

Research Article

Communication Pattern of Tripusat Education in Developing the Qur'anic Character of Students at State Junior High School 1 Camplong

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Abstract : This research aims to provide a description of the communication phenomenon that occurs between students and parents, students and teachers, and students and the community environment. The research is motivated by the misconduct of students such as truancy, lying, and frequent prayer. This study uses a qualitative approach. Data were collected through observations, interviews, and documentation. Data analysis was conducted by data collection, data reduction, presenting data in textual form, and verification leading to data conclusion. The results of the research show that: 1) The implementation of a good three center communication in education is crucial to maintaining the Qur'anic character of students, as various factors such as religious, socio-economic, and stakeholders' communication understanding influence students' character; 2) Students receive good guidance at school, moderately at home, and inadequately at the surrounding environment, thus the communication concept to foster Qur'anic character does not run optimally. This research provides important contributions in the field of fostering Qur'anic character, particularly in SMP Negeri 1 Camplong. The conclusion of this research is that the role of family and the environment greatly influences the process of fostering the Qur'anic character of students. The importance of this role is vital in conscious efforts to improve students' Qur'anic character.

Keywords : Qur'anic Character, SMP Negeri 1 Camplong, socio-economic, Students, Three-Center.

Received: July 27, 2025

Revised: August 12, 2025

Accepted: September 20, 2025

Published: September 23,
2025

Curr. Ver.: September 23,
2025



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1. BACKGROUND

Behavioral changes are a consequence of the learning process, which can be observed in various forms, including changes in knowledge, skills, responsiveness, acceptance, and various other aspects within an individual (Sudjana, 2001). Therefore, learning requires teachers who are able to manage classroom learning effectively (Rifandi, 2013) so that they can create enjoyable learning between teachers and students.

Good communication (verbal and non-verbal) from teachers can create a lively classroom atmosphere and increase students' interest in learning (Aziz, 2019). Not only communication between teachers and students, but parents also need to create good

communication with their children as an effort to create a formal, informal, and non-formal learning environment that suits the needs and desires of students (Rahman & Rochayati, 2018). From the two opinions above, it can be interpreted that every teacher and parent wants a good environment for their students/children, what is meant by good here is how these students implement positive character values that are in accordance with Islamic teachings, namely the Qur'an and hadith.

Teachers and parents play a crucial role in instilling Qur'anic character values in students. This aims to prevent them from falling into social deviations that exist in the industrial 4.0 era (Budi, 2019). Parents serve as the initial foundation for strengthening character development; schools, in this case teachers, serve as the parties that transfer moral values and knowledge so that students can process the information they receive from school in practice; and the community serves as a place to practice the moral values learned at home and school.

One important factor in shaping Qur'anic character is the role of the family, especially parents. However, sometimes parents are busy with work and personal matters, so communication with their children is limited. Furthermore, they still provide insufficient supervision regarding ethics, social interactions, and the choice of friends, leaving children vulnerable to being influenced by their friends' invitations to engage in behavior that goes against societal norms. This phenomenon causes children to tend to engage in behaviors that are undesirable by all parties in the educational environment, such as frequent truancy, getting involved in fights, and smoking, especially for students at the junior high school level (Ramadhani, 2014).

From the results of the author's initial observations at SMP Negeri 1 Camplong, it is known that the character building of students has been carried out through classroom learning through verbal and non-verbal communication, such as: praying before and after learning, getting used to disciplined behavior, and integrating Islamic moral values into learning. Meanwhile, the parents of students, they provide stimulus to their children only in the scope of understanding the textual reading of the Qur'an and parents tend to pay less attention to the implementation of the Qur'anic character values to themselves and students, because the culture applied by the parents of students is to entrust their children to study the Koran in the mosque to a Koran teacher/ustad and less concerned about how to implement in everyday life from the readings they have read from the Koran teacher.

