Implementation of Prophetic Communication of the Principal of MAN Medan City (Multi-Site Study at MAN Medan)

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Info Artikel	Abstract
Keywords: Implementation, Prophetic Communication, Principal of Madrasah, Multisite Study	This study aims to: 1) Analyze the prophetic communication method of the Madrasah Principal at MAN Kota Medan; 2) Analyze the role of the Madrasah Principal in implementing prophetic communication; 3) Identify supporting and inhibiting factors; and 4) Understand the prophetic communication model applied. The approach used is qualitative with a case study type and multi-site design. A qualitative approach with a multi-site case study method is used to deeply understand the application of the communication model. Data were collected through observation, in-depth interviews, and documentation studiemas, and analyzed using a cross-site analysis approach. The results of the study indicate that the Madrasah Principal at MAN Kota Medan applies prophetic communication based on exemplary behavior, compassion, wisdom, and empathy. Although all madrasahs refer to the principles of communication of the Prophet Muhammad SAW, each has its own uniqueness in its implementation. The role of the madrasah principal is identified as a communicative, solution-oriented, and spiritual role model, and contributes to the formation of an Islamic and harmonious madrasah culture. Supporting and inhibiting factors for prophetic communication were found to be related to leadership, madrasah culture, and HR competency. Each madrasah shows its uniqueness: MAN 1 excels in the culture of deliberation and religious programs, MAN 2 in interpersonal relationships and teacher competence, and MAN 3 in the adaptation of technology based on prophetic values. The prophetic communication model applied includes the principles of Qaulan Sadidan, Qaulan Balighan, Qaulan Maisuran, Qaulan Layyinan, Qaulan Kariman, and Qaulan Ma'rufan. This model creates a harmonious, supportive, and productive madrasah environment, while creating a learning atmosphere that is conducive to students' academic and spiritual development.
Kata kunci: *Implementasi, Komunikasi Profetik, Kepala Madrasah, Studi Multisitus*	**Abstrak**. *Penelitian ini bertujuan untuk: 1) Menganalisis metode komunikasi profetik Kepala Madrasah di MAN Kota Medan; 2) Menganalisis peran Kepala Madrasah dalam pelaksanaan komunikasi profetik; 3) Mengidentifikasi faktor pendukung dan penghambat; serta 4) Memahami model komunikasi profetik yang diterapkan. Pendekatan yang digunakan adalah kualitatif dengan jenis studi kasus dan rancangan multisitus. Pendekatan kualitatif dengan metode studi kasus multisitus digunakan untuk memahami secara mendalam penerapan model komunikasi. Data dikumpulkan melalui observasi, wawancara mendalam, serta studi dokumentasi, dan dianalisis dengan pendekatan analisis silang antar situs. Hasil penelitian menunjukkan bahwa Kepala Madrasah di MAN Kota Medan menerapkan komunikasi profetik berbasis keteladanan, kasih sayang, hikmah, dan empati. Meskipun semua madrasah mengacu pada prinsip komunikasi Nabi Muhammad SAW, masing-masing memiliki keunikan dalam implementasinya. Peran kepala madrasah teridentifikasi sebagai teladan yang komunikatif, solutif, dan spiritual, serta berkontribusi pada terbentuknya budaya madrasah yang Islami dan harmonis. Faktor pendukung dan penghambat komunikasi profetik*

ditemukan berkaitan dengan kepemimpinan, budaya madrasah, dan kompetensi SDM. Setiap madrasah menunjukkan kekhasan: MAN 1 unggul dalam budaya musyawarah dan program keagamaan, MAN 2 pada hubungan interpersonal dan kompetensi guru, serta MAN 3 dalam adaptasi teknologi berbasis nilai profetik. Model komunikasi profetik yang diterapkan mencakup prinsip Qaulan Sadidan, Qaulan Balighan, Qaulan Maisuran, Qaulan Layyinan, Qaulan Kariman, dan Qaulan Ma'rufan. Model ini menciptakan lingkungan madrasah yang harmonis, mendukung, dan produktif, sekaligus membentuk suasana belajar yang kondusif bagi perkembangan akademik dan spiritual siswa.

INTRODUCTION

Education has always been the mainstay of the progress of civilization. When the stability of a nation is shaken, the education system is the first to be evaluated (Bastomi, 2017; Hasanah et al., 2024). However, in Indonesia, educational practices are considered unbalanced: cognitive pressure dominates, while affective development, empathy, and feelings of marginalization prevail (Zubaedi, 2013). In fact, Law No. 20 of 2003 emphasizes that the goal of national education is to form people who are faithful, have noble character, are capable, and responsible (Retno Manuhoro Setyowati, Errika Dwi Setya Watie, 2020). The gap between normative mandates and practices demands an approach that not only sharpens intellectuality, but also fosters character.

One of the inseparable foundations in the educational process is communication (Ahwan & Karfida, 2025; Syahputra, 2007). Through communication, messages of values, both cognitive and moral, are transferred, interpreted, and then internalized. (Cangara, 2009) emphasized that effective communication builds healthy social relations, while (Nurdin, 2013) added that messages do not stop at words, but also facial expressions, intonation, and actions. When communication is lame, educational messages, no matter how ideal, will be distorted. On the other hand, meaningful and contextual communication can be a catalyst for character formation.

This is where the concept of prophetic communication, namely a communication pattern that emulates the Prophet Muhammad, offers strategic relevance. (Kuntowijoyo, 2006) formulates "prophecy" as a practice that balances humanization (humanizing humans), liberation (freeing from dehumanization), and transcendence (connecting actions with divine orientation). (Caropeboka, 2017) emphasizes that this prophetic vision must be translated into a practical level to become a bridge between Islamic idealism and global demands. These values are concretized in the Qur'an through six noble statements: qaulansadidan (honest), qaulanbalighan (clear and precise), qaulanmaisuran (easy to understand), qaulanlayyinan (gentle), qaulankariman (polite), and qaulanma'rufan (good and constructive). Together, these six principles form a universal communication ethics matrix (Rafidah, 2021).

The madrasah principal plays a vital role as both leader and communicator (uswatun hasanah), responsible for motivating teachers, engaging students, and building a humanistic connection with parents. However, initial findings from MAN 1, MAN 2 Model, and MAN 3 Medan reveal varying practices. At MAN 1, parent communication is limited to annual meetings; at MAN 2, communication is top-down with minimal feedback; and at MAN 3, while efforts to foster dialogue exist, consistency remains a challenge. This inconsistency contrasts with rising public expectations for madrasahs to serve as moral beacons. Internal data show that 75% of teachers at MAN 1 feel more motivated under prophetic leadership; MAN 2 saw a 10% academic improvement after adopting prophetic communication; and MAN 3 recorded 85% parental participation once dialogue was encouraged. These results highlight the transformative potential of prophetic communication yet underscore the gaps in its consistent application.

External challenges are increasingly complex: moral decadence, bullying, and drug abuse among students continue to increase (Kompasiana, 2023). At the same time, some global circles still suspect madrasas as hotbeds of radicalism (Hefner, 2007). This stigma widens the image gap, demanding that madrasas affirm their identity as institutions that are not only religious, but also inclusive and dialogical targets in line with the mission of prophetic communication.

