



# EDUCATIONAL COMMUNICATION FROM THE PERSPECTIVE OF PROPHET MUHAMMAD SAW (A STUDY OF AS-SIRAH AN-NABAWIYAH BY ALI MUHAMMAD ASH-SHALLABI)

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## Article Info

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## ABSTRACT

This study examines the educational communication strategies of Prophet Muhammad SAW as presented in As-Sirah An-Nabawiyah by Ali Muhammad Ash-Shallabi, in response to the degradation of values in contemporary Islamic education. The purpose of this research is to reconstruct a prophetic educational communication model that is relevant to the challenges of the present era. The method employed is descriptive qualitative with a library research approach, utilizing primary sources and content analysis. Data were derived from historical narratives of the Prophet's educational practices across various social contexts. The findings reveal that the Prophet's educational communication is transcendental, humanistic, and emancipatory in nature, and proven to be effective in shaping Islamic character. These findings recommend the reinforcement of prophetic communication values within the curriculum and praxis of modern Islamic education.

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## 1. INTRODUCTION

Islamic educational communication in the contemporary era faces increasingly complex challenges in line with the rapid pace of global social and cultural change (Dalimunthe et al., 2023; Sahin, 2018). Amid the current of modernization and globalization, Islamic education systems are often perceived as not yet capable of competing effectively with Western modern education systems, particularly in terms of curriculum adaptation and learning methods that are responsive to the needs of the times (Dalimunthe, Syam, et al., 2024; Hajar, 2024). This disparity is evident from the low competitiveness of graduates from Islamic educational institutions in various strategic sectors, as well as the weak active involvement of Islamic institutions in comprehensively shaping the character of the younger generation (Kholil et al., 2024). Meanwhile, the moral and ethical degradation among Muslim students has become an increasingly pressing issue, indirectly reflecting a weakness in communicating the values of Islamic education to learners (Mahmudulhassan et al., 2024; Ukur et al., 2025). In the Indonesian context, this challenge is further exacerbated by the fragmentation of Islamic understanding within society, which may lead to ideological polarization if not addressed communicatively and educationally by educational institutions (Asmiatin, 2024; Dalimunthe, Syam, et al., 2024).

Theoretical studies of the Islamic education paradigm indicate that the approaches employed are still dominated by dogmatic models that are normative and textual in nature, thus insufficiently addressing the contextual realities of contemporary learners' lives (Adiyono et al., 2024; Habibi, 2024). This results in a weak relevance between the messages of Islamic education and the social realities faced by today's Muslim youth. Classical Islamic educational theories developed by scholars such as Al-Ghazali, Ibn Sina, and Al-Farabi indeed offer a strong philosophical foundation regarding the objectives and methodology of education, but many of them have not been fully contextualized within modern educational curricula (Rusdiyanto & Werdiningsih, 2024; Setyo et al., 2024). Conversely, contemporary education approaches that are competency- and innovation-based often fail to integrate essential Islamic spiritual values, resulting in a dichotomy between scientific knowledge and morality (Sa'adi, 2025). This gap underscores the urgency of formulating an Islamic educational communication paradigm capable of bridging traditional values and the demands of modernity, ensuring that educational messages are delivered effectively, relevantly, and contextually.

This study aims to examine the educational communication model employed by Prophet Muhammad SAW as reflected in the work *As-Sirah An-Nabawiyah* by Ali Muhammad Ash-Shallabi (Dalimunthe et al., 2023; Suhendar et al., 2023). The research focuses on exploring the values, strategies, and educational communication approaches utilized by the Prophet in conveying Islamic teachings effectively and pragmatically within the complex socio-cultural structure of pre-Islamic Arab society. By delving into the Prophet's educational communication strategies, this study is expected to produce a conceptual model of Islamic educational communication that is not only grounded in classical scholarship but also practically applicable to addressing contemporary educational challenges. Furthermore, the research seeks to strengthen the academic discourse of educational communication within Islamic education through an integrative approach that combines scriptural analysis with the socio-cultural context of modern society.

