including food distribution activities under the MBG (Free Nutritious Meals) program. In this activity, each student is only allowed to take one portion of food so that all students receive the same amount.

Picture 2 Food distribution under the MBG program as a practice of instilling the values of honesty and fairness

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The photo shows students taking food from the MBG program in an orderly manner, with a rule of one serving per student.

This simple practice has a very important pedagogical meaning in the moral education process. Through this direct experience, students learn about the concepts of justice, honesty, and concern for the rights of others.

From a virtue ethics perspective, moral character is formed through the habitual repetition of good deeds in everyday life. (Kristjánsson, 2015). explains that moral virtue develops through consistent practice so that these values become part of an individual's character. (Arthur et al., 2017) also emphasizes that effective character education must integrate the dimensions of moral knowledge, moral emotions, and moral actions in the learning process.

In addition to experiences at school, this study also shows that the moral values learned by students begin to be applied in their daily lives outside of the school environment. This phenomenon indicates a process of moral generalization, which is when moral values learned in one context can be applied in other contexts of life (Hardy & Carlo, 2011). This finding is also in line with other studies showing that the process of internalizing religious values in students is greatly influenced by the consistency of religious behavior habits in the school environment (Salamah, 2020).

The Dynamics of Pedagogical Interaction and Student Responses in Moral Character Formation

The results of the study indicate that the dynamics of pedagogical interaction between Islamic Religious Education (IRE) teachers and students play a very significant role in the process of moral character formation. Pedagogical interactions that occur in the learning process not only serve as a means of delivering teaching materials, but also as a social space where moral values are negotiated, understood, and gradually internalized by students. In this context, pedagogical communication is not merely an instructional activity, but also a relational learning process that builds interpersonal relationships between teachers and students.

Based on classroom observations, the interaction between teachers and students in PAI learning is dialogical and supportive. Teachers strive to create a conducive learning atmosphere by providing opportunities for students to actively participate in the

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learning process. Students are encouraged to ask questions, express their opinions, and share experiences related to the moral values being studied.

This dialogical approach allows students to not only passively accept values, but also engage in a more profound moral reflection process. Through open dialogue, students can understand the reasons behind a moral value and consider the implications of that value in everyday life. (Nucci et al., 2017) explain that moral dialogue in learning is an important strategy in character education because it can help students develop moral reasoning and ethical reflection skills.

In addition to providing space for dialogue in the learning process, teachers also demonstrate an empathetic communication approach when interacting with students. Based on interviews with students, PAI teachers are known to be patient in explaining material and do not easily scold students when they make mistakes. When students give incorrect answers, teachers usually provide additional explanations in a gentle manner so that students do not feel embarrassed in front of their friends.

This empathetic communication approach has important implications for students' psychological development. In psychological safety theory, (Edmondson, 1999) explains that a psychologically safe learning environment allows students to express ideas, ask questions, and learn from mistakes without fear of negative responses from their social environment. When students feel psychologically safe, they tend to be more courageous in participating in the learning process.

The findings of this study indicate that psychological safety in PAI classes contributes to increased student engagement in the learning process. Students are not only passive listeners, but also actively participate in discussions and respond to questions asked by the teacher. This condition shows that the quality of pedagogical interaction is closely related to the effectiveness of moral learning.

From an educational communication perspective, the quality of interpersonal relationships between teachers and students is an important factor that influences the success of the learning process. (Lavy & Naama-Ghanayim, 2020) explain that positive teacher-student relationships can increase learning motivation, academic engagement, and students' social-emotional development. Strong interpersonal relationships enable teachers to understand students' learning needs more deeply and provide support appropriate to their circumstances.

The findings of this study also show that positive pedagogical interactions are not only reflected in verbal communication, but also in nonverbal communication demonstrated by teachers. Friendly facial expressions, soft voice intonation, and open body language convey positive emotional messages to students. This nonverbal communication indirectly creates a warmer and more inclusive classroom atmosphere.

In interpersonal communication theory, nonverbal messages often have a stronger influence than verbal messages in building social relationships. Therefore, teachers' attitudes and expressions when interacting with students can influence students' perceptions of their learning environment.

Picture 3 Teaching students to be polite to teachers through greetings and daily interactions

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The photo shows students greeting or kissing their teachers' hands when they meet in the school environment as a form of respect for teachers. In addition to interactions in the classroom, this study also shows that the dynamics of pedagogical communication between teachers and students continue in everyday life in the school environment. Informal interactions such as greeting teachers when meeting them on the school grounds, asking permission when passing teachers, and speaking politely are part of habitual practices that reinforce the internalization of moral values in students.

These habitual behaviors show that character education does not only take place in the classroom, but also in various social interactions that occur in the school environment. From a character education perspective, habituation is an important strategy in shaping moral behavior because values that are practiced consistently will become part of an individual's habits.