Education is not merely the transfer of knowledge; it is the foundation of civilization that shapes intelligence, morality, and spirituality (Arifin & Kartiko, 2022; Ghazali, 2023). Therefore, Islamic education seeks holistic development by combining cognitive mastery with moral and spiritual formation (Retno Manuhoro Setyowati, Errika Dwi Setya Watie, 2020). Prophetic communication rooted in the Qur'anic ideals of humanization, liberation, and transcendence offers an ethical framework for achieving this vision. When practiced by school leaders, especially Madrasah Principals, prophetic communication can foster an inclusive, values-based, and spiritually enriching learning environment (Desy Ariani, 2022).

Previous studies emphasize the relevance and summary of professional communication in various domains. (Murni & Adiyono, 2024) showed that teachers act simultaneously as teachers, mentors, personal role models, and facilitators by emulating the morals of the Prophet Muhammad; the values of humanization, liberation, and transcendence are holistically integrated into all subjects through various media (audio, visual, audio-visual, and internet) and the fun learning method. This finding is reinforced by (Ni'matussa'adah, 2021) at the Al-Hidayah Islamic Boarding School, who found that the practice of amarma'ruf (humanization), nahimunkar (liberation), and strengthening of faith (transcendence) were manifested through activities such as mutual understanding of memorization, holding back emotions, praying, murojaah, and using communicative language according to the level of understanding of the students. In the realm of public policy, (Islamy, 2020) proved that the Labuhanbatu Regency Government implemented a professional communication strategy through an undergraduate scholarship program to Al-Azhar Egypt, Friday traveling activities, marriage confirmation, mosque construction, educational assistance for orphans, and imam-khatib-bilal training to empower the Islamic community. Complementing it, (Anggraeni, Muhaemin, 2025) emphasized that the prophetic communication paradigm was eliminated in the prophetic pattern of the Prophet Muhammad SAW, focusing on humanization, liberation, and transcendence to humanize, liberate, and purify the spiritual nature of humans.

Research gaps remain evident. First, little research investigates how state-run Madrasah Aliyah (MAN) principals operationalize prophetic communication in day-to-day governance. Second, existing research rarely connects leadership communication to the complex moral challenges facing Indonesian schools, challenges that global data suggests are increasing. A 2024 UNESCO report noted that nearly one in three students worldwide experience bullying each month, with gender-based and cyber violence on the rise (Indonesia, 2020). These statistics reinforce the urgency of leadership models that prioritize ethical dialogue and character building.

To address these gaps, this multisite case study examines MAN 1 Medan, MAN 2 Model Medan, and MAN 3 Medan. This study examines (a) how the Prophetic Communication Method of the Principal of MAN Kota Medan; (b) how the Role of the Principal in the Implementation of Prophetic Communication in MAN Kota Medan; (c) what are the Factors that Support and Inhibit Prophetic Communication in MAN Kota Medan; and (d) what is the Prophetic Communication Model in MAN Kota Medan.

Empirically, this study provides the first comparative overview of prophetic communication practices in three state MANs, revealing factors that support or inhibit successful implementation. Practically, these findings can be a guide for madrasah leaders, especially those who have benefited from the recent Ministry of Religious Affairs quality reform program, to instill prophetic values more effectively. Conceptually, this study sharpens the relationship between prophetic communication and moral outcomes across schools, enriching Islamic education theory and the broader discourse on values-based school leadership amidst the global ethical crisis. By integrating recent international research, articulating clear research gaps, and formulating explicit objectives, this introduction lays a focused, evidence-based foundation for investigating prophetic communication in Indonesian madrasahs.

RESEARCH METHOD

This study uses a qualitative approach with a case study method and multi-site design (Hamzah, 2020). Multi-site studies allow research in several locations with similar characteristics, leading to broader theoretical insights (Hasiara, 2017). This method is ideal for studying the implementation of prophetic communication in the madrasah curriculum to improve students' religious character. MAN Kota Medan was determined as the research location because of the efforts made by the State Madrasah in terms of fostering Islamic education for its students in forming students' religious character and instilling the character of students who reflect good Islamic character. The data sources used by the researcher consisted of primary data obtained directly through observation and interviews with informants, then secondary data was obtained from academic documents, scientific journals, school archives, and various other sources to complement the interview results and confirm the research findings. The selection of informants used purposive criterion sampling (Jhon W Creswell, 2010) with the following requirements: (1) having ≥2 years of experience in a madrasah, (2) being directly involved in a religious character strengthening program, (3) being willing and able to reflect on prophetic communication practices. The number of research samples at MAN 1 Medan, MAN 2 Model Medan and MAN 3 Medan was 1 Madrasah Principal, 1 Deputy Madrasah Principal, 1 teacher, and 2 students at each class level.

Data analysis is described by carrying out three steps simultaneously according to (Matthew B. Miles, A. Michael Huberman, 2014) as a guideline for researchers to conduct data analysis. Data analysis has three stages including: (1). data reduction; (2). data display; (3). Draw/confirm conclusions.
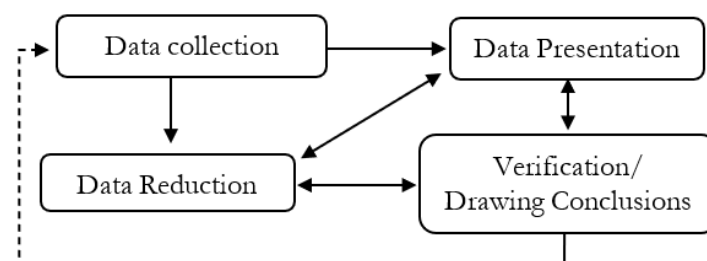
Gambar 1. Data Analysis

Data validity is tested through: 1) Credibility, with triangulation of sources, techniques, and time to ensure that the data is in accordance with reality. 2) Transferability, with clear and systematic presentation of data so that it can be applied in other contexts. 3) Dependability, by maintaining the

consistency of the research process from data collection to reporting. 4) Confirmability, by ensuring the objectivity of research results based on the data collected.

RESULT AND DISCUSSION
Result
Prophetic Communication Method of Madrasah Principal at MAN Medan City

The prophetic communication method refers to a communication approach taken from prophetic values, where communication is not only focused on conveying information but also contains moral and spiritual missions. The head of a madrasah who uses the prophetic communication method will usually combine aspects of ethics, spirituality, and education in communicating with teachers, students, and all elements of the madrasah.

At MAN 1 Medan, the prophetic communication method of Mr. Reza Faisal, S.Pd, M.PMat as the head of the madrasah may involve several of the following principles, including:

> *"In implementing prophetic communication, I do several communication models such as providing role models, providing flexible communication space, creating good and loving communication. In integrating Islamic values in daily communication at MAN 1 Medan, we bring to life prophetic communication such as Qaulan Layyinan, Qaulan Sadidan, Qaulan Balighan, Qaulan Maisuran, Qaulan Kariman, and Qaulan Ma'rufan."* (Interview with Mr. Reza Faisal, S.Pd, M.Pmat, principal of MAN 1 Medan)

Mr. Reza Faisal, S.Pd, M.PMat, Principal of MAN 1 Medan, emphasized the importance of creating an Islamic environment to support prophetic communication. This is implemented through structured training for teachers and students, conducted daily (short briefings), monthly (evaluative forums), and semesterly (thematic workshops). His communication style reflects prophetic values exemplary behavior in honesty, integrity, and responsibility. He communicates with gentleness and compassion, creating a safe, motivating atmosphere. Beyond giving instructions, he acts as a spiritual and academic motivator. Fairness and impartiality are consistently upheld, ensuring equal treatment for all members of the madrasah community.