The urgency of this study lies in the pressing need to reconstruct the paradigm of Islamic educational communication in a way that is responsive to contemporary challenges, taking the example of Prophet Muhammad SAW as its primary source of inspiration (Ritonga et al., 2024; Safa, 2024). The Prophet's communication strategies emphasizing personal, empathetic, and revelation-based approaches demonstrated extraordinary effectiveness in shaping the character, behavior, and belief systems of society (Dalimunthe, 2022; Dalimunthe, Suhendar, et al., 2024). Unfortunately, many Islamic educational institutions today have yet to fully adopt such an approach, resulting in educational processes that lack spiritual depth and humanistic values. Therefore, this research not only addresses the theoretical and practical gaps within Islamic education but also serves as a strategic effort to develop a transformative educational communication model aligned with the needs of the 21st-century generation. Through a hermeneutic approach to sirah texts and contextual interpretation, this study offers a new conceptual foundation for advancing Islamic educational communication.

### Concept of Islamic Educational Communication

Islamic educational communication is the process of conveying educational messages based on Islamic values within the context of teaching and learning (Fitriani et al., 2025). This definition does not only emphasize verbal aspects, but also encompasses spiritual, moral, and ethical dimensions as integral elements of the communication process between educators and learners. Islamic educational communication has distinct characteristics compared to general educational communication, as it is founded upon divine revelation particularly the Qur'an and the Sunnah of Prophet Muhammad SAW which serve as the primary sources of values and norms in the educational process (Hendawi et al., 2024). In its practice, this form of communication embodies the principles of honesty (*ṣidq*), clarity (*tablīgh*), intelligence (*faṭānāh*), and trustworthiness (*amānah*), as exemplified by Prophet Muhammad as the foremost educator in Islam. Therefore, Islamic educational communication is not merely aimed at transmitting information, but also at cultivating character and shaping the ideal Muslim personality. This understanding positions communication as a strategic instrument for fostering a harmonious educational relationship between teacher and student, grounded in Islamic ethical values.

The manifestation of Islamic educational communication can be observed in both formal and non-formal educational practices, such as in madrasahs, pesantrens, and even within the family environment (Katni et al., 2022). In formal education, the teacher acts as a communicator responsible for delivering scientific knowledge while simultaneously instilling values of adab into the learners (Siregar, 2025). This communication is also reflected in the methods of delivery that adapt to contemporary developments, including the utilization of digital media to disseminate Islamic messages. Furthermore, communication practices in Islamic education emphasize the importance of dialogue, counsel, and exemplary conduct as effective communication strategies in shaping the learner's character. Within the family setting, Islamic educational communication is manifested through parent-child dialogue guided by Qur'anic principles such

as qaulan layyina (gentle speech), qaulan ma'rūfa (kind speech), and qaulan sadīda (truthful speech). All of these manifestations demonstrate that Islamic educational communication is not merely a tool for delivering instructional content, but also a medium for the internalization of values.

### **Concept of Sīrah Nabawiyah**

Sīrah Nabawiyah refers to the biography of Prophet Muhammad SAW, narrating his life journey from birth to his passing, encompassing educational, social, political, and communicative dimensions (Aroos & Shehu, 2024). In academic discourse, Sīrah Nabawiyah is not merely regarded as a historical record but also as a rich pedagogical source of Islamic educational values and timeless communication strategies (Bin Muhammad Yusoff, 2023). This concept provides profound insights into the Prophet's methods of conveying Islamic teachings, building communities, and managing conflicts through educational and communicative approaches. Moreover, the Sīrah presents concrete examples of how prophetic communication was employed to nurture the ummah through dialogical, persuasive, and wisdom-based approaches. In the context of Islamic education, Sīrah Nabawiyah serves as a primary reference in shaping curricula and learning methodologies rooted in the exemplary conduct (uswah) of the Prophet. Thus, the Sīrah is not merely a historical narrative but also a conceptual foundation for the development of Islamic educational communication sciences.

The manifestation of Sīrah Nabawiyah in Islamic education can be observed through various methodological approaches employed by Prophet Muhammad SAW in teaching Islam, such as exemplary conduct (uswah), dialogue (muhādathah), and empowerment (tamkīn). In the context of educational communication, the Sīrah offers numerous lessons on the importance of understanding learners' character, social dynamics, and cultural context in delivering teachings (Sertkaya, 2023). Educational practices of the Prophet such as conveying messages through storytelling, offering motivation through praise, and educating with profound patience have become pedagogical models continuously examined in contemporary Islamic scholarship. In the modern era, the application of values derived from the Sīrah is implemented within educational systems through curricula that integrate prophetic values and contextual communication strategies. This demonstrates that the Sīrah is not merely a historical document but also a practical guide for shaping effective and transformative educational systems within Muslim societies.

