

Group Guidance on the Integration of Islamic Values to Increase Student Communication Interactions

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ABSTRACT

Islamic values must be taught to pupils in order to help them develop strong moral character when dealing with others. Group direction can be used as one strategy to enhance student connection and communication. The aim of the study was to examine the effectiveness of value integration-based learning on student communication interactions. The type of research used is pre-experimental. The sample size is 21 students. The sampling technique used was purposive sampling. The observations showed an increase in student communication interactions in a conducive and Islamic direction, meaning that group guidance based on the integration of Islamic values was "effective" in increasing student communication interactions. In addition, based on the calculation of the coefficient value, the effect size also shows the number 0.69. This figure is included in the "medium" category. The results of the t-test calculation also show a difference between the pretest and posttest scores, meaning that there is an increase in student communication toward being conducive and Islamic in the process of group guidance services.

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1. INTRODUCTION

The intended outcome of engaging in communication and engagement is a transformation in cognitive processes and behavioural patterns (Anggraini, 2021). Communication contact is a dynamic and mutually influential connection wherein individuals exchange messages, encompassing both spoken and unspoken forms, with one another (Bylund, Peterson, & Cameron, 2012). The conduct of demonstrating respect for others' viewpoints, abstaining from derision, employing appropriate speech, utilising suitable intonation, displaying empathy towards friends' worries, and engaging in comparable actions can be regarded as facilitating effective communication exchanges (Eilertsen, 2022).

Communication interactions that are not conducive or disturbed may exhibit unfriendly behaviour, rude speech, ridiculing, failure to listen to others' dialogues actively, and failure to pay attention to the other person and others.

According to Nurbaiti (2009), 89% of students have given their peers or classmates offensive nicknames. Up to 89% of respondents berated peers and friends, and 69% had silenced defiant friends. This demonstrates the conduct of these students, which includes their need for diverse people to pay attention throughout their disturbed social communication encounters. Students represent many facets of humanity (Nurjanah, Sanyata, & Zatrachadi, 2020). In this context, "dimensions" refers to both something that is inherently present in humans and something that may be cultivated (Magnani, Carbone, & Moatti, 2019). In that sense, each of these basic symptoms might be described as a dimension of personality, social dimension, moral dimension, or religious dimension (Prayitno & Amti, 2004).

Based on the aforementioned issues, instructors in general and counselling teachers in particular need to address communicative exchanges that are less or not conducive in formal educational institutions (Schuster, Hartmann, & Kolleck, 2021). Every human being has potential, according to Islamic teachings (Jumriani, Abbas, Isnaini, Mutiani, & Subiyakto, 2022), even if that potential has been present since birth and has to be realized. The school is one of the resources and locations where this potential can be developed. Islamic teachings are replete with moral principles and guidelines that govern how people should interact with one another, nature, and the creator. One example of human-human relations is interaction in communication. Islam forbids its adherents from disparaging their brothers, making fun of them, or acting hostile toward one another. Islamic teachings are full of rules that encourage brotherhood, friendship, mutual respect, respect, courtesy, and other commendable behavior (*akhlaq al-karimah*).

Group therapy grounded in Islamic values can improve students' social honesty, according to research by Baharuddin (2016). A preliminary study with 64 students also showed that student communication interactions are not optimal, with 37% of students frequently interrupting friends' conversations while performing services and 53% frequently losing focus when the service strategy is less appealing. When the wrong friend makes a point in class, 38% of students laugh at them. Sixty-nine percent of students say they never or rarely refer to the Qur'an or Sunnah in their speech. About a third of students admit to occasionally dismissing the opinions of their peers if they disagree with their own. 28% of pupils raise their voices to make their point. 10% of students constantly disrupt the classroom environment by doing things like talking to their peers or walking in and out. Only 15% of students believe that the views of others are less valid than their own. Only about one-fourth of the student body is represented in the top 23% of talkers. 8% of students say they have emotional problems with friends. Just 20% of students regularly engage in verbal bullying by making fun of, encouraging violence against, or otherwise criticising social outcasts.

Numerous factors involving communication protocols must be taken into account in the context of Islamic teachings, specifically the Qur'an and Sunnah, hence highlighting the values and ethics of Islamic communication. However, the implementation of guidance and counseling services as part of Islamic education has not been flawless. For instance, the creation of integrated Islamic schools lacks a specific curriculum relating to guidance and counseling as an essential component of Islamic education. As a result, the objective of developing students with effective communication abilities has not been met.

Islamic-based group counselling has been frequently employed in schools to treat student concerns such as boosting emotional intelligence. This intelligence has an impact on how we communicate. Based on the findings of Rustam's (2014) research, Islamic-based group guidance services can be deemed to be effective for enhancing students' emotional intelligence. Reska, Sofah, and Gani (2014) research also demonstrates that Islamic-based group mentoring improves student self-esteem.

