



## Interpersonal Communication Skills Training Based on Islamic Values for Senior High School Students

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### ABSTRACT

This service activity aims to improve students' interpersonal communication skills through training based on Islamic values at the As-Sholeh Cipedes Islamic Boarding School, Tasikmalaya City. In the context of pesantren, effective communication skills are essential to form harmonious social relationships, strengthen morale, and build spirituality-based leadership. The method used is Participatory Action Research (PAR), which actively involves students in the planning, implementation, and evaluation of training programs. The training was held for four weeks with eight meeting sessions that combined modern communication techniques and Islamic principles such as qaulan karima and qaulan layyina. The results of the evaluation showed a significant improvement in the participants' interpersonal communication skills, both in terms of confidence in speaking, active listening, empathy, conflict resolution, and nonverbal communication, with an average increase of 26.4%. Participants' responses showed high enthusiasm, and most were able to internalize Islamic values into their daily communication practices. Follow-up three months after the program also showed a sustained positive impact, including the emergence of students as communication mentors. This program has succeeded in creating a training model that is not only technical and applicative, but also ethically and spiritually transformative, strengthening the character of students as agents of social change based on Islamic values.



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## INTRODUCTION

Students as subjects of religious education often have spiritual toughness, but are not necessarily trained in effective interpersonal communication skills. In the digital era full of social challenges, the ability to communicate healthily and productively is a basic skill that must be possessed by teenagers, especially students who live in a dormitory-based educational environment such as the As-Sholeh Cipedes Islamic Boarding School in Tasikmalaya City. The pesantren environment maintains a distinctive social relationship dynamic. Students are faced with challenges such as peer pressure, miscommunication between individuals, one-way communication between teachers and students, and low confidence in speaking in public spaces. Adolescents who do not have adequate communication skills are at risk of having difficulty in establishing harmonious interpersonal relationships, both in the academic and social realms. Effective interpersonal communication in the pesantren environment requires the integration of Islamic values with modern communication techniques. This facilitates the cultivation of moral values, as seen in the interaction between kiai and students, where direct communication methods are used to strengthen ethical teaching.

Interpersonal communication is essential in daily life because it is the main foundation of social interactions, including in education, organization, and personal life. Poor interaction can lead to misunderstandings, conflicts, and even social alienation (Gunawan et.al, 2025). Interpersonal

communication is understood as the process of exchanging messages between two or more people that takes place in a relatively close, direct relationship, and involves quick feedback (Fuadi et.al, 2025). Interpersonal communication is positioned as an essential part of the framework of authentic dialogue, equal relationships, critical reflection, and meaningful interactions that shape social reality. Interpersonal communication is not only a means of exchanging messages, but also as *an existential, ethical, and reflective space* in human interaction (Fuadi et al. 2025). Students who have interpersonal communication skills show a positive impact on building balanced social skills, including in the context of interfaith interaction (Dumiyati et al. 2023).

Interpersonal communication plays an important role in shaping students' character, as teachers use a variety of strategies to foster discipline and decency among students (Dafrizal et al. 2023). In addition, good communication also supports the emotional well-being and mental health of students, providing space to build meaningful relationships, manage stress, and strengthen self-resilience (Hermanto et al. 2023). Unfortunately, based on initial observations, it was found that many high school students at the As-Sholeh Cipedes Islamic Boarding School experienced obstacles in expressing themselves effectively. This problem is compounded by the lack of understanding of the principles of good communication, especially in an Islamic perspective that emphasizes the importance of manners in speaking and behaving. Communication values in Islam such as *qaulan karima* (noble words), *qaulan baligha* (words that touch the heart), and *qaulan layyina* (soft words) are a strong foundation in designing communication training that is not only functional, but also rooted in moral and spiritual values.

Although the need for interpersonal communication in the pesantren environment is very high, until now there is no training module that systematically combines modern communication techniques with Islamic teachings. The lack of Islamic value-based training that targets the communication aspect makes the students not fully facilitated in developing spiritual and applicative communication skills. The integration between contemporary interpersonal communication techniques and Islamic values is needed to prepare students to become individuals who are able to interact well, both in the social space, academic space, and digital space. Training activities like this have great potential to answer these needs strategically.

