

FORMATION OF STUDENT THINKING PATTERNS THROUGH CREDIBLE COMMUNICATION IN ISLAMIC EDUCATION LEARNING

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Abstract: *This study examines the role of teacher communication credibility in shaping students' thinking patterns in Islamic Religious Education (PAI) learning. Communication credibility encompasses the dimensions of competence, trustworthiness, and attractiveness, which influence the effectiveness of conveying Islamic values. Using a descriptive qualitative approach, this study analyzes how PAI teachers build communication credibility and its impact on the formation of critical, reflective, and religious thinking patterns in students. The results show that high teacher communication credibility contributes significantly to the internalization of Islamic values, the development of analytical thinking skills, and the formation of students' character. The implications of this study emphasize the importance of developing PAI teachers' communication competencies in creating transformative learning.*

Keywords: *Communication Credibility, Thinking Patterns, Islamic Education, Islamic Education Learning, Teacher Competence*

Introduction

Islamic Religious Education (PAI) plays a strategic role in shaping the personality and thinking patterns of students with noble morals and a comprehensive understanding of Islam (Nata, 2016). In the context of modern learning, knowledge transfer depends not only on the material delivered but also on how the material is communicated by the teacher (Mulyasa, 2017). The credibility of teacher communication is a crucial factor in determining the extent to which learning messages are received, understood, and internalized by students (Ismail & Rahman, 2019).

Students' thinking patterns are cognitive frameworks that influence how they process information, make decisions, and respond to various life situations (Syah, 2017). In Islamic Religious Education (PAI) learning, the formation of thinking patterns involves not only cognitive aspects, but also affective and psychomotor dimensions integrated with Islamic values (Majid & Andayani, 2018). Therefore, Islamic Religious Education (PAI) teachers are required to have high communication credibility to guide students in developing critical, reflective thinking patterns based on Islamic values (Muhaimin, 2015).

Communication credibility, as proposed by McCroskey and Teven (1999), consists of three main components: competence (expertise), trustworthiness, and attractiveness. These three

components interact to shape students' perceptions of teachers and ultimately influence learning effectiveness (Purwanto, 2018). However, research specifically examining the relationship between Islamic Education teachers' communication credibility and the formation of students' thinking patterns is still limited (Arwani, 2018).

2. Theoretical Study

The results of this study provide a theoretical contribution to understanding the dynamics of educational communication in Islamic Religious Education (PAI) learning (Yusuf, 2018). Communication credibility has been shown to be an important mediating factor between teacher competence and learning outcomes, particularly in shaping students' thinking patterns.

Practically, this study produces several recommendations to improve the quality of Islamic Religious Education learning: (1) communication competency development programs for Islamic Religious Education teachers need to be prioritized; (2) evaluation of Islamic Religious Education teacher performance needs to include aspects of communication credibility; (3) Islamic Religious Education learning needs to be designed to develop higher order thinking skills; (4) Islamic Religious Education teachers need to receive support to become authentic role models (Zainuddin & Rahman, 2019).

3. Research Methods

This study employed a qualitative approach with a descriptive-analytical approach. The qualitative approach was chosen because it aimed to deeply understand the phenomenon of teacher communication credibility and the formation of student thinking patterns in the natural context of Islamic Religious Education (PAI) learning (Creswell, 2014; Miles, Huberman, & Saldana, 2014). The research paradigm employed was interpretive, which sought to understand the meaning and interpretation of the research subjects' experiences with learning communication.

The research subjects consisted of Islamic Religious Education teachers and high school students. Subjects were selected through purposive sampling, with the criteria being Islamic Religious Education teachers with at least five years of teaching experience and students with at least one year of Islamic Religious Education instruction (Sugiyono, 2019). The total number of subjects included three Islamic Religious Education teachers and thirty students from three different schools.

Data collection was conducted through three main techniques: participant observation, in-depth interviews, and document analysis. Participant observation was used to observe the learning process, teacher-student interactions, and teacher communication practices in the classroom. In-depth interviews were conducted to explore the experiences, views, and perceptions of teachers and students regarding communication credibility. Document analysis was conducted on Lesson Plans (RPP), teaching materials, and student work to strengthen the empirical data (Miles et al., 2014).

4. Results

1. Dimensions of Credibility of Islamic Education Teacher Communication

The results of the study show that the credibility of Islamic Religious Education (PAI) teachers' communication is built through three main interrelated dimensions, namely competence (expertise), trustworthiness, and attractiveness (Yusuf, 2018).

The competency dimension is reflected in mastery of Islamic teachings, the ability to explain Islamic concepts systematically and easily understood, and the ability to relate the material to the context of students' lives. Interview results indicate that students trust teachers who can clearly articulate Quranic and Hadith arguments and objectively explain differing opinions among scholars.