Similar things are also applied in MAN 2 Model Medan, where the head of the madrasah implements a prophetic communication method based on prophetic values, such as spirituality, ethics, and morality. This approach is the foundation in building an educational environment that is not only academically superior, but also has character. Prophetic communication in MAN 2 Model Medan is used as a leadership strategy to instill noble values in daily interactions. As explained by the Head of MAN 2 Model Medan, Mr. Wuri Tamtama Abdi, S.Pd.I, M.Pd, this communication approach is carried out through the following methods:

> *"trying to create a madrasah nuance, communication between madrasah residents, and a prophetic teaching and learning process through existing programs, Islamic activities and training related to prophetic for teachers, students and supervisors". He also added that "prophetic communication at MAN 2 Model Medan has been running well... extracurricular activities such as Al-Qur'an Management Training (LMQ) are a place to foster prophetic communication in the madrasah environment."* (Interview with Mr. Wuri Tamtama Abdi, S.Pd.I, M.Pd, principal of MAN 2 Model Medan)

This statement confirms that prophetic communication at MAN 2 Model Medan extends beyond formal learning and is embedded in non-formal activities as a process of character habituation. The principal applies several core forms of prophetic communication. First, uswatun hasanah (communication by example), where the principal models prophetic behavior through speech, attitude, and daily actions, reinforcing character through powerful non-verbal messages. Second, mau'izhah hasanah (wise advice), delivered with polite, constructive language that makes

moral and spiritual guidance easier to internalize. Third, communication with empathy, where emotional sensitivity and individual needs are prioritized, fostering open and respectful relationships. Fourth, rahmatan lil 'alamin (compassion-based communication), which ensures inclusive, non-discriminatory interactions, creating a peaceful and supportive madrasah environment.

Meanwhile, at MAN 3 Medan, the prophetic communication method of the madrasah principal at MAN 3 Medan is a communication approach that prioritizes prophetic principles in carrying out leadership duties. This method attempts to imitate the communication style of the Prophets who are full of wisdom. In the context of madrasah leadership, this method is applied to influence, guide, and provide direction to teachers, committees, stakeholders, students, and all madrasah residents. This is in accordance with what was said by Mr. Hasanuddin Hasibuan, S.Pd, M.Si as the Principal of MAN 3 Medan:

> *"Prophetic communication is very important for the head of the Madrasah in interacting with educators, committees, stakeholders, students, and all members of the Madrasah… so that the head of the Madrasah provides real evidence in the form of noble morals and role models for all… In addition, we convey prophetic messages through efforts to create an Islamic environment and provide training to teachers and students… In direct communication, we use a daily approach in the form of brief delivery in routine activities, such as morning briefings."* (Interview with Mr. Hasanuddin Hasibuan, S.Pd, M.Si, Principal of MAN 3 Medan)

This statement highlights that the madrasah principal's communication approach goes beyond formality, emphasizing exemplary behavior and the strengthening of Islamic character through four key principles. First, communication is grounded in compassion (mawaddah), shown through empathy, active listening, and calming responses. Second, it fosters open dialogue, allowing all madrasah members to express thoughts and concerns. Third, it reflects wisdom, as seen in fair conflict resolution and motivational guidance. Fourth, the principal serves as a role model (uswatun hasanah), demonstrating prophetic values through consistent words and actions.

The prophetic communication method applied by each Madrasah is expected to increase the effectiveness of the leadership of the Madrasah principal at MAN Medan City by creating a more harmonious, trusting, and mutually respectful environment, so that the vision and mission of education can be achieved more optimally. Furthermore, to clarify the narrative above, it can be seen in the cross-site results matrix of the Prophetic Communication Method of Madrasah Principals at MAN Medan below:

Table 1. Cross-Site Results Matrix & Site Propositions of the Prophetic Communication Method of the Principal of Medan MAN Madrasah

Aspect	MAN 1 Medan	MAN 2 Model Medan	MAN 3 Medan	Cross-Site Summary	Site Propositions
Communication Methods	1) **Role Modeling**: Principal demonstrates integrity, honesty, and responsibility.2) **Compassionate Interaction**: Gentle, empathetic communication fosters comfort.3)	1) **Uswatun Hasanah**: Principal as moral and behavioral role model.2) **Wise Advice (Mau'izhah Hasanah)**: Delivering guidance with politeness and clarity.3) **Empathetic**	1) **Compassionate (Mawaddah)**: Emphasizes empathy and active listening.2) **Open Dialogue**: Encourages participation from all stakeholders.3) **Wise**	All sites adopt prophetic communication rooted in **exemplary behavior** and **compassion**. **MAN 1**: Highlights justice and motivation. **MAN 2**: Strong in empathy,	1) If principals apply **uswatun hasanah**, communication becomes transformative and inspirational. 2) Communication with **compassion and empathy** fosters harmony and learning

Motivational Messaging: Communication is used to direct and inspire growth.4) **Fair Treatment**: Communication is unbiased and equitable toward all.	**Listening**: Fosters mutual respect and understanding.4) **Inclusive Compassion**: Affectionate, non-discriminatory communication promotes peace.	**Leadership**: Communication resolves conflicts constructively.4) **Prophetic Role Model**: Principal exemplifies ethical, respectful communication.	politeness, and systematic wisdom. **MAN 3**: Emphasizes open dialogue and wisdom in leadership.	comfort. 3) **Wise and careful communicatio n** strengthens trust and leads to cons

From the table of Cross-Site Result Matrix & Site Proposition of Prophetic Communication Method of Madrasah Principals of MAN Medan, it can be concluded that each madrasah principal in MAN 1, MAN 2 Model, and MAN 3 Medan uses prophetic communication methods with an approach based on exemplary behavior, compassion, wisdom, and empathy. Although the three madrasahs adopt the principles of communication of the Prophet Muhammad SAW, each has its own uniqueness in its application. MAN 1 Medan emphasizes more on justice and motivation in communication, MAN 2 Model stands out with a systematic approach of wisdom and empathy and delivering advice wisely, while MAN 3 Medan prioritizes open dialogue and communication based on wisdom in solving problems.

These findings indicate that prophetic communication based on exemplary and compassionate behavior can create a harmonious and conducive madrasah environment. Each madrasah has a focus that is in accordance with its internal needs and context, but still adheres to universal Islamic values such as uswatun hasanah, mawaddah, and hikmah. Therefore, this study contributes to the development of a prophetic communication model that can be adapted to the characteristics of different madrasahs, while maintaining consistency in deep spiritual values.

The Role of the Principal of Madrasah in Implementing Prophetic Communication at MAN Kota Medan

By implementing prophetic communication in MAN Kota Medan, the head of the madrasah plays a role in building a madrasah that is not only academically superior, but also becomes a place for the formation of strong, ethical characters, and based on solid Islamic values.