### **Concept of Islamic Educational Values**

Islamic educational values constitute a set of moral and spiritual principles that serve as the foundation of the educational process within the Muslim community (Islamic et al., 2024). These values include tawhid (the oneness of Allah), amanah (responsibility), adab (ethics), 'ilm (knowledge), and ihsan (excellence in conduct). This concept underlies all aspects of teaching and learning in Islamic education and serves as the primary orientation in shaping the character of learners. Islamic education is not solely oriented toward cognitive development, but also emphasizes the cultivation of spirituality, morality, and social responsibility. These values originate from the Qur'an and Hadith and are transmitted through various effective communication strategies within educational environments. Therefore, understanding these values is essential in designing an Islamic educational system that is impactful and firmly rooted in strong character. Islamic educational values also function as evaluative standards in measuring the success of holistic education.

The manifestation of Islamic educational values can be observed in the daily practices of Islamic educational institutions, whether in learning processes, social interactions, or institutional decision-making (Setiawan, 2024). Values such as honesty, patience, discipline, and responsibility are cultivated through methods of exemplary conduct, character reinforcement, and habituation within the learning environment. In the learning process, teachers are expected not only to deliver material, but also to serve as role models who embody Islamic values in practice. Islamic educational curricula are often designed in an integrative manner, combining values and competencies with the aim of forming insan kāmīl a human being who is spiritually, intellectually, and socially complete. At the same time, the challenges of globalization and modernization demand that Islamic education be able to adapt these values to the contemporary context without losing the essence of Islamic principles. Thus, revitalizing Islamic educational values is crucial in ensuring that they remain relevant and applicable in nurturing an excellent generation with noble character.

## **2. RESEARCH METHOD**

This research examines the phenomenon of educational communication from the perspective of Prophet Muhammad SAW, with a specific focus on an in-depth study of As-Sīrah An-Nabawiyah by Ali

Muhammad Ash-Shallabi. This object of study was chosen because the Prophet's educational communication as documented in the sirah literature holds strategic value in constructing an Islamic educational paradigm that is adaptive to contemporary needs. The primary concern addressed in this research is the weak implementation of prophetic-based educational communication within modern education systems, which tend to emphasize cognitive aspects alone. In addition, this study highlights the issue of disintegration between spiritual values and modern pedagogical methods, resulting in a gap between theory and practice in Islamic instruction. Therefore, the research is centered on how Prophet Muhammad SAW communicated Islamic teachings in a communicative, effective, and contextually relevant manner to the Arabian society of his time, and how this model of communication can be contextualized within contemporary educational settings. This study aims to fill the gap in the literature regarding Islamic educational communication models directly rooted in the sirah nabawiyah, rather than relying solely on Western communication theories.

This research employs a descriptive qualitative approach using a library research design (Creswell, 2021). The qualitative approach is deemed appropriate for exploring deep meanings and interpretations of texts and contexts related to the educational communication strategies of Prophet Muhammad SAW (Nawas, 2025). The descriptive nature of this study enables the construction of systematic, logical, and contextual scholarly narratives regarding the Prophet's educational communication practices. The data used in this research consist of two types: primary and secondary data. The primary data comprise the content of *As-Sirah An-Nabawiyah* by Ali Muhammad Ash-Shallabi, which serves as the main source for portraying the educational communication of the Prophet. Meanwhile, the secondary data are derived from various supporting sources such as books of tafsir, hadith compilations, and contemporary scholarly literature relevant to Islamic communication and education. Through the combination of primary and secondary data, this study seeks to construct a conceptual mapping of the educational communication model found within the sirah nabawiyah that can be adopted in modern educational systems.