By incorporating Islamic beliefs into group guidance services, this project seeks to increase student communication relations. The guiding services that have been used up until now have focused more on conventional beliefs, which are frequently at odds with Islamic values. This makes the research presented here crucial. Existing methodologies and theories must be changed as a result in order to comply with Islamic law and standards. In order to apply the fundamental counseling principles found in the Qur'an and Hadith, it is necessary to critically examine the foundational tenets of Islamic teachings, specifically the Qur'an and Hadith.

2. METHODS

Since this research intends to change a condition, namely the interaction of students' communication based on Islamic beliefs, its experimental design is action research. A research method must be chosen in the initial phase. In this study, 1) we employed the class action research methodology, 2) The second step is to choose the research metrics. There were two cycles in this study, with Cycle I group guidance without the integration of Islamic values and Cycle II group guidance with the integration of Islamic values. 3. The third step is to choose the stages of action. In this class action research, the researcher makes reference to Kurt Lewin's model, which consists of the stages (a) planning; (b) action or acting; (c) observation or observing; and (d) reflecting or reflecting (Arikunto, 2011).

Purposive sampling is the method of sampling that was utilized in this study. 21 kids are participating in the study, and they exhibit little communication with one another. Based on early data collected using a communicative interaction scale, this is known. By watching communication interactions, data is gathered. Use tools for observation, such as guidelines or observation logs. Before doing the action, utilize worksheets to record the information that researchers will need, such as lists of names, attendance records, and notes on the tardiness of the research subjects' students. The researcher watched the service delivery process by direct observation, which was the method chosen. When students take part in group guidance sessions, activity data is processed using a percentage algorithm. The influence test analysis technique is used in this study's hypotheses testing to test H_a .

3. FINDINGS AND DISCUSSION

3.1 Cycle I

In the first cycle, Islamic principles were not incorporated into group guidance. This tries to evaluate the variations and influences that develop when group guidance is implemented without taking Islamic beliefs into account. Table 1 displays the findings from the observation of student activities.

Table 1. Student Activity Observation in the First Trial

No	Student Code	Aspects Observed						Amount
		1	2	3	4	5	6	
1	Siswa 01	X	√	X	√	√	X	3
2	Siswa 02	√	X	X	√	√	√	4
3	Siswa 03	X	√	X	X	X	X	1
4	Siswa 04	√	√	√	X	X	X	3
5	Siswa 05	X	X	X	√	X	√	2
6	Siswa 06	√	√	√	√	√	√	6
7	Siswa 07	√	√	√	X	X	√	4
8	Siswa 08	X	√	X	√	X	√	3

9	Siswa 09	√	X	√	X	X	X	2
10	Siswa 10	√	X	√	√	√	√	5
11	Siswa 11	√	X	X	X	X	√	2
12	Siswa 12	X	X	X	√	√	X	2
13	Siswa 13	√	√	X	√	X	√	4
14	Siswa 14	X	√	X	X	X	X	1
15	Siswa 15	X	X	√	√	X	X	2
16	Siswa 16	√	X	X	X	√	√	3
17	Siswa 17	√	√	√	X	X	X	3
18	Siswa 18	X	X	X	√	√	X	2
19	Siswa 19	√	√	X	X	X	√	3
20	Siswa 20	X	X	X	√	X	√	2
21	Siswa 21	X	√	√	√	√	X	4
Total		11	11	8	12	8	11	61
Percentage (%)		52,38%	52,38%	38,10%	57,14%	38,10%	52,38%	48,4%

According to Table 1, the first trial's students' actions when following group direction based on the incorporation of Islamic values were as follows:

- Based on observations, 11 kids, or 52.38%, participated in group guidance sessions with appropriate behavior.
- Based on observations, it can be shown that when group guidance services are conducted in a supportive and Islamic style, 11 students, or 52.38%, are willing to voice their ideas.
- Based on observations, 8 pupils, or 38.10% of the class, are found to be paying attention to the information given by teacher.
- Based on observations, 12 pupils, or 57.14%, are those who value their peers' opinions.
- Based on observations, 8 students, or 38.10% of the class, are able to maintain emotional control while participating in group discussions.
- Based on observational data, 11 students, or 52.38%, were found to have the confidence to draw a strong conclusion on the subject.