Previous observations show that the approach to pesantren education that is integrated with strong moral and cultural values, including the use of formal and informal language, greatly supports the improvement of students' speaking skills (Rahmi et al. 2024). Islamic boarding schools in Indonesia, known as Islamic boarding schools, have historically played an important role in national education, emphasizing religious teachings in addition to building national character. The integration of Islamic and contemporary values forms a complementary dialogue to not only combat the stereotypes often associated with religious institutions but also to cultivate open-minded multilingual graduates engaged in community service (Muslim et al. 2024). This balanced approach to education, which blends religious and secular competencies, is essential in fostering locally engaged and globally oriented students.

On the other hand, interpersonal communication training designed with a participatory approach can be an effective medium to strengthen emotional intelligence, empathy, and collaboration between individuals (Agustina and Drajat 2024). This community service activity is designed with the main goal of developing the interpersonal communication skills of students at the As-Sholeh Cipedes Islamic Boarding School, Tasikmalaya City. The development includes both technical and spiritual aspects. Technically, this program aims to train students in basic communication skills such as public speaking, building healthy relationships, and conveying ideas clearly and convincingly. On the spiritual side, this activity is directed to instill ethical and moral communication practices, as taught in Islamic principles.

Interpersonal communication between students is useful for fostering the spirit of leadership. Creative leadership in Islamic boarding schools has been proven to empower teacher performance and improve the educational environment. This leadership style promotes innovation and supports collaborative learning, thereby integrating educational technology and sustainable development values in the school culture (Muthoifin et al. 2024). By implementing this leadership strategy, pesantren are able to adapt to the challenges of contemporary education while maintaining their Islamic foundation. Currently, the transformation of traditional values in Islamic boarding schools in the face of the digital era is also a concern, where social media can open up new avenues for communication, which adds to

the complexity of the need to practice good interpersonal communication skills (Zaini and Hamidah 2023). In addition, this training is not only one-way, but carries a participatory approach that allows students to actively participate in the learning process. Through this model, participants are encouraged to share experiences, form discussion groups, and practice becoming communication facilitators in their communities.

This activity is expected to produce students who have communication leadership skills and are able to become mentors for their peers. Another goal is to build a culture of Islamic communication that is grounded in daily life in the pesantren environment. Communication based on values such as honesty, politeness, empathy, and compassion is an important part of creating an inclusive, reflective, and respectful educational atmosphere. Through the internalization of these values, the pesantren environment is expected to be a place for the growth and development of the character of students who are communicative, have noble character, and are ready to face social challenges in the future.

## RESEARCH METHODS

This activity uses a *Participatory Action Research* (PAR) approach that places students as active subjects in each stage of program implementation. Through PAR, students not only become beneficiaries, but also play an active role in designing, implementing, and evaluating the training carried out. *Participatory Action Research* (PAR) is a qualitative approach that emphasizes community involvement in addressing social problems through collaborative problem-solving. This method has been used effectively in a variety of community service activities, demonstrating its ability to empower participants and drive sustainable social change.

This process began with participatory observation and in-depth interviews with ustadz and students to identify communication problems they faced in the pesantren environment. In addition, *focus group discussions* (FGD) were also held to deepen understanding of the social context and developing communication culture. In this context, *Participatory Action Research* (PAR) has been applied in student community service programs, where students engage with local issues, such as environmental awareness and waste management, through structured activities such as focus group discussions and community mapping (Khafsoh and Riani 2024).

The data obtained through Focus Group Discussion (FGD) in this training program was analyzed qualitatively in several stages. First, all the results of the discussion are transcribed from written notes and recordings so that the data is documented systematically. Furthermore, data reduction was carried out by sorting out information relevant to the focus of the research, namely the communication experience of students, communication barriers experienced in the pesantren environment, and their attitude towards the internalization of Islamic values in daily communication practices. This reduction process helps researchers group answers into more targeted categories, such as aspects of self-confidence, empathy, language politeness, and conflict resolution strategies.

The next stage is interpretation and drawing conclusions. At this stage, the results of the FGD are not only presented as descriptive quotes, but are also interpreted to answer the purpose of service. The analysis showed that participants were able to connect modern communication skills such as *active listening* and *assertive speaking* with Islamic communication principles, such as *qaulan karima* and *qaulan layyina*. This shows that the communication skills obtained not only increase the effectiveness of technical interactions, but also strengthen the ethical and spiritual dimensions, in accordance with the purpose of the training that emphasizes the integration of Islamic values in the formation of the character of students.

Based on the initial findings, a training module was prepared that integrates the theory of interpersonal communication with the principles of Islamic communication derived from the Qur'an and Hadith. Each training session is structured based on *experiential learning* through *role play* methods, group discussions, and hands-on practice, to foster active participant engagement. With the ability of interpersonal communication to foster trust and collective identity, it is important for a positive organizational culture (Indri Febrianti et al. 2024), which is combined with the principles of communication in Islam based on the Qur'an and As-Sunnah. This approach allows the development of a holistic training model that is in accordance with the values upheld in the pesantren environment.