The purpose of Qur'anic character education is not only to convey the understanding of the text to students, but also aims to increase the capacity of individual humans in all aspects of life, such as faith, worship, morals, spirituality, social, thinking, and physical and spiritual health in a comprehensive and balanced manner. This aims so that individuals can become servants who are fully submissive to Allah SWT, namely piety (Eldeeb, 2009). From the above phenomenon, the author is interested in writing a qualitative research with the title "Communication Patterns of the Tripusat Education in Fostering the Qur'anic Character of Students at SMP Negeri 1 Camplong".

2. THEORETICAL STUDY

Communication Pattern of Tripusat Education

What is meant by the three-center communication pattern of education here is the delivery of messages both verbally and non-verbally within the scope of teachers, parents, and the student's community environment (Solihin, 2011). This is the researcher's limitation in

studying the phenomena that occur in the field with the theory of the three-center communication pattern of education as a process to develop the Qur'anic character of students.

Qur'anic Character

Meanwhile, Qur'anic character is a system of human behavior that aligns with the moral values contained in the Qur'an (Maula, 2020). The author defines Qur'anic character as honest behavior, polite language, discipline, the ability to manage daily activities, and obligatory worship.

3. RESEARCH METHODS

The research conducted in this paper uses a qualitative approach with a type of field research that aims to in-depth study the background of current conditions and social interactions, individuals, groups, institutions, and society. Correlation with the title is its relationship with educational institutions, parents, and the community environment of students as expected by the researcher. Attention is focused on actual problems that exist at the time of the research. This research examines the form, activities, characteristics, relationships, similarities, and differences with other phenomena or specific objects, and then analyzed more critically. Data were collected through observation, interviews, and documentation. Data analysis was carried out using data collection, data reduction, data presentation in text form, and verification until the conclusion of the data.

4. RESULTS AND DISCUSSION

After conducting research and obtaining results from the research, the communication of the three educational centers to develop the Qur'anic character of students has not been implemented optimally, with the following discussion:

Implementation of the Tripusat Education Communication in Developing Qur'anic Character

The implementation of communication within the three educational centers is both cultural and structural. Culturally, this communication occurs through one or two media platforms, such as WhatsApp and direct communication. Structurally, communication encompasses all elements of society within the three educational centers, both written and unwritten. The author will detail this in the sub-discussions below:

a. Implementation of Communication in the Family

The role of the parental environment is crucial in ensuring that students' Qur'anic character development is optimally implemented. In fact, communication within students' families is less than optimal due to parents' lack of understanding of character education (Rosnidarwati, 2018).

1) Coaching is carried out traditionally

The guidance carried out in the family environment of students does not support the development of students' Qur'anic character, because the application of physical punishment and communication tends to be one-way, such educational communication patterns are very irrelevant if applied to today's modern learning, which prioritizes all aspects including cognitive, affective, and psychomotor students. In the above phenomenon, the role of parents indirectly stops the potential for student affection (Sari & Dwiarti, 2018).

2) The passive role of parents towards technology

Parents of students have a background of generation X who were born in 1965-1976, it is not surprising that parents of students do not understand the current technological developments, coupled with economic factors that few of them can afford to buy a new cellphone (Singgih, 2010). Meanwhile, students are very active in social media activities, and the role of parents as supervisors of these activities is not accompanied by parents' understanding of the technology itself.

3) Attention to student worship

The role of parents in supporting and caring for their students has a significant impact on their development and success in the learning process, although findings in the field show that parents pay sufficient attention to students' religious practices. Parental attention to students' religious practices can help shape and strengthen religious values and facilitate children's spiritual development. This is as stated by Marpaung (2020), first, Supporting participation in religious practices. Parents can support their children in participating in religious activities such as prayer, fasting, and religious services. They can guide children about the importance of worship, help them understand religious practices, and encourage them to actively participate. Second, Setting an example: Parents can be good role models in practicing religious practices. Through their behavior and actions, parents can demonstrate their commitment to worship, such as performing regular prayers, reading holy books, or engaging in other religious activities. Third, Religious education: Parents can provide religious education to their children by teaching religious values, teachings, and relevant stories. They can teach children about ethics, morality, and the religious values that underlie worship. This helps children understand and appreciate worship practices better.

