



The Role of Prophetic Communication and Humor in Strengthening Islamic Education Management at MTsN 2 Tulungagung

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ABSTRACT

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This study explores the implementation of prophetic education management at MTsN 2 Tulungagung and its role in developing students' intellectual, moral, and spiritual dimensions. Using a qualitative descriptive approach, the research reveals that prophetic values—humanistic, liberative, and transcendental—serve as the philosophical foundation of educational practices at the institution. The principal, through transformational leadership characterized by empathy, communication, and humor, consistently integrates these values into planning, organizing, implementation, and supervision. Prophetic education is carried out holistically through classroom instruction and extracurricular activities such as congregational prayers, sholawat recitations, and social engagement, thereby strengthening students' cognitive, affective, and psychomotor competencies. The findings show that effective communication and participatory management foster a sense of belonging among teachers and staff, create a positive school climate, and enhance students' motivation and achievement. Moreover, humor as part of prophetic communication proves effective in building emotional closeness, reducing barriers, and conveying moral messages in an accessible way. Overall, MTsN 2 Tulungagung has succeeded in creating a holistic and inclusive educational ecosystem that balances academic excellence with Islamic character development, making it a relevant model for Islamic education management in the modern era.

KEYWORDS:

Prophetic, Education, Management, Leadership, Communication, Character, Islam

1. INTRODUCTION

Management in an organization cannot be separated from communication, which serves as the core of every managerial process such as planning, organizing, and controlling [1], [2]. In the context of madrasah, effective communication is crucial for the principal in managing various components, including teachers, staff, students, and parents [3], [4], [5]. Good communication fosters harmonious interactions that support the optimal achievement of educational goals [6], [7], [8]. Therefore, determining the appropriate communication style by educators becomes essential as a bridge to the success of the teaching and learning process in madrasah [9], [10].

In the post-modern era, technology facilitates the teaching and learning process, but at the same time poses new challenges for educators in madrasah [11]. Easy access to information through social media can influence students both

positively and negatively [12]. The positive impacts of social media include easier access to knowledge and the advancement of critical thinking, while the negative impacts include the tendency toward instant behavior and harmful influences that may trigger juvenile delinquency such as gangsterism, online gambling, drug abuse, and promiscuity—issues that have become major concerns, particularly in East Java.

Communication is a process of exchanging messages between the communicator and the communicant through certain media, which is highly vital in teaching and learning activities [13]. Education, as stipulated in the National Education System Law Number 20 of 2003, is a conscious and planned effort to create an active learning environment that holistically develops students' potential, including their spirituality, personality, and skills. However, external influences such as social media present challenges in character building that the education sector must address [14].

The implementation of education in madrasah is influenced by five main components: instructional objectives, teaching materials, teacher–student interaction, types of activities, and facilities and infrastructure [15], [16]. These five components

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are interrelated and supported by effective communication to ensure maximum learning outcomes [17], [18]. Teachers and principals play an important role in mastering communication styles that suit the students' characteristics in order to stimulate learning interest and create a conducive environment, either directly or through collaboration with other teachers in support of the teaching and learning process [19].

Communication is not only a tool for exchanging information but also a social medium that influences various aspects of human life, including education [20]. This social communication generates symbols and meanings that contribute to the construction and transformation of social reality [21], [22]. In education, communication becomes the primary medium for knowledge dissemination; without communication, education cannot be carried out [23]. Therefore, educators must be able to adapt their communication styles to be well-received by adolescent students who have diverse characteristics and needs [24].

The closeness between students and teachers is the key to instilling moral values and ethics, especially for students entering adolescence. At madrasahs such as MTsN 2 Tulungagung, the principal is known to be communicative and humorous, creating a comfortable atmosphere for students to interact and learn. A leadership style that is friendly and open can enhance students' enthusiasm for learning and their participation in various extracurricular activities that support the development of their potential outside the classroom.

Extracurricular programs organized by the madrasah—such as congregational prayers, reciting sholawat, and other religious activities—instill religious values and character in students. The achievements of students who have won competitions at district and national levels serve as evidence of the success of effective communication among teachers, staff, and students in supporting both learning and madrasah activities. The principal serves not only as an administrative leader but also as a role model who prioritizes character and social communication skills to optimize student development and strengthen relationships with the wider community.

II. LITERATUR REVIEW

Management is essentially the science and art of organizing the utilization of human resources and other resources effectively and efficiently to achieve specific goals [25]. Derived from the Latin and English terms meaning “administration” or “to regulate,” management encompasses the functions of planning, organizing, controlling, and leadership within organizations, including educational institutions [26]. In the context of education, management must be supported by effective communication so that ideas and visions can be achieved collectively [27].