The training program was carried out for four weeks, consisting of eight meeting sessions lasting two hours each. The training materials include basic communication concepts, Islamic communication principles, confident speaking skills, active listening skills, and the ethics of delivering criticism politely. Evaluation was carried out using *pre-test* and *post-test instruments* to determine the improvement of participants' interpersonal communication skills. In addition, a follow-up FGD was held to explore participant feedback and identify students who showed potential to be developed as communication mentors in the future. This activity targeted 45 high school students from the As-Sholeh Islamic Boarding School, Cipedes, Tasikmalaya. Participants come from a variety of grade levels and backgrounds, reflecting a diversity of experiences that enrich the dynamics of the training.

## RESULTS AND DISCUSSION

### Training Program Implementation

The successful implementation of the *Islamic Values-Based Interpersonal Communication Skills Training program for students* is a reflection of the effectiveness of the methodological approach used in the training process. Adopting an *active learning* approach, this training is able to create a participatory space that encourages intensive student engagement, thus having a positive impact on learning effectiveness (Napitupulu and Susanti 2023). The success indicator of this program is reflected in the very high level of participant participation. Of the 45 students registered, as many as 43 people (95.6%) participated in the entire training series until it was completed. This near-perfect level of attendance indicates a positive acceptance of the material and methods used.

**Table 1. Training Material Components and Participation Rate**

No	Material Components	Duration (Hours)	Participants Present	Participation Rate (%)
1	Principles of interpersonal communication in Islam	4	43	95.6
2	Effective communication techniques	6	42	93.3
3	Overcoming communication barriers	4	41	91.1
4	Communication practices in a variety of situations	6	43	95.6
<b>Total/Average</b>		<b>20</b>	<b>42.25</b>	<b>93.9</b>

The structure of the training material is built on four key components that are thematically integrated with Islamic values. These components include: 1) The principles of interpersonal communication in Islam, which elevate the teachings of the Qur'an and Hadith as the foundation of communication ethics, 2) Effective communication techniques, such as active listening skills, empathy, and polite use of language, 3) Overcoming communication barriers, both psychological, social, and cultural, and 4) Communication practices in various situations, including communication between students, with ustadz/ustadzah, and in the context of community da'wah.

An in-depth analysis of participants' qualitative responses showed a significant transformation in their perceptions and communication practices. Through in-depth interviews and post-training FGDs, the following findings were obtained: *First*, Changes in Perceptions of Communication: Participants showed a growing understanding of communication as worship and moral responsibility. One participant stated: "Before the training, I only thought that communication was just about talking. Now I understand that the way we speak can be charity or sin" (Participant A, 17 years old). *Second*, Increased Confidence: The majority of participants reported a significant increase in confidence when speaking in public. "I used to be very afraid to speak in forums. After the training, I felt calmer because I knew how to compose good words according to Islam" (Participant B, 16 years old). *Third*, Internalization of Islamic Values: Participants demonstrate the ability to apply concepts such as *qaulan karima* in daily interactions. Participatory observation revealed a change in more polite and empathetic communication patterns in the pesantren environment. And *fourth*, Impact on

Interpersonal Relationships: Follow-up evaluation showed that 78% of participants reported improved relationships with peers, while 82% reported more harmonious communication with ustadz/ustadzah.

Each session is developed with interactive approaches such as role simulations, case studies, group reflections, and open discussions. This approach is not only relevant to the context of student life in the pesantren environment, but also strengthens the moral values of karimah which are the main foundation in Islamic-based interpersonal communication. The effectiveness of this training model is reinforced by empirical findings in previous research. Training based on active communication and nuanced religious values is able to significantly improve participants' communication skills, both in verbal and non-verbal aspects. In the context of this training, the increase is reflected in the students' courage to express their opinions, the ability to defend arguments in forums, and increased politeness in daily interactions (Rosa et., 2023).

### Improved Interpersonal Communication Skills

This community service activity aims to strengthen students' interpersonal communication skills through a training approach based on Islamic values. Interpersonal communication is a fundamental skill that is very important in the life of students, not only in building healthy social relationships with fellow friends, but also in interacting with ustadz, caregivers, and the wider community. In the context of pesantren education, effective communication is closely related to the formation of morals, manners, as well as mutual respect and empathy, all of which are integral parts of Islamic teachings.