4) Lack of understanding of communication among students

It is crucial for parents to understand the importance of good communication with their students. Effective communication involves not only active listening but also understanding, respect, and efforts to build mutually supportive relationships. However, the reality is different. The majority of

parents of students do not understand good communication patterns with their children. This lack of understanding between parents and students can lead to misunderstandings and unclear communication. This can hinder the exchange of important information, such as schoolwork, personal issues, or other educational needs. Furthermore, there is a lack of support. Poor communication can result in a lack of support and understanding from parents regarding students' needs and aspirations. Students may feel unheard or ignored, thus affecting their motivation and self-confidence. This can affect students' academic performance and success in education. If students find it difficult to communicate with their parents, they may experience an identity crisis. They may feel isolated or unsupported, which can negatively impact their mental and emotional well-being. This is in line with research by Sholihah (2022) that found that parents' social status influences students' parenting styles.

b. Implementation of Communication in Schools

1) Written communication to students

Written communication to students by the school is an effort made by the school to provide written direction, guidance, and rules to students. This aims to help students in developing their potential optimally, promote positive values, and create a conducive learning environment. The school establishes policies and procedures related to administrative aspects such as attendance, permission, health, security, and others. With this written guidance, the school provides a clear and transparent framework for students, parents, and teachers. At certain moments, the school involves all elements to coordinate and evaluate such as parent meetings and report cards related to student development throughout the environment. This helps ensure consistency, equality, and a common understanding among all parties involved in the educational process. As a form of consequence, SMP Negeri 1 Camplong gives sanctions that vary depending on the teacher who sanctions the student, ranging from reprimands, light physical punishment, community service, to parental invitations. This effort is certainly in accordance with social learning theory. *This* theory, put forward by Albert Bandura, states that behavior is influenced by observation and imitation of others, as well as the consequences experienced as a result of that behavior. In this context, the imposition of sanctions as a consequence of violations helps shape students' perceptions of the negative consequences of that behavior, thereby encouraging them to avoid violations in the future.

2) Different family backgrounds of students

Each student brings their own unique background, including culture, values, experiences, and socioeconomic status. These factors can impact communication between students, between students and teachers, and between students and other school staff. As discussed previously, the average student's family has similar aspects, but socioeconomic strata have significant implications for developing students'

Quranic character. This is also in line with Sholiha (2022)'s writing that parenting patterns depend on the child's upbringing.

Socio-economic status of students. The higher the socio-economic status, the greater the support for existing educational institutions.

3) Exemplary behavior of school residents

Role modeling encompasses positive behaviors and attitudes demonstrated by teachers, school staff, and leaders of SMP Negeri 1 Camplong in their interactions with students. It is important for teachers, school staff, and school leaders to recognize the importance of role modeling in building student character. They need to develop self-awareness about the impact of their behavior and attitudes on students and commit to being good role models in all aspects of school life. This is because the role models established by the school community are crucial for: First, modeling behaviors of integrity, empathy, cooperation, discipline, and responsibility. Students tend to imitate the communication they hear, see, and appreciate in the school environment. Good role modeling provides concrete guidance on

how to be a good individual and behave positively. Second, good role models can inspire and motivate students to improve their character and achievements. When students see teachers or school staff who demonstrate honesty, perseverance, and enthusiasm in their work, they feel motivated to emulate and hone their own character. Third, consistent and positive role models help shape students' identity and character. By having good role models at school, students can develop values, attitudes, and behaviors that align with the formation of good character. This is in line with Rosnidarwati's (2018) opinion that one of the outputs of Quranic character education is the habituation of positive values in accordance with the teachings of the Quran that are implemented in everyday life.