At MAN 1 Medan, prophetic communication refers to communication patterns that follow the values taught by the prophets, namely communication that prioritizes the principles of honesty, compassion, wisdom, and high moral guidelines as stated by Mr. Reza Faisal, S.Pd, M.PMat as the head of MAN 1 Medan as follows:

> "*As the head of the madrasah, my role in implementing prophetic communication includes reminding and guiding teachers to become role models for students. I often use WhatsApp to remind them about appropriate dress, respectful behavior, and effective communication with students. Since students are future assets, it is crucial for us to communicate values properly in the education process. The main challenge lies within ourselves whether we can consistently set a good example. We address this by continuously learning and correcting our shortcomings. The success of prophetic communication is usually reflected in the decreasing number of student violations.*" (Interview with Mr. Reza Faisal, S.Pd, M.Pmat, principal of MAN 1 Medan)

The same statement was also conveyed by Mrs. Sri Rahayu Anggraini, S.Pd as a teacher at MAN 1 Medan as follows:

> *"The madrasah principal's role goes beyond delivering information; it involves guiding, inspiring, and fostering positive change through communication rooted in truth, justice, and compassion. Student violations are addressed with proportional sanctions and moral guidance using a prophetic approach. However, challenges remain, particularly in ensuring all educators consistently model these values. To address this, the madrasah promotes ongoing professional development. The effectiveness of this approach is evident in the decline of student disciplinary cases, reflecting the success of character education."* (Interview with Mrs. Sri Rahayu Anggraini, S.Pd, teacher at MAN 1 Medan)

Interview results show that the Principal of MAN 1 Medan plays a key role in implementing prophetic communication through five core aspects. First, as a role model (uswatun hasanah), he fosters a harmonious environment through honest, transparent, and wise communication. Second, he acts as a mediator, resolving conflicts with fairness and compassion. Third, he nurtures students' Islamic character by embedding religious values in daily guidance. Fourth, he builds strong relationships through open, empathetic, and respectful dialogue. Lastly, he enhances education quality by promoting ethical communication and collaboration, inspiring students to learn.

Meanwhile, at MAN 2 Model Medan, the role of the Principal in implementing prophetic communication reflects a great responsibility in managing interactions in an educational environment that prioritizes Islamic values. This is in line with what was said by Mr. Wuri Tamtama Abdi, S.Pd.I, M.Pd as the principal of MAN 2 Model Medan as follows:

> *"The madrasah principal plays a vital role in implementing prophetic communication by fostering an Islamic atmosphere, strengthening community ties, and integrating prophetic values into learning and school programs. This approach goes beyond imitating the Prophet's style, embracing his broader mission. The main challenge lies in the dense curriculum and activities that hinder consistent application. To address this, the principal initiates special programs that support prophetic communication. The success of this strategy is evident in increased student participation in Islamic activities and a decline in juvenile delinquency.."* (Interview with Mr. Wuri Tamtama Abdi, S.Pd.I, M.Pd, principal of MAN 2 Model Medan)

This is also in line with what was felt by the teachers at MAN 2 Model Medan, Mr. Asrul Nasution, S.Pd, M.Pd as follows:

> *"The principal of the Madrasah not only actively listens to teachers and students to strengthen relationships, but also demonstrates a religious, enthusiastic, creative, honest, and disciplined attitude. As a form of inspirational communication, he decorates the madrasah environment with motivational quotes from the Qur'an and hadith. However, the main challenge in implementing prophetic communication often arises from the lack of consistency of educators in setting an example. To overcome this, the madrasah continues to strive to improve itself. The success of prophetic communication can be seen from the improvement of students' character, which is reflected in the decline in their negative behavior."* (Interview with Mr. Asrul Nasution, S.Pd, M.Pd, teacher of MAN 2 Model Medan)

The Principal of MAN 2 Model Medan plays a central role in implementing prophetic communication. As an exemplary figure (uswatun hasanah), he embodies honesty, justice, and compassion in both speech and actions. His transparent and honest communication fosters trust among teachers, students, staff, and parents. He serves as a liaison and active listener, offering solutions grounded in Islamic values. In conflict situations, he acts as a fair and empathetic mediator. Communication is also used to build Islamic character through moral guidance, lectures, and religious activities. Decision-making is conducted wisely and collaboratively through deliberation, ensuring inclusive and just outcomes for the entire madrasah community.

While the role of the Head of Madrasah in implementing prophetic communication at MAN 3 Medan is similar to that in other madrasahs, including MAN 1 and MAN 2 Model Medan, there may be some adjustments based on the characteristics and special needs of the MAN 3 Medan

environment. This is in accordance with what was said by Mr. Hasanuddin Hasibuan, S.Pd, M.Si as the head of MAN 3 Medan as follows:

> *"The role of the madrasah principal is very important in building communication with all elements of the madrasah in order to achieve common goals. However, the density of the curriculum and activities often becomes an obstacle for teachers in implementing prophetic communication consistently. To overcome this, the madrasah principal takes creative steps, such as placing mufrodat or motivational quotes from the Qur'an and hadith in strategic areas as a reminder of Islamic values. The effectiveness of this approach is reflected in the increasing participation of students in Islamic activities and the decreasing negative behavior in the madrasah environment."* (Interview with Mr. Hasanuddin Hasibuan, S.Pd, M.Si, Head of MAN 2 Model Medan)

This is also in line with what was felt by Mrs. Fatimah, S.Pd as a teacher at MAN 3 Medan:

> *"The madrasah principal plays a vital role in implementing prophetic communication to cultivate students' noble character. Core prophetic traits—siddiq, amanah, tabligh, and fathonah—are emphasized. However, the busy curriculum and school activities pose challenges to consistent application. To address this, principals initiate dedicated programs that integrate prophetic values into learning and communication. The effectiveness is evident in students' growing involvement in Islamic activities and a decline in negative behaviors, reflecting the madrasah's success in character building."* (Interview with Mrs. Fatimah, S.Pd, Teacher of MAN 2 Model Medan)

The principal of MAN 3 Medan plays a key role in applying prophetic communication. As a leader, he must model Islamic values such as honesty, justice, and patience in all interactions. He fosters a religious and ethical environment built on compassion, cooperation, and mutual respect. In decision-making, he upholds deliberation and fairness, considering all perspectives openly. The principal also strengthens social ties through empathetic communication and serves as a wise, gentle mediator in conflicts. Additionally, he empowers teachers and students by promoting active participation and recognizing their potential. His communication approach boosts morale and work ethic through appreciation, spiritual motivation, and acknowledgment of both academic and religious achievements.