3.2 Cycle II

Table 2. Student Activity Observation in the Second Trial

No	Student Code	Aspects Observed						Amount
		1	2	3	4	5	6	
1	Siswa 01	√	X	X	√	√	√	4
2	Siswa 02	X	X	√	√	√	√	4
3	Siswa 03	√	√	X	X	√	√	4
4	Siswa 04	√	X	X	√	X	√	3
5	Siswa 05	√	X	X	√	√	√	4
6	Siswa 06	X	X	√	√	√	√	4
7	Siswa 07	√	√	√	X	X	X	3
8	Siswa 08	X	√	√	√	X	√	4
9	Siswa 09	X	√	X	X	√	X	2
10	Siswa 10	√	√	X	X	√	√	4
11	Siswa 11	√	X	√	X	X	√	3

12	Siswa 12	√	√	X	√	√	X	4
13	Siswa 13	√	√	X	X	X	√	3
14	Siswa 14	√	√	√	X	√	√	4
15	Siswa 15	√	√	√	√	√	X	5
16	Siswa 16	√	X	√	√	√	√	5
17	Siswa 17	√	√	√	X	X	X	3
18	Siswa 18	X	X	√	√	√	√	4
19	Siswa 19	√	√	X	X	√	X	3
20	Siswa 20	√	√	X	√	√	√	5
21	Siswa 21	√	√	√	√	X	X	5
Total		16	13	11	12	13	14	80
Percentage (%)		76,19%	61,90%	523,8%	57,14%	61,90%	66,67%	63,4%

According to Table 2, the second trial's students' actions when following group direction based on the incorporation of Islamic values were as follows:

- Based on observations, 16 kids, or 76.19%, participated in group guidance sessions with appropriate behaviour.
- The findings of the observations revealed that when the group guidance service process was conducted in a supportive and Islamic manner, 13 students, or 61.90%, dared to voice their thoughts.
- The findings of the observations indicate that 11 pupils, or 52.38%, pay attention to the information given by the teacher.
- Based on observations, 12 pupils, or 57.14%, are those who value their peers' opinions.
- The findings of the observations indicate that 13 students, or 61.90%, are able to control their emotions during group discussions.
- Based on observational data, 14 students, or 66.67%, were found to be able to successfully wrap up the course material.

The two-average difference test is used to assess the scores to determine whether or not the difference in the average scores is significant. Since the samples are the same but not homogenous, the difference test between the two means uses the formula separated variance. Table 3 displays the test outcomes.

Table 3. The Result of the Difference between Two Students' Average Scores

\bar{X}	s^2	t_{hitung}	$t_{table 0,05}$	Conclusion
05.52	40.262	2.61	1.99	There is Difference

In contrast to t_{table} with $df = n_1 + n_2 - 2 = 67 - 2 = 65$ and $df = 65$ obtained from t_{table} at a significant level of 5% 1.99, the value of $t_{count} = 2.61$ indicates that t_{count} is greater than t_{table} at a significant level of 5% and a significant level of 1%. Therefore, it is determined that H_a is approved and H_0 is denied since $t_{count} > t_{table}$. Based on the outcomes of these calculations, it is possible to draw the conclusion that there are variances in how students interact with one another, and that this has an impact on how well group supervision based on the integration of Islamic principles works.

The value of the Effect Size coefficient is used to determine the size of the impact of the application of group guidance based on the integration of Islamic principles on student communication interactions. These are the calculation's findings:

Table 4. Effect Size

<i>Effect Size</i>	Category
0,69	Medium

These computations result in a calculated ES of 0.69. This amount falls within the medium category. The implementation of the group guidance model, which incorporates Islamic values, can enhance student communication exchanges with the "medium" category during group guidance service. This demonstrates how the group guidance model's implementation, which incorporates Islamic principles (X), has an impact on student communication exchanges (Y).

3.3 Communication Interaction

Moreover, communication seeks to create a social framework with established rules. Social processes and social systems eventually combine. Many social systems and processes are maintained by this social system (Ahmad, 2014). As communication is a way of socialization in everything that occurs, whether it be inside the family, a social group, or a country. The dai uses this mechanism to communicate with the communicator when he has something to say. Yet, as mass communication channels have developed, the spread of Da'wah messages has accelerated and become simpler to grow. Mass media has the potential to both further reinforce and fundamentally alter Islamic societal beliefs.

In everyday life, good communication skills are essential. Human communication can be used to resolve a variety of issues. Teenage school kids frequently struggle with communication issues in their friendships. Students can adopt Islamic principles when they communicate more with one another. According to Shihab (2007), in Islam, there are six communication principles:

1. The *qaulan Sadidan* refers to a genuine, honest, and direct (to-the-point) dialogue that neither lies nor is complex.
2. The *qaulan balighan* principle can be translated as the principle of effective communication. *Qaulan balighan* refers to words that penetrate deep into the heart, namely *fashahah* and *balaghah*.
3. Making acceptable or courteous discourse is referred to as *Qaulan Maysuran*.
4. *Qaulan Layyinan* is the principle of speaking quietly.
5. *Qaulan Karimah* is a wonderful term that means "good and gentleness." Some examples of noble words (*qaulan kariman*) that Allah recommends His slaves employ include: saying apologies (*qaulan afwan*), spreading greetings (*afsyus salam*), saying thank you (*syukron*), and useful words (*qaulan nafi'an*) (Az-Zuhaili, 2013).
6. *Qaulan ma'rufan* refers to statements that, when uttered openly or explicitly, do not cause embarrassment, such as mentioning good association in the household, broad chest towards wives, and the like.