4) Extracurricular programs

The purpose of this kind of program is to equip students with skills that can help them in achieving personal, academic, and professional success. The implementation of this program is carried out by the school in the form of extracurricular activities and other coaching such as meals with a contribution model or self-cooking. This program is in accordance with efforts to develop students' Qur'anic character such as ethical, moral, service, and social policy skills, although there is a lack of programs that focus on deepening Islamic knowledge because SMP Negeri 1 Camplong is a school under the education office. This study also has similarities with the implementation of school applications studied by Rosnidarwati (2018), but in this author's school there is no Student Spiritual Organization (Rohis).

5) Efforts to cultivate spiritual spirit

Religious education in the classroom is a crucial component of communication in fostering the spiritual spirit of students at SMP Negeri 1 Camplong. In religious education in the classroom, students learn about religious teachings, spiritual values,

worship practices, and related moral aspects already present at SMP Negeri 1 Camplong. These activities are usually carried out through scheduled religious lessons in the school curriculum. In addition to religious education in the classroom, out-of-class programs can also be an effective means of strengthening students' spiritual spirit, as explained in the previous point. Various coaching activities are carried out schools are in line with the function and objectives of national education, Article 3, Number 20 of 2003, which states that "National education functions to develop abilities and form the character and civilization of a dignified nation in order to enlighten the life of the nation, aiming to develop the potential of students to become human beings who believe in and fear God Almighty, have noble morals, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens."

6) Instilling a sense of nationalism and empathy

Instilling a sense of nationalism and empathy in schools is an important goal in education. SMP Negeri 1 Camplong has conducted activities such as flag ceremonies every Monday, community service at certain times, and national day commemorations involving the entire school community. Instilling a sense of empathy is also carried out by the school to respect each other such as shaking hands with teachers who are waiting in front of the school gate every morning, greeting when meeting teachers and using language that is appropriate to their position and position. This agrees with Subqi (2016) who quoted from Wahjoeutomo the important role of schools and social institutions that provide education must pay attention to religious guidance for students. Islam is not just fasting, zakat or hajj, but also contains norms and values for interacting with the social environment, including parents, the community and the surrounding area.

c. Implementation of Communication in Society

1) Koran guidance is violated for students

Studying in a prayer room (langgar/musholla) is a common phenomenon in Muslim communities, especially in Indonesia, since it has existed since before independence in the 13th century (Steenbrink, 1994). Because a musholla is a place of worship that is smaller than a mosque and has a relatively small congregation. Guidance at the musholla in Pesisir Timur, Dharma Camplong Village still uses a traditional curriculum such as memorization, reading the Qur'an, and there is no class grouping according to the age and understanding of students. Of course, this has an impact on the affection of students who feel bored and tired in receiving learning, this opinion is strengthened by Agustin (2009) who explains that learning saturation is an emotional condition when a student feels tired and bored mentally and physically as a result of stagnant or increasing academic demands.

2) Social media management

The use of social media, especially for conveying information, is not good, because the Camplong community, especially parents of students, are Generation Y who cannot use social media properly, because Generation Y people often have large responsibilities in their personal and economic lives, including caring for children, working, and living their daily lives. They may have different interests or prefer other forms of communication such as telephone or face-to-face meetings. They realize that excessive use of social media can take up valuable time that could be spent with family or doing other more meaningful activities.

3) Juvenile delinquency and its implications

Juvenile delinquency within the student community certainly receives little attention from the community. This is because the delinquency seems to be commonplace, and there is no guidance from the community to address it. This is particularly concerning because students are unable to fully practice Quranic character in schools and in the community, as the community's role as supervisors and mentors is not fully implemented (Simatupang, 2023).