Furthermore, to clarify the narrative above, it can be seen in the cross-site results matrix of the Role of the Madrasah Head in implementing prophetic communication in MAN Medan below:

Table 2. Cross-Site Results Matrix & Site Propositions The Role of Madrasah Principals in Implementing Prophetic Communication at MAN Medan

Aspect	MAN 1 Medan	MAN 2 Model Medan	MAN 3 Medan	Cross-Site Summary	Research Propositions
Principal's Role	- Role model (uswatun hasanah) in ethical, wise communication- Conflict mediator with fairness and compassion- Builder of Islamic character through religious activities- Harmonious relationship builder through empathy and respect- Promoter of	- Role model in behavior and speech- Transparent communicator of policies and issues- Connector between stakeholders through Islamic dialogue- Conflict mediator using just, patient communication- Builder of Islamic character- Wise decision-maker	- Islamic communication role model- Creator of religious, respectful atmosphere- Transparent and fair decision-maker- Relationship builder across school community- Conflict mediator with prophetic approach-	Across all sites, principals function as role models, conflict mediators, and character builders. Differences lie in emphasis: MAN 1: harmony and education quality MAN 2: transparency and deliberation MAN 3: empowerment, religious	1) If principals embody prophetic traits (uswatun hasanah), a religious and harmonious school culture will develop.2) If conflicts are resolved wisely, social harmony will be strengthened.3) If character building is prioritized, Islamic values will be

communication ethics to support learning	through deliberation	Empowerer of students and teachers-Motivator of work ethic and school spirit	atmosphere, and morale enhancement	internalized.4) If open dialogue is encouraged (as in MAN 2), inclusive and fair decision-making will flourish.5) If empathy is practiced (as in MAN 1), motivation and cooperation will rise.6) If empowerment is supported (as in MAN 3), community participation will grow.7) If prophetic communication promotes religious values and work ethics (as in MAN 3), moral and academic excellence will follow.

From the Cross-Site Result Matrix & Site Proposition table, the Role of Madrasah Principals in Implementing Prophetic Communication at MAN Medan, it is known that the prophetic communication implemented by the madrasah principals at MAN 1, MAN 2 Model, and MAN 3 Medan has a consistent pattern in forming exemplary, communicative, solution-oriented, and spiritual leadership. This role not only builds healthy interpersonal relationships, but also encourages the formation of an Islamic, harmonious, and productive madrasah culture. Each madrasah adjusts its prophetic communication approach according to the needs and characteristics of its respective environments, but remains within the framework of prophetic values such as siddiq, amanah, tabligh, and fathanah.

Factors that Support and Inhibit Prophetic Communication at MAN Medan City

In implementing prophetic communication at MAN 1 Medan, there are various factors that support and hinder the implementation of this communication. Ideal prophetic communication emphasizes ethical, moral, and Islamic values exemplified by the Prophet Muhammad SAW. The supporting factors for prophetic communication were stated by Mrs. Dra. Hj. Syarifah Zaiton as the WKM of Student Affairs at MAN 1 Medan in the role of the head of the Madrasah in prophetic communication:

"The steps taken include giving appreciation and awards to exemplary teachers and students as role models that can be emulated. Madrasah also encourages the participation of all residents in various activities to increase involvement and togetherness. The implementation of prophetic communication at MAN 1 Medan also strengthens the religious environment through programs such as cadre da'wah courses, fardhu kifayah training, Friday recitations, tilawah, and memorization (tahfidz) deposits, although further training is still

needed. Religious activities such as congregational Duha prayers, tadarus, and short-term Islamic boarding schools during Ramadan are routine agendas. In addition, educators also have the responsibility to act as direct role models for students, as part of real guidance.” (Interview with Mrs. Dra. Hj. Syarifah Zaiton as WKM Student Affairs MAN 1 Medan)

Meanwhile, it is said that the inhibiting factors for prophetic communication in MAN 1 Medan City are caused by social media, lack of training and limited understanding of the people of MAN 1 Medan City. The following are the results of an interview with Mrs. Dra. Hj. Syarifah Zaiton as WKM Student Affairs MAN 1 Medan in the role of Madrasah head in prophetic communication:

“The obstacles we face include differences in individual views and habits that affect the way they communicate. In addition, there are other obstacles, such as a lack of understanding of the main values in communication, such as patience, compassion, and justice, which can hinder the implementation of effective communication, both among educators and students. We encourage teachers to participate in prophetic communication training more often to improve their competence. On the other hand, students also face the influence of external factors such as social media, popular culture trends, and the influence of socializing outside the Madrasah can also be obstacles” (Interview with Mrs. Dra. Hj. Syarifah Zaiton as WKM Student Affairs MAN 1 Medan)

In addition, the factors that support and inhibit prophetic communication at MAN 2 Model Medan can be categorized into several aspects. Prophetic communication is a communication approach that prioritizes spiritual, moral, and ethical values as exemplified by the prophets, especially the Prophet Muhammad SAW. This is also in line with what was said by Mr. Radhali Raja Mandadwika, S.Pd as the WKM for Student Affairs at MAN 2 Model Medan:

“Supporting factors for the implementation of prophetic communication in madrasas include the consistent role of teachers in motivating students with religious values, honesty, and good morals. Educators also maintain effective communication with students, parents, and colleagues. Madrasas emphasize harmonious relationships and mutual understanding between teachers and students. Various programs support this goal, such as Tahfizul Qur'an (memorizing Juz 30, Juz 1–4, and selected surahs), Akhlakul Karimah development, and leadership training in religious practices like leading prayers, tahtim-tahlil, and Friday sermons. Students are also guided in mastering classical Islamic texts in fiqh, tafsir, and hadith.” (Interview with Mr. Radhali Raja Mandadwika, S.Pd as WKM Student Affairs MAN 2 Model Medan)

Meanwhile, the inhibiting factors in prophetic communication at MAN 2 Medan have several factors, including those stated by Mr. Radhali Raja Mandadwika, S.Pd as WKM Student Affairs at MAN 2 Model Medan:

“An obstacle to implementing prophetic communication is the overemphasis on academic achievement, which often sidelines character education rooted in spiritual values. The education office tends to prioritize final grades over moral development, weakening the foundation of prophetic values in schools. Furthermore, limited understanding and application of prophetic communication principles among teachers, students, and staff hinder effective implementation. Without proper comprehension, this approach is difficult to realize in practice.” (Interview with Mr. Radhali Raja Mandadwika, S.Pd as WKM Student Affairs MAN 2 Model Medan)

Meanwhile, in the context of implementing prophetic communication at MAN 3 Medan, there are several factors that can support its implementation. This is as stated by Mrs. Nurasiah, S.Pd as WKM Student Affairs at MAN 3 Medan as follows:

“The implementation of prophetic communication at MAN 3 Medan reinforces the school's religious atmosphere through activities like cadre da'wah training, fardhu kifayah practice, Friday sermons, tilawah, and tahfidz. Although further training is occasionally needed, educators consistently instill religious

motivation, honesty, and moral values. A madrasah environment that promotes Islamic values such as noble character, ethical communication, and social empathy supports the seamless integration of prophetic communication in daily practice." (Interview with Mrs. Nurasiah, S.Pd as WKM Student Affairs MAN 3 Medan)

From the results of the interview with the Student Affairs WKM MAN 3 Medan, it was discovered that the supporting factors carried out by the Madrasah were visionary leadership and the facilities provided and cultural regulations.