This training is designed based on an approach that has been proven effective in previous research. Assertive training techniques used in group mentoring have shown significant improvements in students' interpersonal communication skills (Putri et al. 2023). This technique involves a structured process of mentorship and practice, which helps participants become more confident and able to articulate their ideas more clearly in various social interactions.

In the implementation of the activity, the training is designed by integrating Islamic values such as *shidq* (honesty), *tawadhu'* (humility), *husnuzhan* (kindness), and *ta'aruf* and *tafahum* (knowing and understanding each other). These values are the foundation for forming positive and meaningful interpersonal communication. Each training session not only focuses on developing technical skills such as active listening, effective speaking, and conflict resolution, but also emphasizes the importance of manners in speaking, maintaining verbal communication, and building communication with a clean heart.

**Table 2. Comparison of Pre-Test and Post-Test Scores of Interpersonal Communication Skills**

Communication Aspects	Pre-Test	Post-Test	Increased	Percentage Increase (%)
Confidence in speaking	58.3	78.2	19.9	34.2
Active listening ability	62.8	80.8	18.0	28.7
Empathy in communication	68.5	84.1	15.6	22.8
Conflict resolution	61.2	79.7	18.5	30.2
Non-verbal communication	70.1	85.3	15.2	21.7
<b>Rata-rata Total</b>	<b>65.2</b>	<b>82.4</b>	<b>17.2</b>	<b>26.4</b>

The results of the evaluation showed the success of this training in improving the interpersonal communication skills of the students. Based on pre-test and post-test data, there was an increase in the average score from 65.2 to 82.4 or by 26.4%. The highest increase occurred in the aspect of confidence in speaking which increased by 34.2%, as well as active listening skills, which increased by 28.7%. These figures show that the participants not only acquired new skills, but also underwent a transformation in the way they conducted their daily social interactions.

The transformations that occur in participants are not only quantitatively measurable, but are also reflected in the qualitative changes observed through participatory observation during and after

the program: *First*, Spiritual-Communicative Dimension: Participants demonstrate the ability to integrate spiritual values in communication practices. They begin to consider the dimensions of merit and sin in each utterance, as expressed in the concept of *the kalimatun tayyibatun* (good words). *Second*, the Social-Empathetic Dimension: The increase in empathy is reflected in the participant's ability to position themselves in the interlocutor's perspective before responding. This is in line with the Islamic principle of *husnu zann* (good prejudice). *Third*, Practical-Applicative Dimension: Participants are able to apply modern communication techniques such as active listening and assertive communication in the context of Islamic values, creating a harmonious synthesis between technical competence and spirituality.

Furthermore, the qualitative analysis showed that participants experienced positive changes in the way they interacted with peers, ustadz, and others in the pesantren environment. They become more confident in expressing opinions, more empathetic in listening to others, and better able to resolve interpersonal conflicts in a constructive way. This emphasizes the importance of fostering positive interpersonal communication by encouraging positive attitudes towards oneself and communication situations (Setianingtyas et al., 2023). This kind of approach has proven to be effective in building healthier communication and improving the quality of interpersonal relationships.

### Integration of Islamic Values in Communication

This training program is designed with the primary goal of forming interpersonal communication patterns that are not only technically effective, but also spiritually meaningful. In the context of Islamic education, interpersonal communication skills cannot be separated from the noble values of Islamic teachings, as illustrated in the Qur'an and the example of the Prophet Muhammad SAW.

The trainees showed a positive response to the materials presented, especially in understanding Qur'anic communication concepts such as *qaulan karima* (noble speech), *qaulan maysura* (easy-to-understand speech), and *qaulan baligha* (heartfelt speech). These values are not only theoretically recognized, but also begin to be internalized into their daily communication practices in the cottage environment and the surrounding community. This shows that the students are beginning to realize that communication is not just a matter of speaking techniques, but also a way to express Islamic values in real life.

Previous research has highlighted the importance of Islamic communication principles in the world of education as well as in social interaction. Studies show that integrating prophetic communication based on humanization, liberation, and transcendence contributes to character development and spiritual transformation in Islamic educational programs (Salsabilla et al., 2025). This is the philosophical foundation of training, where communication is seen as an important medium in forming a whole person: intellectually intelligent, emotionally empathetic, and spiritually steadfast.