The dimension of trust is built through consistency between a teacher's words and actions. Observations show that teachers who are disciplined, behave politely, engage in religious activities with students, and demonstrate concern for their students' well-being command a higher level of trust in their students' eyes.

The dimension of attractiveness is evident in teachers' ability to create a fun learning environment, use a variety of teaching methods, and build emotional connection with students. Teachers who use multimedia, discussions, storytelling, and problem-based learning are better able to capture students' attention and increase their engagement in learning.

2. Student Thinking Patterns in PAI Learning

The results of the study show that the credibility of Islamic Education teachers' communication contributes to the formation of several student thinking patterns.

First, critical thinking patterns are formed, characterized by students' courage to ask questions, discuss, and express opinions. Students are accustomed to questioning the reasons, meaning, and wisdom of the Islamic teachings they study. Second, reflective thinking patterns are formed, as seen in students' ability to relate Islamic Education material to personal experiences and reflect on their religious behavior and attitudes. Third, students demonstrate contextual thinking patterns, namely the ability to understand Islamic teachings in the context of modern life without abandoning its fundamental values. Students are able to analyze contemporary issues from an Islamic perspective. Fourth, holistic thinking patterns are formed, in which students view Islam as a whole as a value system encompassing spiritual, moral, social, and intellectual aspects.

3. Factors Supporting and Inhibiting Communication Credibility

The research results identified several factors supporting the credibility of Islamic Education teachers' communication, including pedagogical and professional competence, personal role models, interpersonal communication skills, school institutional support, and the use of learning technology.

In addition, several inhibiting factors were also found, such as the generation gap between teachers and students, the administrative burden on teachers, resistance to changes in learning methods, and negative stereotypes towards Islamic Religious Education subjects.

5. Discussion

The results of this study reinforce the view that teacher communication credibility is a key element in Islamic Religious Education (PAI) learning. The dimension of teacher competence relates not only to mastery of material but also to the ability to convey Islamic teachings objectively and contextually. This finding aligns with the opinions of Mulyasa (2017) and Nata (2016), who emphasized the importance of integrating classical and contemporary understandings in Islamic education. The dimension of trust built through teacher role models reinforces the theory that students learn more from concrete examples than from mere verbal advice. This supports the findings of Daradjat (2016) and Naim (2019) regarding the central role of role models in values education. Teacher engagement in Islamic Religious Education (PAI) learning has been shown to increase student engagement and reduce the perception that PAI is a

boring subject. The variety of methods and emotional approaches used by teachers aligns with the principles of active and humanistic learning (Mulyasa, 2017).

In the context of developing thinking patterns, the credibility of teacher communication serves as a mediator between teacher competence and learning outcomes. The critical, reflective, contextual, and holistic thinking patterns formed indicate that credible Islamic Religious Education (PAI) learning can go beyond normative memorization to internalize values and develop higher-order thinking skills. This finding is consistent with the ideas of Freire (2018), Langgulang (2016), and Tafsir (2015). Theoretically, this study enriches the study of educational communication in Islamic education by emphasizing the importance of teacher communication credibility. Practically, the results of this study emphasize the need to strengthen Islamic Religious Education (PAI) teacher communication competencies, credibility-based performance evaluation, and institutional support so that teachers can act as authentic role models (Zainuddin & Rahman, 2019).

Conclusion

This study concludes several important things regarding the role of communication credibility in forming students' thinking patterns in Islamic Education learning.

First, the credibility of Islamic Education teachers' communication is built through three interrelated dimensions, namely competence (mastery of material and pedagogical skills), trust (consistency of words and actions), and attractiveness (the ability to create interesting learning and build emotional closeness) (Yusuf, 2018).

Second, teacher communication credibility significantly influences the formation of students' thinking patterns, including critical, reflective, contextual, and holistic thinking (Majid & Andayani, 2018). Students whose teachers have high credibility demonstrate better abilities in analyzing, internalizing, and applying Islamic values in their lives.

Third, factors such as professional competence, personal exemplary behavior, interpersonal communication skills, institutional support, and technology utilization are important factors in building credibility (Ismail & Rahman, 2019). Meanwhile, generational gaps, administrative burdens, and resistance to change are obstacles that need to be overcome.

Communication is a crucial part of educational media (Hasrian, R. S., & Nurzannah, 2018). This is because communication is the process of conveying an idea or information from an educator to students. A student's understanding of an idea or information can depend on how skilled and professional the teacher is in conveying that information.

Communication credibility is not simply a personal attribute of a teacher, but rather the result of a dynamic interaction between teacher competence, student perceptions, and the learning context (Naim, 2019). Therefore, developing credibility requires systematic and sustained efforts from various parties.

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