Meanwhile, the inhibiting factors in prophetic communication at MAN 3 Medan have several factors, including those stated by Mrs. Nurasiah, S.Pd as the WKM for Student Affairs at MAN 3 Medan as follows:

"One major obstacle in implementing prophetic communication is the lack of deep understanding among some teachers, students, and staff. Without this comprehension, its application in daily interactions becomes limited. Resistance may also arise from certain student groups unfamiliar with prophetic values or influenced by dominant external cultures. Additionally, the pervasive influence of technology often hinders efforts to internalize and practice the principles of prophetic communication effectively." (Interview with Mrs. Nurasiah, S.Pd as WKM Student Affairs MAN 3 Medan)

The following is a matrix of cross-site results of the Factors that Support and Inhibit Prophetic Communication at MAN Medan:

Table 3. Cross-Site Results Matrix & Site Propositions of Factors that Support and Inhibit Prophetic Communication at MAN

Aspect	MAN 1 Medan	MAN 2 Model Medan	MAN 3 Medan	Cross-Site Summary	Development Propositions
Supporting Factors	- Religious leadership- Deliberative culture- Teacher-staff commitment- Islamic character programs- Strong Islamic school atmosphere	- Visionary leadership- Religious school culture- Teacher competence- Harmonious teacher-student relationship	- Visionary leadership- Islamic culture- Use of digital technology in communication	All three schools are supported by religious leadership, Islamic culture, and teacher roles. MAN 1 excels in Islamic programs and deliberation, MAN 2 in interpersonal harmony and teacher competence, MAN 3 in digital adaptation.	If religious leadership, school culture, and teacher competence are strengthened, prophetic communication will develop according to each school's local strengths: MAN 1 (religious programs & deliberation), MAN 2 (interpersonal communication), MAN 3 (technology-based da'wah).
Inhibiting Factors	- Diverse socio-cultural backgrounds- Limited understanding of prophetic values- Lack of training- Technical communication challenges	- Poor understanding of prophetic communication - Academic pressure and curriculum load	- Limited conceptual understanding- Risk of misusing digital platforms- Student/environmental resistance	Common barriers: weak conceptual understanding, minimal training, environmental and systemic constraints. These hinder the holistic	If regular training, ethical tech use, and a balanced focus between academics and character education are promoted, prophetic communication

		implementation of prophetic communication .	can thrive and adapt contextually across all schools.

The results of the cross-site matrix show that the supporting and inhibiting factors of prophetic communication in MAN 1, MAN 2 Model, and MAN 3 Medan form a thematic pattern that reflects the integration between leadership, madrasah culture, and HR competency. MAN 1 stands out in strengthening the culture of deliberation and religious programs, MAN 2 in interpersonal relations and teacher competency, and MAN 3 in adapting digital technology based on prophetic values. Although there are basic similarities such as the importance of religious leadership and religious culture, each madrasah develops a contextual approach. The obstacles that emerge are systemic, such as weak understanding of concepts, minimal training, academic pressure, and socio-technological challenges.

These findings form a cross-site conceptual framework that emphasizes the importance of flexible, adaptive, and locally based prophetic communication, but still based on universal values such as siddiq, amanah, tabligh, and fathanah. This approach opens up opportunities for the development of a contextual, measurable, and sustainable prophetic communication model in the Islamic education environment.

Prophetic Communication Model at MAN Medan City

The prophetic communication model at MAN Kota Medan refers to the application of communication principles based on the teachings and examples of the prophets, especially the Prophet Muhammad SAW, in everyday life in the madrasah environment.

The prophetic communication model at MAN 1 Medan refers to the application of communication principles based on the teachings and examples of the prophets, especially the Prophet Muhammad SAW, in everyday life in the madrasah environment. This is in accordance with what was said by Mr. Reza Faisal, S.Pd, M.PMat as the head of MAN 1 Medan as follows:

"As the principal of MAN 1 Medan, I prioritize prophetic communication rooted in humanism, gentleness, tolerance, and spirituality, following the example of the Prophet Muhammad SAW. Every interaction is guided by honesty and sincerity. Advice and criticism are conveyed with wisdom, and decisions are made through deliberation with teachers, students, and parents. Communication aims to motivate rather than merely correct. An open, caring relationship between teachers and students is fostered through religious activities and regular Qur'an reading. The effectiveness of this approach is evident in students' behavioral improvements, particularly when past mistakes are not repeated." (Interview with Mr. Reza Faisal, S.Pd, M.PMat as the head of MAN 1 Medan)

This is in line with what was said by Muhazir Ihsan, a student in class 12 IPA 4:

"Teachers model good behavior and offer advice gently, fostering a sense of comfort without making students feel cornered. This is supported by various religious activities, such as Sarhil Qur'an, Fahmil Qur'an, Tahfiz, Tilawah, Yellow Book Study, Fardhu Kifayah, Nasyid, Sholawat, and the Arabic Club. The effectiveness of prophetic communication is reflected in students' consistently positive behavior and absence of negative tendencies." (Interview with Muhazir Ihsan, a student of class 12 IPA 4 MAN 1 Medan)

Based on interviews and observations at MAN 1 Medan, the prophetic communication model consists of six key elements. Qaulan Sadidan reflects honesty and sincerity in daily interactions. Qaulan Balighan appears in wise, constructive advice for student development. Qaulan Maisuran is shown in decision-making through deliberation with students, teachers, and

parents. Qaulan Layyinan uses gentle, solution-oriented language. Qaulan Kariman fosters warm two-way communication that builds student confidence. Lastly, Qaulan Ma'rufan emphasizes affectionate guidance that encourages growth and learning from mistakes.

Prophetic communication in the context of education, including at MAN 2 Model Medan, refers to the principle of communication based on prophetic values such as honesty, integrity, compassion, and empathy. This is in line with what was said by Mr. Wuri Tamtama Abdi, S.Pd.I, M.Pd as the head of MAN 2 Model Medan as follows:

> *"The madrasah principal ensures the application of prophetic communication by fostering religious motivation, emphasizing honesty and Islamic morals. Inspired by the Prophet Muhammad SAW, this approach embodies amar ma'ruf nahi mungkar and promotes strong social bonds. It shapes students' religious character through active participation in activities like congregational Duha prayers, Qur'an recitation, and Ramadan pesantren programs, supported by proper training and facilities. The effectiveness of this communication is reflected in students who not only achieve academically but also display commendable moral character."* (Interview with Mr. Wuri Tamtama Abdi, S.Pd.I, M.Pd as the head of MAN 2 Model Medan)

This is also what was conveyed by M. Taufiq Akbar as a student at MAN 2 Model Medan City as follows:

> *"Teachers in the madrasah always set an example in attitude and deliver advice gently, thus creating a sense of comfort without pressure. The religious environment is formed through various activities such as being a prayer leader, muezzin, preacher, and leading tahtim and tahlil. The success of prophetic communication is reflected in the behavior of students who consistently show positive attitudes without violations."* (Interview with M. Taufiq Akbar as a student of MAN 2 Model Medan City)

At MAN 2 Model Medan, prophetic communication inspired by the Prophet Muhammad SAW emphasizes honesty, clarity, compassion, and respect. Key values include Qaulan Sadidan (truthful and responsible speech), Qaulan Balighan (clear and effective delivery), Qaulan Maisuran (solution-oriented communication), Qaulan Layyinan (gentle speech), Qaulan Kariman (respectful dialogue), and Qaulan Ma'rufan (kind and value-based advice). These principles foster a harmonious, constructive, and spiritually enriched madrasah environment.