Prophetic communication is a model of communication that emulates the style of Prophet Muhammad (peace be upon him), emphasizing the values of humanization, liberation, and transcendence as reflected in Surah Ali Imran verse 110 [28]. This form of communication aims to convey moral, spiritual, and just messages in a wise, gentle, and thoughtful manner, including through non-derogatory humor [29]. The principles of prophetic communication include qaulan sadidan (truthful speech), qaulan baligha (words that touch the heart), qaulan maisura (simple and easy-to-understand words), and qaulan ma'rufa (polite and kind speech), all of which guide communication to be effective and dignified [30].

Communication style plays a crucial role in ensuring that messages are effectively received and in fostering harmonious relationships. Communication styles can be categorized into several types, such as assertive, aggressive, passive, passive-aggressive, and manipulative [31]. Within the framework of prophetic communication, humor, when employed positively, can strengthen emotional bonds, ease social interactions, and foster empathy without causing social conflict [32], [33]. Humor in prophetic communication functions as a subtle means of education and social critique that liberates while maintaining social harmony [34].

In the religious dimension, religion functions as a source of moral guidance, social control, solidarity, education, and character formation for both individuals and communities [35]. Islam specifically emphasizes values of peace, brotherhood, and humanization in social interactions. Religious education contains dimensions of belief, rituals, spiritual experiences, religious community, and the consequential effects of religion in real life [36]. Religiosity is also expressed in intrapersonal, interpersonal, and transpersonal relationships that strengthen both spiritual and social bonds [37].

Islamic leadership, particularly that of a madrasah principal, is regarded as highly strategic in determining the success of education [38]. Effective leadership requires inspirational skills, resource mobilization, and the prioritization of vision and Islamic values [39]. Transformational leadership that integrates humor as a communication tool is considered effective in enhancing motivation, trust, job satisfaction, and emotional closeness between leaders and followers [40], [41]. Leaders' use of humor helps reduce stress, facilitate communication, and strengthen social relations with subordinates without diminishing authority [42].

Previous studies have widely examined prophetic leadership of madrasah principals in increasing motivation, fostering Islamic-based character development, and implementing prophetic communication in preaching and education [43]. However, further studies focus on prophetic communication based on humor as an approach that integrates noble character and communication effectiveness in madrasahs, particularly

in the internal and external roles of principals in enhancing the image of Islamic educational institutions [44].

Overall, the literature emphasizes that prophetic communication enriched with humor is an effective approach in Islamic educational management. It reinforces moral values, builds harmonious relationships, and strengthens the leadership of madrasah principals in facing modern challenges while remaining rooted in Islamic ethics and spirituality. Humor grounded in prophetic ethics and values creates a positive and productive atmosphere in both the learning process and social interactions within the madrasah environment.

III. RESULTS AND DISCUSSION

An in-depth study on prophetic education management at MTsN 2 Tulungagung reveals that the institution has not only developed a comprehensive understanding but also implemented a mature and systematic strategy in cultivating students' character based on prophetic values deeply rooted in Islamic teachings. These prophetic values—humanistic, liberative, and transcendental—function as the philosophical foundation of the school's educational practices [45]. The humanistic dimension emphasizes respect for human dignity, compassion, and justice, guiding students to treat others with empathy and fairness [46]. The liberative dimension promotes critical thinking, independence, and freedom from ignorance and oppression, encouraging learners to question, analyze, and respond constructively to contemporary challenges [47]. Meanwhile, the transcendental dimension grounds education in faith and spirituality, ensuring that intellectual growth is always accompanied by obedience to Allah and an awareness of life's ultimate purpose [48]. Together, these values emphasize a balance between intellectual competence, noble morality, and spiritual development [49]. This triadic foundation aligns with the holistic objectives of Islamic education, aiming not only to produce academically competent graduates but also individuals with strong moral integrity and deep religious consciousness [50].

From the organizational standpoint, MTsN 2 Tulungagung adopts a management model that is accommodative, inclusive, and familiar, creating a participatory culture where teachers and staff are not passive implementers but active contributors to institutional goals. In designing lesson plans (RPP), prophetic values are deliberately embedded, making the curriculum both academically rigorous and morally transformative. This collaborative process fosters a sense of belonging and ownership, as teachers feel their input directly contributes to realizing the school's prophetic vision [51]. Furthermore, sustainability is ensured through systematic mechanisms such as cross-functional coordination, principal-led supervision, and collective evaluation by the teaching council [52]. These managerial practices prevent

fragmentation, reinforce consistency, and institutionalize prophetic education as a long-term commitment rather than a temporary initiative [53]. The organizational culture shaped by this approach is marked by solidarity, collegiality, and shared accountability—characteristics that not only strengthen institutional resilience but also model the very values that the school seeks to instill in its students [54].