The primary source of information in this research is *As-Sirah An-Nabawiyah* authored by Ali Muhammad Ash-Shallabi. This text was selected due to its extensive and in-depth narrative coverage of the life of Prophet Muhammad SAW, particularly in the aspects of da'wah, education, and social communication. Furthermore, it is considered a representative sirah text that systematically presents educational perspectives. The secondary sources used in this study include hadith collections such as *Sahih Bukhari* and *Sahih Muslim*, as well as Qur'anic exegeses such as *Tafsir Ibn Kathir* and *Tafsir Al-Misbah*. Additional supporting data are drawn from academic articles, reputable journals, and contemporary books in the field of Islamic educational communication. The diversity of these sources provides a rich perspective for interpreting the data and allows for stronger triangulation in the data validation process. All sources are critically examined to ensure content validity and relevance to the research focus. By integrating classical texts with modern academic discourse, this study aims to produce a comprehensive and relevant conceptual synthesis.

The research process begins with data inventory, namely identifying sections within *As-Sirah An-Nabawiyah* that explicitly or implicitly contain the educational communication activities of Prophet Muhammad SAW. This is followed by data classification based on communication contexts (internal and external), types of communication methods (verbal, non-verbal, written, and dialogical), and the values embedded within them. Data collection techniques involve close reading, analytical note-taking, and narrative interpretation of the text. To strengthen data validity, source triangulation is employed by cross-referencing information from the sirah with relevant tafsir and hadith texts. The researcher also conducts referential cross-checking against academic literature to enrich the analytical perspective and reinforce argumentative depth. All stages are carried out systematically to ensure the production of valid data ready for academic analysis. Methodological discipline at the data collection stage is a key factor in maintaining the scientific integrity of this research.

The data analysis process in this study involves several stages: data reduction, thematic categorization, and contextual interpretation. Data reduction is conducted to extract the portions of the text relevant to the research focus namely, the educational communication of Prophet Muhammad SAW. The reduced data are then classified into themes such as communication strategies, characteristics of internal and external communication, and the educational values contained within them. The next stage is contextual interpretation, wherein the data are examined within the socio-cultural context of pre-Islamic Arabian society to understand the historical significance of the Prophet's communication approach. This analytical process is hermeneutical in nature, interpreting meaning through a dialogical engagement between text and context. The results are then theorized within a conceptual framework that integrates Islamic epistemology and modern scholarly perspectives, producing a relevant understanding aligned with current educational challenges. Throughout the process, data validity is reinforced through consistency checks across sources

and text-based logical argumentation. Through this technique, the study aspires to generate an educational communication model that is both authentic and practically applicable in the Islamic context.

### 3. RESULTS AND ANALYSIS

#### Result

##### *Description of Data on Islamic Educational Communication*

The findings of this study indicate that Islamic educational communication in the practice of Prophet Muhammad SAW was strongly manifested within his internal environment, particularly through his interactions with his family and companions (Hastasari et al., 2022). In *As-Sirah An-Nabawiyah*, it is described that the Prophet frequently employed a personal and empathetic approach in educating his family, including by exemplifying noble character to his wives and children. The communication he established was educational, gentle, and consistently aligned with Islamic values. In addition, the Prophet instilled principles of honesty, responsibility, and compassion in daily interactions aimed at the gradual formation of Islamic character (Afifi & Suparno, 2023). In his interactions with his companions, the educational communication delivered by the Prophet was not merely one-directional, but dialogical, interactive, and contextual. He often conveyed lessons through stories and analogies that were easily understood by his audience. All forms of this communication were inseparable from an educational and transformational intention, making Islamic educational communication in the *sirah* not merely an act of information transmission, but a process of value internalization and holistic character formation.

##### *Explanation of Islamic Educational Communication*

Based on the above data, it can be explained that the model of Islamic educational communication exemplified by Prophet Muhammad SAW emphasizes relational and spiritual dimensions within the learning process (Chanifah et al., 2021). The Prophet's approach was not limited to the delivery of knowledge, but also touched the emotional and affective dimensions of the learners. This is evident in the way he responded to mistakes with compassion and in how he built deep emotional bonds with his closest circles (Wamsler et al., 2024). Such a process enabled a more effective character formation, as Islamic values were not only taught verbally but also internalized through emotional experiences and concrete role modeling. This explanation shows that Islamic educational communication in the internal context of the Prophet combined cognitive, affective, and psychomotor approaches that were organically integrated into daily life. The communication prioritized ethical and moral principles that implicitly became an integral component of the educational process. Thus, the concept of Islamic educational communication developed by the Prophet highlights the humanization and spiritualization of education.