The Concept of Implementing the Tri-Center for Education in Fostering Qur'anic Character

1. Politeness and Language

a) Exemplary behavior

While role modelling has been implemented effectively and maximally by schools and is quite effective within the family environment, it has not been fully implemented within the community. It would certainly be beneficial if these three educational centers could work more closely together in carrying out their roles in fostering students' Quranic character.

b) Religious education at home

The concept of religious education at home is not fully implemented. This is because students are raised by parents who lack a deep understanding of religion. Therefore, parents prefer non-formal education, such as a nearby prayer room that hosts small Quran study groups. Consequently, the concept of religious education at home is not fully implemented.

c) Age-appropriate language

Students use a mixed language to interact with teachers and use regional languages to interact with friends and the community. The use of regional languages, namely Madurese, also has a special character and style depending on who we interact with, and students apply this in their daily lives. Students feel proud of their cultural heritage and want to maintain their regional languages as part of their identity. Students feel more comfortable using regional languages because it is the language used in their social environment. They are more comfortable using regional

languages because it is their first language or the language they use more often in everyday life.

2. Ethics of communicating in the environment

a) Creating an Islamic culture

It is truly unfortunate that some students still lie, lack discipline, and rarely pray. Such a phenomenon certainly does not support the creation of an Islamic culture within the student community. Efforts must be made by informal, formal, and non-formal educational institutions to create an environment that upholds the principle of honesty, the foundation of Islamic communication. Islam encourages the formation of strong bonds of brotherhood among fellow Muslims. In the context of communication, this means fostering good relationships, sharing information and understanding for mutual benefit, and supporting each other in creating a positive environment. This aligns with the opinions expressed by Maula (2020) and Fa'atin (2017).

b) Collaborate with Islamic institutions/organizations

Islamic institutions in the Camplong area are crucial for creating an Islamic environment, although not all students are aware of and participate in these institutions structurally due to their limited bargaining power. Collaborative Islamic institutions, such as mosques, madrasas, or community organizations, can play a crucial role in providing a strong religious education and understanding to the Muslim community. Islamic institutions can also play a role in organizing social and humanitarian activities focused on the well-being of society and the environment. For example, through social programs and community assistance programs, Islamic institutions can promote the values of solidarity, justice, and sustainability that align with Islamic principles. Islamic institutions can encourage Muslims to implement Islamic practices in their daily lives that impact the environment. For example, they can teach about the importance of maintaining cleanliness and the environment, proper waste management, natural resource conservation, and the protection of animal and plant life.

3. Character building efforts from schools

a) Religious-based activities

The school offers a wide range of religious-based activities, given that all students share the same religious background. Activities outside of class are an essential part of a Muslim's life. Through these activities, individuals can strengthen their relationship with Allah SWT, increase their awareness of Him, and hone Quranic character traits such as patience, gratitude, and piety. Consistent and comprehensive Dhuhr and Dhuha prayers can shape Quranic character. Building Quranic character also involves all subject teachers, especially Islamic Religious Education (PAI) teachers, who are grounded in religious values. Through in-depth religious education,

an understanding of Islamic teachings, and the application of these values in daily life, Quranic character can be strengthened.

b) Supporting facilities for Islamic activities

Religious facilities available at the school include a prayer room, ablution area, prayer equipment, and a Quran. These facilities are generally provided by educational institutions under the local Education Office. The school strives to develop Quranic character through the development of knowledge and education based on religious values.

c) Extracurricular

The implementation of extracurricular activities at SMP Negeri 1 Camplong is not specifically religious, but extracurricular activities at this school apply Islamic values adopted by students, extracurricular activities that are implemented can also help improve balance in education, by providing opportunities for them to develop non-academic aspects and interests outside the regular curriculum. This can provide personal satisfaction, increase creativity, and help students explore their interests and passions. The opinion on the importance of general extracurricular activities is based on the recognition of the importance of holistic development of students, which involves not only religious aspects, but also social, physical, intellectual, and emotional aspects. Extracurricular activities provide a platform for students to develop themselves holistically and explore their various interests and talents.

5. CONCLUSION AND SUGGESTIONS

The conclusion of this study is that the role of the family and the environment has a very big influence in the process of developing the Qur'anic character of students, the importance of this role in conscious efforts to build the Qur'anic character of students to be better. It is hoped that there will be further research involving larger and more diverse samples to deepen the understanding of the implementation of educational tri-center communication in building Qur'anic character so that it can have a positive impact on the development of Qur'anic personality in the younger generation.

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