Research also shows that the habit of religious behavior in the school environment plays an important role in shaping students' character. (Salamah, 2020) explains that a religious culture built through daily practices such as greetings, respect for teachers, and discipline in following school rules can strengthen the process of internalizing Islamic values in students.

In addition to teaching good manners, routine activities such as classroom duty are also an important part of the character building process for students. Through these activities, students learn about responsibility, cooperation, and caring for their learning environment.

Picture 4 Classroom duty as a practice for teaching students responsibility

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The photo shows students cleaning the classroom or doing class duty together as a form of learning responsibility and cooperation.

Through class duty activities, students learn that maintaining the cleanliness and comfort of the learning environment is a shared responsibility. Simple activities such as sweeping the floor, tidying up desks, or cleaning the blackboard become concrete moral learning tools for students. From a virtue ethics perspective, moral character building does not only occur through the theoretical teaching of values, but also through the repeated practice of good deeds in everyday life. (Kristjánsson, 2015) explains that moral virtue develops through consistent practice so that these values become part of an individual's character.

(Arthur et al., 2017) also emphasizes that effective character education must involve real practices that allow students to directly experience the application of moral values in everyday life. Thus, habitual activities such as class duty have important pedagogical value in the character education process.

The findings of this study also show that changes in student behavior can be observed through various habits that develop in school life. The principal stated that students began to show more polite attitudes when interacting with teachers and peers. For example, students became accustomed to greeting teachers when they met them and showing respect in various social situations at school.

These behavioral changes indicate that the pedagogical communication carried out by PAI teachers has a real impact on the character formation of students. The moral education process not only produces cognitive understanding of moral values, but also influences students' social behavior in their daily lives.

From the perspective of ecological systems theory, children's moral development is influenced by interactions between individuals and the various environmental systems that surround them, including family, school, and community. (Bronfenbrenner, 2005) explains that a social environment that consistently supports moral values will strengthen the process of character development in children.

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The findings of this study indicate that a school culture that supports religious values is an important factor in strengthening the process of internalizing moral values in students. When moral values are not only taught in Islamic Education classes but also practiced in everyday school life, students will find it easier to understand and apply these values in their behavior.

In this context, the pedagogical communication of PAI teachers can be understood as part of a broader character education ecosystem. Teachers do not only play a role as conveyors of teaching material, but also as social agents who contribute to building a school culture that supports students' moral development.

Thus, the dynamics of pedagogical interaction between teachers and students in this study show that moral education is a holistic and multidimensional process. Pedagogical communication not only functions as a means of knowledge transfer but also as a medium for forming interpersonal relationships, developing moral awareness, and shaping students' character in a sustainable manner.

CONCLUSION

This study confirms that the pedagogical communication of Islamic Education (PAI) teachers plays a strategic role in the process of internalizing Islamic values in the moral character of elementary school students. The forms and patterns of communication applied are not merely monological and normative, but rather integrative, dialogical, and based on consistent role modeling. The combination of contextual lectures, storytelling of exemplary stories, moral practice habits, the use of adaptive language, and reinforcement through school rules shows that pedagogical communication functions as a medium for value transformation, not merely as a means of delivering teaching material.

The process of value internalization takes place gradually through cognitive, affective, and behavioral dimensions. The values of honesty, discipline, politeness, and responsibility are not only understood as concepts but are manifested in concrete actions that are consistently repeated in school life. The repetition of moral practices, reinforced by the exemplary behavior of teachers and the religious school culture, encourages the formation of sustainable character habits. The internalization of values does not stop at external compliance, but develops into an internal commitment that is reflected in student behavior both inside and outside the school environment.

The dynamics of pedagogical interaction show that the quality of teacher-student relationships is a major determinant of the effectiveness of character building. Supportive, polite, and non-repressive communication creates a safe psychological atmosphere, allowing students to reflect on their mistakes without feeling intimidated. This approach strengthens internal moral responsibility and increases students' courage to actively participate in learning. Storytelling and role modeling serve as symbolic instruments that enrich moral imagination and deepen the appreciation of values.

Theoretically, this study reinforces the view that pedagogical communication in religious education is a relational process oriented toward the formation of moral identity. The internalization of Islamic values cannot be separated from the consistency of teachers' behavior, school cultural support, and students' concrete experiences in practicing these values. Practically, these findings recommend the importance of strengthening the pedagogical communication competencies of PAI teachers, integrating character education into school management, and developing learning strategies based on role models and systematic habits**.** Thus, the formation of elementary school students' character through the pedagogical communication of PAI teachers is not an instant

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process, but rather a continuous construction that is built through interaction, experience, and consistency of values in a supportive educational ecosystem.

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