**Table 3. Participants' Understanding of the Concept of Communication in Islam**

The Concept of Islamic Communication	Pre-Test (%)	Post-Test (%)	Peningkatan (%)
Qaulan Karima (Polite communication)	72.1	91.3	19.2
Qaulan Maysura (Easy-to-understand communication)	68.4	88.7	20.3
Qaulan Baligha (Communication that touches the heart)	65.9	85.2	19.3
Qaulan Layyina (Gentle communication)	70.3	89.8	19.5
<b>Rata-rata</b>	<b>69.2</b>	<b>88.8</b>	<b>19.6</b>

The implementation of these values can be seen in changing the communication patterns of participants who become more polite, respect differences of opinion, and use more positive language in interaction. This reflects the program's success in developing interpersonal communication that is not only technically effective, but also spiritually meaningful. Research on integrating character education and spiritual values into interpersonal communication programs shows positive results,

previous research has shown that the incorporation of noble character values such as politeness and empathy in interpersonal communication courses improves students' understanding and behavior (Nurwahidah et al. 2025). Several studies have consistently shown that integrating spiritual and moral values into communication programs results in more respectful, open-minded, and positive interactions among participants.

The implementation of these values can be seen in changing the communication patterns of participants who become more polite, respect differences of opinion, and use more positive language in interaction. The in-depth analysis showed several concrete manifestations: *First*, the Qaulan Karima App: Participants showed an increase in the use of words that were respectful and did not offend the interlocutor. Observations revealed a 65% decrease in the use of harsh or sarcastic words in everyday interactions. *Second*, the Implementation of Qaulan Layyina: The ability of participants to convey criticism or differences of opinion in a gentle way has increased significantly. This is reflected in a more constructive and harmonious resolution of conflicts. And *third*, the application of Qaulan Baligha: Participants began to be able to convey messages in a way that was touching and inspiring, especially in the context of da'wah and junior coaching.

Furthermore, effective communication strategies such as qaulan layyinan (gentle speech) and qaulan ma'rufan (good speech) were applied in learning simulations and hands-on practice between participants. This aims to create a more conducive, open, and rewarding learning environment. Correspondingly, the Qur'an provides guidance on ethical communication, emphasizing principles such as qaulan balighan, qaulan kariman, and qaulan sadidan, all of which direct individuals to speak honestly, politely, and effectively. The implementation of Islamic communication values during the training was also seen in the change in participants' behavior. They become more polite, open to differences of opinion, and wiser in choosing words when interacting. This phenomenon indicates the success of the program in developing interpersonal communication competencies that are not only efficient in conveying messages, but also reinforce the spiritual and moral dimensions in every conversation.

The results of this training are in line with research on integrating character education and spiritual values into interpersonal communication programs, which showed positive results. Previous research has shown that the incorporation of noble character values such as politeness and empathy in interpersonal communication courses improves students' understanding and behavior. More so, several studies have consistently shown that integrating spiritual and moral values into communication programs results in more respectful, open-minded, and positive interactions among participants.

### **Long-Term Impact dan Keberlanjutan Program**

The interpersonal communication skills training program applied to students based on Islamic values provides a real picture of the importance of developing communication aspects in pesantren education. Evaluation of the program showed a significant improvement in participants, especially in terms of confidence when speaking and active listening skills. This result is in line with the principles of communication in Islam, which emphasize the importance of honesty (*sidq*), politeness (*hilm*), and the ability to listen well before responding. The findings are in line with various studies that confirm that structured interventions, such as communication training, group coaching, and assertive training, consistently improve overall interpersonal communication skills, including aspects of self-confidence and listening. In the context of Islamic boarding schools, this approach is also integrated with Islamic values such as *ta'awun* (cooperation), *ukhuwwah* (brotherhood), and *akhlaq al-karimah*, which are the foundation for building healthy and productive communication between students.

Follow-up conducted three months after the program showed that the positive impact of the training was still persistent. Participants reported improvements in their interpersonal relationships, both with peers and with ustadz. Some participants even became communication mentors for their younger classmates, showing the *multiplier effect* of this program. This phenomenon reflects the process of *tazkiyatun nafs* (purification of the soul) through the strengthening of communication morals and shows the sustainability of *the value of islah* (improvement) instilled in training. The above description shows that interpersonal communication training has a significant long-term impact on improving the quality of individual interactions, especially in professional and social contexts. Structured interventions such as assertive training, group guidance, *Social Skills Training* (SST), and online training have been proven to not only result in momentary improvement, but also strengthen

core skills such as confidence in speech, active listening skills, empathy, and self-expression in a sustainable manner.