The prophetic communication model at MAN 3 Medan refers to the application of communication values that emulate the characteristics of the Prophet Muhammad SAW in daily educational activities. Prophetic communication not only prioritizes the delivery of information, but also pays attention to ethical, moral, and spiritual aspects in the interaction between teachers, students, and all components of the madrasah. This is as stated by Mr. Hasanuddin Hasibuan, S.Pd, M.Si as the head of MAN 3 Medan as follows:

> *"As the madrasah head, I ensure effective communication through exemplary behavior from both teachers and students in resolving issues wisely. Prophetic communication is reinforced by consistent use of respectful language, constructive advice, and responsible conduct. At MAN 3 Medan, programs such as da'wah cadre training, fardhu kifayah practice, Friday recitations, tilawah, and Qur'an memorization help cultivate a religious atmosphere. While further training is still needed, the school's environment rooted in noble character, communication ethics, and social awareness provides a strong foundation for fully integrating prophetic communication.."* (Interview with Mr. Hasanuddin Hasibuan, S.Pd, M.Si as the head of MAN 3 Medan)

This is also in line with what was conveyed by Er Angga Nur Firmansyah as a student of MAN 3 Medan in the implementation of prophetic communication at Madrasah MAN 3 Medan as follows:

"This is also in line with what was conveyed by Er Angga Nur Firmansyah as a student of MAN 3 Medan in the implementation of prophetic communication at Madrasah MAN 3 Medan as follows:" (Interview with Er Angga Nur Firmansyah as a student at MAN 3 Medan)

The communication model at MAN 3 Medan strongly reflects prophetic values. Qaulan Sadidan is applied through honest and accountable speech. Qaulan Balighan ensures clear and effective message delivery suited to students' understanding. Qaulan Maisuran promotes light, pleasant communication that fosters comfort. Qaulan Layyinan appears in calm, gentle tones, especially during correction. Qaulan Kariman emphasizes respectful and appreciative dialogue, while Qaulan Ma'rufan conveys messages that nurture moral and spiritual values.

Furthermore, to clarify the narrative above, it can be seen in the cross-site results matrix of the Prophetic Communication Model at MAN Medan below:

Table 4. Cross-Site Results Matrix & Site Propositions of Prophetic Communication Model at MAN Medan

Aspect	Site 1 (MAN 1)	Site 2 (MAN 2 Model)	Site 3 (MAN 3)	Cross-Site Summary	Site Proposition
Qaulan Sadidan	Honest communication between principal, teachers, and students	True and correct speech	Truthful words	Honest and accurate in teaching, guidance, and religious content	Honest communication fosters trust and improves learning and decision-making.
Qaulan Balighan	Clear, precise direction from leaders	Understandable and appropriate speech	Clear and effective words	Wise and clear advice or correction	Wise and gentle communication encourages student motivation and acceptance.
Qaulan Maisuran	Decisions through deliberation with all stakeholders	Speech that facilitates ease	Easy-to-accept words	Prioritizing deliberation promotes justice and shared responsibility	Involving all parties creates fairness and engagement in school decisions.
Qaulan Layyinan	Gentle, motivating speech in daily communication	Gentle speech	Gentle words	Constructive and non-blaming language encourages growth	Gentle words help students feel supported in reaching their goals.
Qaulan Kariman	Builds good relationships through two-way interaction	Noble and honorable speech	Noble sayings	Warm communication fosters student confidence and active participation	Two-way communication builds student confidence and harmonious relationships.
Qaulan Ma'rufan	Advice with affection,	Good speech	Good words	Appreciative correction	Loving advice helps students

encouraging learning from mistakes	encourages self-improvement	feel valued and motivates positive change.

Based on the cross-site findings, it can be concluded that the application of a prophetic communication model that emphasizes honesty, wisdom, deliberation, motivation, compassion, and good relationships is able to create a harmonious, supportive, and productive madrasah environment. This model not only strengthens relationships between madrasah residents, but also encourages the creation of a conducive learning atmosphere for students' academic and spiritual development.

Each madrasah applies the communication principles of the Prophet Muhammad SAW which are oriented towards the formation of Islamic character in students, through six main principles: Qaulan Sadidan, Qaulan Balighan, Qaulan Maisuran, Qaulan Layyinan, Qaulan Kariman, and Qaulan Ma'rufan. Although there are differences in emphasis, all madrasahs consistently build ethical and spiritual communication. One madrasah stands out in integrating the values of Amar Ma'ruf Nahi Munkar and Silaturahmi as part of the communication strategy, while other madrasahs focus more on the Prophet's example in forming character and learning effectiveness. The following section presents a deeper analysis of the Prophetic Communication Model across the studied madrasahs:
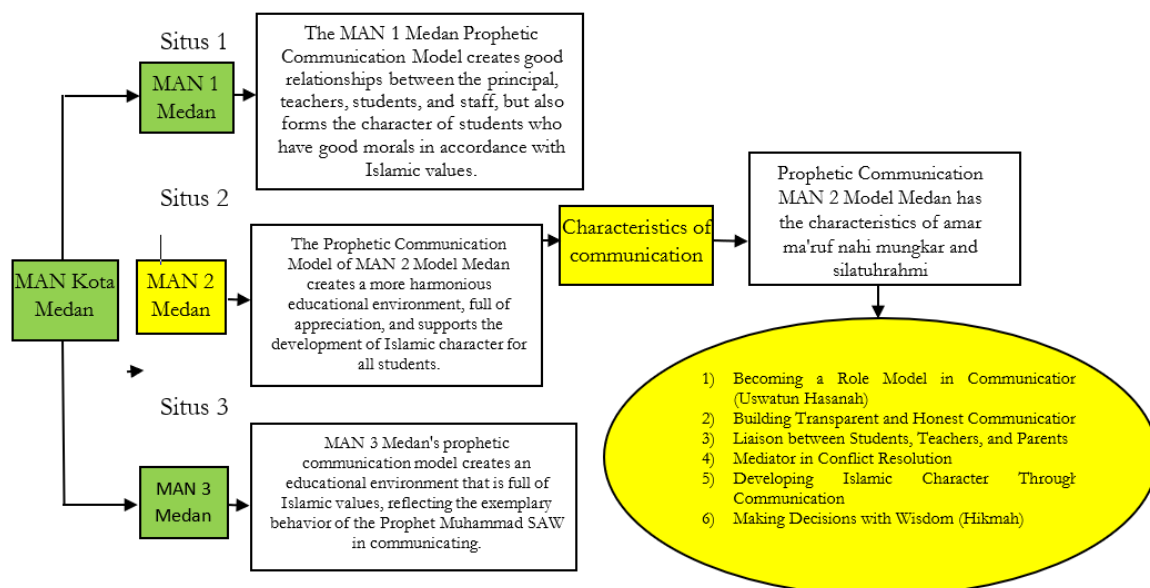

Figure 1. MAN Medan City Prophetic Communication Model

Prophetic communication in the madrasah context is realized through consistent application of Islamic communication values in daily interactions. This approach emphasizes honesty, wisdom, gentleness, and constructive dialogue, reflecting the example of Prophet Muhammad SAW. Although its core principles are shared, each madrasah may display unique characteristics in implementing this model to foster harmony, mutual respect, and Islamic character formation. It is rooted in values such as amar ma'ruf nahi mungkar and silaturahmi, and guided by moral integrity, compassion, and spiritual awareness. The principal plays a central role as a role model (uswatun hasanah) who exemplifies ethical behavior and respectful speech in interactions with teachers, staff, and students. This leadership fosters a culture of trust and

transparency, ensuring that stakeholders remain informed about institutional policies and decisions. In doing so, the principal upholds integrity while strengthening communication based on shared values.