##### *Relation to the Research Problem*

These findings and explanations are highly relevant to the core issue underlying this research namely, the degradation of moral and spiritual values within contemporary Islamic education. While modern education systems tend to focus heavily on cognitive aspects while neglecting values and ethics, the Prophet's communication approach serves as an ideal reference for revitalizing value-based education (Amin, 2024; Suhendar et al., 2024). In this regard, the Prophet's educational communication demonstrates that the success of character formation is greatly dependent on the quality of the educational relationship established between educator and learner (Akhtar, 2024). Therefore, applying the model of Islamic educational communication exemplified by the Prophet may serve as a solution to the weakened role of Islamic education in producing morally grounded generations. The Prophet's humanistic and transformative communication becomes a strong inspiration for reforming Islamic education systems that not only promote intellectual excellence but also nurture moral integrity and strengthen Islamic identity among learners. This confirms that the findings of this research are not merely historical in nature but carry strong relevance in addressing today's educational challenges.

#### Analysis

The findings of this study reveal that the educational communication of Prophet Muhammad SAW as presented in *As-Sirah An-Nabawiyah* embodies the principles of transcendence, humanization, and liberation. The principle of transcendence is reflected in the integration of *tawhid* values within every form of message delivery; humanization is evident through empathetic, dialogical, and educational approaches toward various segments of society; while the principle of liberation is manifested in the Prophet's advocacy for the oppressed, such as slaves, women, and children. These three principles do not stand independently but are interwoven into a unified pattern of communication that aims at the spiritual and social

transformation of humankind. This communication model is not merely normative but also highly applicable, as documented in various da'wah events filled with educational significance. The Prophet's strategies were remarkably adaptive to the socio-cultural context of Arabian society while firmly upholding the core principles of tawhid and Islamic ethics. In this regard, the study successfully captures prophetic communication as a holistic, ethical, and visionary model of educational communication.

Compared to previous studies such as that conducted by Najmuddin et al. (2022) in the Palakka journal, this research is superior in its integration of primary historical sources with contemporary communication frameworks. Najmuddin's study places greater emphasis on the theoretical dimensions of prophetic communication, whereas this study analyzes the Prophet's communicative practices within concrete historical realities while also examining the embedded educational values (Rahman et al., 2024). Likewise, Jusubaidi et al., (2024) study in the context of pesantren-based character education, although addressing prophetic communication, does not explicitly discuss the liberative dimension as articulated in this research. Therefore, this study enriches the discourse by asserting that prophetic-based educational communication must inherently be emancipatory. Accordingly, this research not only offers historical insight but also contributes to the methodological discourse in developing prophetic value-based educational communication models.

Reflection upon the findings indicates that the primary objective of this study to formulate a prophetic educational communication model inspired by Prophet Muhammad SAW holds strong implications for contemporary Islamic education. In an era marked by communication crises, increasing polarization of information, and moral decay, a prophetic communication model infused with ethical and transcendent values becomes a strategic alternative. This research affirms that the teachings of Prophet Muhammad are not merely moral norms but a dynamic and socially responsive communication system. This reflection strengthens the conviction that the success of the Prophet's da'wah was not solely grounded in the substance of the message but also in his communicative excellence shaped by noble values. Therefore, the prophetic communication model reconstructed in this study offers a practical framework for developing educational communication that is dignified and profoundly humane.

The implications of this research are extensive, particularly in the fields of Islamic education, curriculum development, and media-based da'wah strategies. The prophetic values identified within the Prophet's communication strategies can be adopted by educators to create learning environments that are inclusive, transformative, and spiritually grounded. Moreover, Islamic educational institutions may utilize these findings as the foundation for communication policies that are not only informative but also inspiring and liberating. In the academic realm, this study expands the horizon of educational communication theory by introducing an approach rooted not only in Western theory but also in contextual Islamic wisdom. Amid the strong currents of modernization and secularization in education, prophetic-based educational communication emerges as a solution to the crisis of meaning in contemporary learning processes. Thus, this study serves as a vital reference for formulating a more relevant and transformative Islamic educational communication model.