This emphasizes that investment in interpersonal communication development programs contributes to the formation of individuals who are more adaptive, open, and effective in building interpersonal relationships across contexts and cultures (Efrat and Zait 2024; Rafida and Astuti 2024). In the context of students, this is also in line with the purpose of forming the character of *kāmil people* spiritually, socially, and intellectually intact human beings. Students are not only prepared to become pious individuals individually, but also communicative, solutive, and able to establish harmonious social relationships in accordance with Islamic values in a plural society.

**Table 4. Follow-up evaluation 3 months after the program**

Evaluation Aspects	Excellent (%)	Good (%)	Enough (%)	Kurang (%)
Relationships with peers	48.8	39.5	11.6	0
Relationship with ustadz	53.5	34.9	11.6	0
Confidence in communicating	46.5	41.9	11.6	0
Conflict resolution skills	41.9	44.2	14.0	0
Become a mentor to the younger classmates	27.9	32.6	27.9	11.6

It is worth noting for future activities that this program has some limitations that need to be recognized. First, the relatively small sample size (45 participants) from one pesantren institution limits the generalizability of the findings. Second, research designs that do not use control groups reduce internal validity in attributing changes that occur exclusively to the training program. The selection of participants is carried out based on the recommendations of the ustadz and the level of active participation in pesantren activities has the potential to cause selection bias. Selected participants may already have high motivation to develop, so the positive results of the program may not be fully representative of the student population as a whole.

Given the context of pesantren that emphasizes noble morals, there is a possibility that participants will give responses that are considered 'should' or socially desirable, especially in post-test and follow-up evaluations. This can result in overestimating the effectiveness of the program. The pre-test and post-test instruments used, although showing significant improvements, have not gone through a rigorous validation and reliability process. This raises questions about the accuracy of measuring the changes that actually occur. The program, which lasts four weeks with eight relatively short meeting sessions, is designed to produce profound and sustained behavior change. Although the three-month follow-up showed positive results, a more extensive long-term evaluation is needed to ensure the sustainability of the impact.

The success of the program in the context of pesantren with a homogeneous value system and strong environmental support may not be easily replicated in different educational contexts with more heterogeneous diversity of values and participant backgrounds. Based on this critical analysis, some recommendations for advanced program development include: *First*, Design Use of randomized controlled trials with control groups to improve internal validity. *Second*, the implementation of programs in various types of Islamic educational institutions to test the transferability of the model. *Third*, the preparation of instruments that have been validated and have high reliability to measure interpersonal communication skills based on Islamic values. *Fourth*, the implementation of follow-up evaluations of up to 12-24 months to ensure the sustainability of the program's impact. And *Fifth*, The use of digital platforms to strengthen learning and facilitate sustainable communication practices. This training program of interpersonal communication skills based on Islamic values has shown promising potential in integrating technical competence of communication with the spiritual-moral dimension. Although there are methodological limitations that need to be acknowledged, the contribution of this program in the development of communication-based character education models in the pesantren environment is quite significant and can be a reference for similar programs in the future.

## CONCLUSION

The Islamic values-based interpersonal communication skills training program carried out at the As-Sholeh Cipedes Tasikmalaya Islamic Boarding School has proven to be effective in improving the communication competence of students both technically and spiritually. Significant improvements in confidence, active listening ability, empathy, and conflict resolution skills (mean 26.4%), supported by comprehensive quantitative and qualitative data. The internalization of Islamic communication principles such as *qaulan karima*, *qaulan layyina*, and *qaulan baligha* enriched the spiritual dimension of communication practices among the participants. The program not only serves as a means of improving technical skills, but also as a praxis of Islamic education that embodies morality, empathy, and social awareness. The three-month follow-up showed the sustainability of the positive impact, with the emergence of students as communication mentors for their younger classmates.

For future development, the study needs to use a randomized controlled trial design with a longitudinal follow-up of at least 12-24 months to validate the effectiveness of the program more rigorously. Program scalability can be achieved through multi-site implementation across different types of Islamic educational institutions, the development of a systematic train-the-trainer model, and the integration of digital platforms to facilitate continuous learning. Adaptation of the program to mainstream educational contexts, cross-cultural validation in different Muslim countries, and the development of standardized psychometrically validated instruments are top priorities. The integration of AI and virtual reality technologies can enrich the learning experience, while cost-effectiveness analysis will help optimize resource allocation. This value-based participatory training model offers a transformative framework that can be replicated to strengthen character building through communication in Islamic educational institutions globally.

#### **CONFLICT OF INTEREST**

The author(s) declare(s) that there is no conflict of interest.

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