In bridging communication among students, teachers, and parents, the principal promotes inclusive dialogue and addresses concerns with fairness and empathy. Conflict resolution is approached with patience and compassion, creating a peaceful school environment where all voices are respected. These efforts help build a cohesive and cooperative madrasah community. Beyond interpersonal relations, the principal also supports character development through religious programs and moral education that reinforce Islamic values. Decision-making is grounded in hikmah, involving inclusive discussions and careful consideration of diverse perspectives. Thus, prophetic communication evolves from a theoretical ideal into a lived practice that enriches both the moral and academic integrity of the madrasah.

DISCUSSION

This study shows that the implementation of the prophetic communication model in State Islamic Senior High School (MAN) 1, MAN 2 Model, and MAN 3 Medan not only adopts values such as qaulan sadidan, qaulan balighan, qaulan maisuran, qaulan layyinan, qaulan kariman, and qaulan ma'rufan, but also adapts them according to the social and cultural context of each educational unit. This perfects the practice of Islamic education by showing that prophetic values are not only idealistic, but can also be translated into real communication interactions and have a direct impact on the formation of students' character. as stated by (Wijayanti, 2015), Effective communication in Islamic education must contain the values of honesty, gentleness, and wisdom, three core elements reflected in the principles of prophetic communication.

Furthermore, these findings support and extend previous studies by (Baihaqy & Ramli, 2023) (Tanjung & Akbar, 2023), which states that prophetic communication is able to strengthen interpersonal relationships in educational environments. (Munawwarah & Darlis, 2025) which highlights that inspirational communication can increase student engagement in the learning process and (Kartiko et al., 2024; Ning Widhi et al., 2023) and (Munir & Suryadi, 2022) which shows that empathy in communication can strengthen the relationship between teachers and students. However, this study provides a new dimension, namely how prophetic communication plays a role not only in personal relations between teachers and students, but also in building a participatory leadership structure that creates a collective and religious madrasah culture. In MAN 3 Medan, for example, the prophetic communication model is applied with an open dialogue approach, so that the head of the madrasah is not only a structural leader but also a collaborative facilitator, an approach that is in line with the theory of transformational leadership (Jamaluddin, 2020).

In addition to practical contributions, the findings of this study also provide a basis for developing a new theoretical model of prophetic-based Islamic educational communication. This model includes five main components: (1) communicative role models as the basis of moral authority, (2) dialogic direction in decision-making, (3) emotional content in interpersonal relations, (4) inspiring and constructive educational message structures, and (5) socio-cultural context as a determinant of communication effectiveness. This model enriches the treasury of Islamic communication theory because it integrates spiritual, structural, and pragmatic dimensions in educational communication practices.

Although the research results show many benefits, implementation challenges remain. One of the main obstacles is the inequality of understanding among teachers and education personnel regarding the meaning and application of prophetic communication values. This is exacerbated by high academic pressure, the use of technology that is not yet fully productive, and the diversity of students' social backgrounds. As expressed by (Arif, 2021), partial understanding of prophetic values is often the cause of resistance or ineffective communication in Islamic educational institutions.

In addition, there are still many educators who view communication only as a technical skill, not as a value-laden process that is devoid of spiritual ethics (Robbins, S. P., & Judge, 2019). This paradigm limits the depth and desire for prophetic communication, especially when uncertainty arises in pragmatic demands such as administrative burdens and performance indicators that prioritize cognitive abilities over character development (Irawan & Radiamoda, 2023). Furthermore, the integration of professional values with digital media remains a challenge; although digital platforms offer convenience and accessibility, they often reduce the personal touch, empathy, and moral sensitivity in communication (Rahman et al., 2024).

Without systemic reinforcement such as institutional training, reflective pedagogical practices, and leadership mentoring, the values of qaulan layyinan or qaulan maʻrufan may only emerge at the surface level, failing to shape the school's communication culture in depth (Tasbih & Hafid, 2023). Therefore, the challenges faced are not only operational but also epistemological, requiring changes in the way Islamic educational institutions conceptualize and internalize communication as part of their spiritual mission (Najmuddin et al., 2022). Therefore, ongoing training is needed that is not only cognitive, but also transformative leading to the internalization of values.

The real contribution of the implementation of prophetic communication can be seen from the increase in student motivation, the harmony of teacher-student relationships, and the increasing involvement of parents in school activities. The principles of qaulan balighan and qaulan kariman, for example, have proven to be the foundation for building trust and mutually respectful interactions between the head of the madrasah, teachers, students, and parents. Thus, prophetic communication is not merely a medium for conveying information, but also an instrument of character education that is integral to the learning process.

In conclusion, this study not only confirms the relevance of prophetic communication in the context of Islamic education, but also expands it into a contextual and applicable conceptual model. To strengthen its effectiveness, synergy is needed between madrasah policies, teacher training, and adaptation of communication strategies that are in accordance with technological developments and students' social dynamics. Thus, madrasahs can become an educational ecosystem that not only educates intellectually, but also forms a strong spiritual personality and noble character.

CONCLUSION

This study concludes that the principals of MAN 1, MAN 2 Model, and MAN 3 Medan implement prophetic communication based on six principles from the Prophet Muhammad SAW: Qaulan Sadidan, Qaulan Balighan, Qaulan Maisuran, Qaulan Layyinan, Qaulan Kariman, and Qaulan Ma'rufan. Although grounded in the same values, their application is adapted to the unique cultural, social, and leadership contexts of each madrasah. The principals act as role models (uswatun hasanah), mediators, and character builders through ethical and spiritual communication.

Each madrasah has its distinctive emphasis: MAN 1 highlights deliberation and motivation, MAN 2 prioritizes wisdom and interpersonal relations, while MAN 3 focuses on open dialogue and technology aligned with prophetic values. Supporting factors include religious leadership, a strong Islamic culture, and teacher competence. However, the effectiveness of prophetic communication is challenged by limited conceptual understanding, academic demands, negative social media influences, and students' diverse backgrounds.

Theoretically, this study contributes to the field of Islamic educational communication by offering a contextual prophetic communication model that integrates spiritual values with participatory leadership strategies. Practically, it supports the creation of a harmonious and productive school environment and strengthens the religious, moral, and intellectual development of students. To ensure sustainability, the study recommends: (1) intensive training for principals and teachers, (2) the formulation of madrasah policies that institutionalize prophetic values within the curriculum and school culture, and (3) the advancement of prophetic communication literacy through technology and the incorporation of local wisdom.

However, this study has several limitations. It is confined to three state madrasahs in Medan, which may not fully represent the broader diversity of Islamic educational institutions in different regions. The data relies mainly on interviews and observations, which may involve subjectivity. Future researchers are encouraged to expand the scope to include private madrasahs or pesantren across varied sociocultural contexts. A mixed-methods approach involving quantitative measurement tools could also enhance the validity and generalizability of findings related to the impact of prophetic communication on school outcomes.

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