Prophetic education is implemented holistically across both curricular and extracurricular domains. In classroom settings, the infusion of prophetic values ensures that each subject transcends its technical content, embedding lessons on honesty, discipline, responsibility, and respect for knowledge [55]. For example, science is taught not only as empirical inquiry but also as a means of appreciating God's creation, while social studies highlight ethical responsibility and communal harmony. Beyond formal instruction, extracurricular activities act as practical laboratories for prophetic values. Programs such as congregational prayers, sholawat recitations, Qur'an study circles, religious community service, and social outreach activities provide students with opportunities to practice spiritual devotion and social solidarity. These activities extend the school's educational influence beyond the classroom, fostering character formation through lived experiences. In this way, MTsN 2 Tulungagung cultivates not only the cognitive dimension of learning but also the affective and psychomotor dimensions, ensuring that students embody Islamic values in both thought and action.

Monitoring and evaluation form a critical component of prophetic education management. Unlike conventional assessment that prioritizes cognitive achievement, MTsN 2 Tulungagung employs a more holistic evaluative framework. Behavioral observation, peer feedback, and extracurricular participation are all used as indicators of student growth [56]. Teachers and administrators collaborate in reflecting on program effectiveness, identifying gaps, and innovating solutions. The principal plays a pivotal role in this cycle by exercising effective communication strategies, offering constructive feedback, and motivating the school community toward continuous improvement. This adaptive approach ensures that prophetic education is not static but dynamic, evolving to address emerging challenges in the educational landscape, such as digital literacy, cultural pluralism, and global citizenship.

A distinguishing feature of MTsN 2 Tulungagung is the communication style of its principal, which is recognized as central to the success of prophetic education management. His approach is humanistic, empathetic, and often humorous, reflecting prophetic communication that combines wisdom with accessibility [57]. By engaging teachers, students, and parents in a manner that is emotionally resonant, the principal fosters trust, reduces hierarchical barriers, and encourages open dialogue. Humor, in particular, serves a unique function:

it is not used frivolously but strategically, as a pedagogical and managerial tool to transmit moral and spiritual lessons in ways that students find relatable and memorable. This leadership style strengthens student motivation, promotes teamwork, and cultivates a school climate that is simultaneously disciplined and joyful. Such qualities resonate with the prophetic tradition of leadership that is firm yet compassionate, directive yet empathetic.

The tangible impacts of prophetic education management at MTsN 2 Tulungagung are evident across multiple dimensions. Academically, the school has demonstrated significant improvements in student performance, as reflected in examination results, competition achievements, and broader intellectual engagement. Non-academically, the school has nurtured a culture of religious observance, social responsibility, and extracurricular excellence. Student participation in community service projects, Islamic rituals, and civic activities reflects the internalization of prophetic values in their daily lives. Institutionally, MTsN 2 Tulungagung has gained recognition as a model of holistic and inclusive education that integrates modern pedagogical practices with Islamic traditions.

In conclusion, prophetic education management at MTsN 2 Tulungagung represents a successful synthesis of Islamic philosophy, modern educational management, and transformational leadership. By embedding prophetic values into planning, organization, implementation, and evaluation, the school has established a sustainable ecosystem that balances intellectual achievement with moral and spiritual growth. The leadership of the principal—characterized by empathy, humor, and vision—provides the human touch necessary to translate prophetic ideals into daily practice. The case of MTsN 2 Tulungagung offers valuable insights for other educational institutions seeking to develop models of education that are academically competitive, morally grounded, and spiritually enriching. It demonstrates that prophetic education is not a nostalgic return to the past but a relevant and adaptive framework for addressing the challenges of contemporary education, positioning Islamic schools as vital contributors to the cultivation of knowledgeable, ethical, and socially responsible future generations.

IV. CONCLUSION

The findings of this study conclude that prophetic education management at MTsN 2 Tulungagung has been comprehensively implemented through systematic planning, participatory organizing, integrative execution that bridges academic and extracurricular activities, and continuous supervision. The success of this model is strongly supported by the principal's transformational leadership style, which is humanistic, communicative, and humorous. Such leadership fosters an enjoyable learning atmosphere, enhances student

motivation, and strengthens the emotional bonds among all members of the school community. The impact is evident in the improvement of both academic and non-academic achievements, the active participation of students in religious and social activities, and the establishment of a holistic, inclusive educational ecosystem grounded in Islamic values. Therefore, MTsN 2 Tulungagung may serve as a reference model for the implementation of prophetic education management that is effective, sustainable, and highly relevant to the development of education in the modern era.

V. RECOMMENDATIONS

Based on the findings, several strategic recommendations can be proposed to strengthen prophetic education management at MTsN 2 Tulungagung and other educational institutions. First, schools should continuously develop innovative learning programs and extracurricular activities grounded in prophetic values to remain adaptive to the challenges of modern education. Second, the government and policymakers are expected to provide support through training, mentoring, and adequate facilities to enhance teachers' capacity in integrating prophetic education into the learning process. Third, the roles of parents and the community should be further optimized as strategic partners in shaping students' prophetic character, thereby fostering harmonious synergy between schools, families, and the social environment. Through these efforts, the prophetic education model can not only become a best practice at MTsN 2 Tulungagung but also be replicated more broadly in other educational institutions.

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