3.4 Islamic Values Integration

The targeted integration in this study is to integrate the process of group guidance services from formation to termination with Islamic principles, both in terms of material features, techniques and approaches adopted, and aspects of group guidance service objectives. The concept of knowledge integration is applied at several levels, including:

1. The philosophical level

Integrity and interconnectedness at the philosophical level must be given existential essential values in relation to other scientific fields and humanistic values in scientific discourse.
2. Levels of material

Three methods of embodiment of scientific interconnection amongst scientific fields can be used to implement integration and interconnection at the material level. The first is the integration model within the curriculum package; the second is the discipline name model,

which demonstrates the relationship between general and Islamic subjects. As a reflection of the scientific integration that is carried out, this model requires that each scientific discipline name include the word Islam, such as "Islamic economics," and so on. This paradigm requires that general scientific theories connected to Islamic and theological subjects be injected as a type of interconnection between the two and vice versa.

3. Level of Methodology

It also impacts the methodological level in the context of the scientific framework of an integrative-interconnected educational institution. When one scientific discipline is integrated or interconnected with another, such as psychology with Islamic principles, the interconnected science must adopt approaches and procedures that are safe for that discipline.

4. Levels of strategy

The level of strategy in this context refers to the level of implementation or practice of the integrative-interconnected scientific learning process. In this context, scientific quality and teaching skills are, at the very least, essential for successful learning based on the interconnectedness paradigm. In addition to these attributes, instructors must be well supported in terms of access to a variety of reading resources and teaching tools in the classroom (Bastaman, 1996).

3.5 Implementation Islamic Values Integration Group Guidance

The use of Islamic values integration group guidance stops students from interacting in an unproductive and un-Islamic manner. Through this Islamic values integration group guidance, the teacher will offer helpful criticism or suggestions with the intention of being more focused on the development of conducive and Islamic student communication interactions so that students are able to control themselves in a kid-friendly setting in order to succeed in their studies.

Problems in social order can arise from both positive and negative Islamic communication contacts and exchanges. Children are considered to have a healthy perspective on adjustment if they are able to meet their own needs in light of their environment without negatively impacting those around them. However, if a student has difficulty adjusting to their new environment, they are said to be maladjusted. Characteristics of this disorder include engaging in social interactions and communication that are contrary to Islamic teachings.

One becomes far from activities that violate religious norms, one's own well-being, and the environment through obedient and Islamic communication relations. Because of this, group instruction on the incorporation of Islamic values can enhance student communication interactions and make them more Islamic. According to Ridhani and Sutoyo (2016) research, group direction based on Islamic principles might enhance ethical communication abilities. Surtiyoni (2018) research also demonstrates that Islamic principles can foster a sense of accountability among students.

The findings of Syahyudin's (2020) study demonstrate how technology influences student communication exchanges. Students who use gadgets frequently report engaging in lazy behavior, becoming physically exhausted, having trouble focusing while they are learning, and engaging in other types of delinquent behavior. Interactions between students in terms of communication are impacted indirectly. Effective communication within the learning process, which is able to give students a thorough grasp of messages or learning materials, is required for learning to assist in enhancing the quality of education (Taufik, 2019).

If education is a communicative process, the goal will be met. The educational objectives cannot be met if the process is not communicative. The contact that takes place in group counseling has an educational focus, with the idea that it happens in order to accomplish personal objectives and maximize educational potential (Inah, 2015). School counsellors should employ group guidance to continually think forward to potential issues and work to prevent them so that counselees don't encounter them, in addition to attempting to improve communication and interaction. The counselee

receives advice from the counsellor on how to steer clear of harmful behaviors (Kamaluddin, 2011). The teacher's professional competency in social competence includes this. The capacity of a teacher to interact and collaborate with pupils and other teachers is a sign of their social competence (Helmi, 2015).

4. CONCLUSION

When it comes to boosting student communication exchanges during the service process, the group guidance model built on the incorporation of Islamic values is successful. According to the findings of the observations, group counseling based on the incorporation of Islamic values was "successful" in boosting student communication exchanges since it led to an increase in interactions that were conducive and Islamic. Additionally, it displays the value 0.69 based on the calculation of the effect size coefficient value. This amount falls under the "medium" classification. The t-test calculation findings also reveal a difference between the pre-test and post-test results, indicating that there has been an improvement in student communication exchanges toward being helpful and Islamic during the process of group guidance service.

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