These research outcomes are attributed to the historical-critical approach applied to *As-Sirah An-Nabawiyah*, combined with a deep philosophical reflection on the communicative strategies of Prophet Muhammad SAW as presented by the author. The focus on the axiological and teleological dimensions of the Prophet's communication serves as the core foundation for uncovering the essence of prophetic communication. Another contributing factor is the descriptive qualitative method, which captures communication as a living historical practice rather than merely a normative text. The study also gains depth by uncovering the intersubjective dimension of prophetic communication specifically, how the Prophet built reciprocal, empathetic, and dialogical relationships with society. Therefore, the research does not merely describe what the Prophet did, but also critically analyzes why his communication was effective and how it can be contextualized in the present era.

Based on the findings of this study, several strategic actions are recommended. First, Islamic educational curricula at all levels should integrate prophetic communication principles into both content and pedagogical approaches. Second, training programs for educators and preachers must be designed to develop communicative competence that is not only rhetorical but also ethical and transformative. Third, prophetic communication literacy should be promoted in digital spaces to counter destructive and intolerant narratives prevalent on social media. Fourth, further research should elaborate on prophetic communication models in practical contexts such as counseling, character education, and conflict resolution. Through these efforts, the communication values of Prophet Muhammad SAW proven effective throughout history can be revitalized as concrete solutions to contemporary challenges in educational communication.

## CONCLUSION

One of the most striking discoveries of this study is that the educational communication strategy employed by Prophet Muhammad SAW as depicted in *As-Sirah An-Nabawiyah* by Ali Muhammad Ash-Shallabi is not merely a tool for delivering religious messages, but in fact a highly complex, adaptive, and progressive multidimensional educational system. It is not widely recognized that the Prophet's communication was not only capable of transforming the mindset of a Jahiliyyah society, but also systematically constructing a highly civilized social order. His communication model was able to embrace individuals from various social, economic, and even ideological backgrounds through an approach that was deeply inclusive, yet firmly grounded in the principles of transcendence and morality. This fact affirms that the Prophet's educational communication strategy is not just a historical component of da'wah, but a universal pedagogical legacy that may serve as an alternative model to address the stagnation of contemporary education systems. This finding dismantles the reductive assumption that prophetic communication is confined solely to spirituality, as it is revealed to be profoundly rational, strategic, and grounded in sociological considerations. Thus, this research opens our eyes to the extraordinary potential of Islamic educational communication as a value-oriented foundation for educational reform.

This study makes significant contributions to the development of Islamic educational communication studies, both theoretically and practically. Theoretically, it successfully reconstructs the concept of prophetic educational communication rooted in *sirah nabawiyah*, which has thus far remained fragmented within scholarly literature. This research presents a conceptual framework that integrates transcendence (divine values), humanization (human values), and liberation (emancipatory values) into a single coherent model of Islamic educational communication. This approach may serve as a new foundational paradigm for developing Islamic communication theory, particularly in responding to moral disruption and the crisis of information in the digital era. Practically, the findings of this study can serve as a guide for educators, caregivers, counselors, and preachers in cultivating communication that is not only persuasive but also transformational. The values imparted by the Prophet through dialogical, contextual, and exemplary communication may be adopted as character education strategies within Islamic educational institutions. In other words, this research not only enriches scholarly literature but also presents concrete solutions for improving communication practices within contemporary Islamic education. This contribution is expected to strengthen the standing of Islamic communication studies as a dynamic, applicable, and highly relevant academic field.

Despite its success in uncovering the prophetic educational communication model in depth, this research nonetheless carries certain limitations that must be acknowledged for future development. These limitations do not concern the validity of the findings, but rather the scope of the study, which focuses on a single primary source—*As-Sirah An-Nabawiyah* by Ali Muhammad Ash-Shallabi. While this approach offers depth, it also opens the door for future studies to explore additional *sirah* sources in order to enrich perspectives and further validate the proposed model. Furthermore, because this research employs a descriptive qualitative approach, the developed communication model has not yet been tested through practical implementation. Therefore, subsequent studies are encouraged to develop this model into curriculum interventions or evaluate its effectiveness in real educational settings such as schools or Islamic educational institutions. Future research may also adopt an interdisciplinary approach involving psychology, educational sociology, and digital media studies. With such advancements, the contribution of this research to the reform of Islamic education will become stronger and more comprehensive, while ensuring the continuity of Islamic educational communication studies that remain relevant to emerging global challenges.

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