



PERSUASIVE COMMUNICATION STRATEGIES IN CHILDREN'S MORAL DEVELOPMENT AT AN ORPHANAGE

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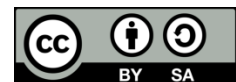
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ABSTRACT

Daarul Hanid Assalam Integrated Orphanage is a socio-religious institution that focuses on the care, education, and moral development of orphans through the internalization of Islamic values. This study aims to describe the persuasive communication approaches employed by orphanage administrators in instilling moral values, particularly among children who exhibit inappropriate behavior outside the orphanage environment. Persuasive communication is one of the approaches commonly applied in the moral development process. This study employed a descriptive qualitative method, with data collected through observation, in-depth interviews, and documentation. The findings indicate that persuasive communication is implemented through role modeling, the provision of religious advice, and emotionally supportive, family-oriented approaches. These approaches were found to be effective in shaping the children's character, although significant challenges remain, particularly the negative influence of the social environment outside the orphanage. The success of moral development is strongly influenced by the consistency of communication between the administrators and the children, as well as by the support provided by the children's broader social environment.

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1. INTRODUCTION

Children and adolescents are age groups undergoing a critical stage in the formation of identity, personality, and moral orientation. At this developmental stage, they have not yet fully attained the cognitive and emotional maturity required to critically assess the various influences arising from their social environment. Consequently, moral character development becomes a fundamental need. Moral development is not merely concerned with teaching what is right and wrong; it also involves a process of value internalization that takes place repeatedly, consistently, and contextually in everyday life. Within a socio-religious context, moral character serves as an essential foundation that enables children and adolescents to establish healthy social relationships, exercise self-control, and translate religious teachings into practical behavior. Therefore, moral development requires an approach that is not only instructive but also communicative and continuous, so that moral values are internalized as personal awareness rather than expressed merely as formal compliance (Miftahul Huda & Luailik, 2023). The initial manuscript also emphasizes that children's moral development is influenced by both internal and external factors, including communication processes within the family, educational institutions, and society.

From an Islamic perspective, *akhlaq* occupies a central position because it reflects the quality of an individual's faith and maturity of personality. *Akhlaq* is understood not merely as outward behavior but also as an inner disposition that motivates individuals to act spontaneously because certain values have become deeply embedded within them. Al-Ghazali conceptualizes *akhlaq* as a firmly established disposition of the soul from which actions arise easily without requiring prolonged deliberation, while Ibn Miskawaih defines it as a condition of the soul that naturally motivates action (Silvia & Zalnur, 2024). Accordingly, the moral development of children and adolescents should be directed toward cultivating repeated moral habits so that virtuous behavior becomes an integral part of their character. This need is increasingly important because moral decline among children is often associated with peer environments, inappropriate patterns of communication, and inadequate moral guidance in everyday life (Cahyani & Bakar, 2024). Therefore, child-care institutions such as orphanages bear responsibilities that extend beyond meeting children's physical needs to encompass the comprehensive development of their personality and morality.

Communication constitutes a primary instrument in moral development because it facilitates the transmission of messages, construction of meaning, provision of role models, correction of behavior, and reinforcement of values. The effectiveness of moral development largely depends on the communicator's ability to deliver messages that can be understood, accepted, and acted upon by the recipient. In the context of child care, communication cannot rely solely on commands and prohibitions; rather, it must incorporate approaches that engage children's cognitive, affective, and behavioral dimensions. Persuasive communication is particularly relevant because it seeks to influence attitudes, opinions, and behavior without coercion, relying instead on encouragement, role modeling, emotional closeness, and messages tailored to the psychological condition of the recipient (Chaerawan et al., 2024). The initial manuscript similarly highlights the important role of communication in character formation, emphasizing that communication effectiveness is determined by the communicator's ability to influence recipients to develop attitudes and behaviors consistent with the intended message.

Daarul Hamid Assalam Integrated Orphanage in Binjai City is a socio-religious institution involved in the care, education, and moral development of orphans and adolescents through the internalization of Islamic values. In addition to providing for the children's basic needs, the institution promotes character development through religious activities, behavioral habituation, daily mentoring, and family-like relationships between caregivers and children. Orphanage administrators serve as the primary communicators responsible for conveying values, norms, advice, and exemplary conduct through everyday interactions. A distinctive feature of Daarul Hamid Assalam Integrated Orphanage is its caregiving approach, in which administrators function not merely as supervisors but also as substitute parental figures who establish emotional closeness with the children. This approach makes persuasive communication particularly important, as orphans and adolescents require guidance that is humanistic, empathetic, and continuous. This is consistent with the initial manuscript, which emphasizes family-oriented relationships and persuasive communication in the children's daily activities.

Nevertheless, the moral development of children and adolescents within the orphanage does not always proceed as expected. In practice, some children continue to display behavior that is inconsistent with Islamic values when they are outside the orphanage environment. This phenomenon is influenced by external factors, including peer relationships, less supportive social environments, and exposure to digital media that cannot be fully controlled. Such circumstances reveal a tension between the values internalized within the orphanage and the social realities encountered by children beyond the institution. Therefore, the communication strategies employed by orphanage administrators require more in-depth examination, particularly to understand how moral messages are constructed, how persuasive approaches are implemented, and how administrators respond to environmental barriers in the process of moral development. In this context, persuasive communication functions not merely as the delivery of advice but also as a strategy for developing moral awareness, enabling children to regulate their behavior even when they are beyond the administrators' direct supervision (Raehana & M. Zain, 2020). This issue is also emphasized in the initial manuscript, which identifies instances of children displaying behavior inconsistent with Islamic values outside the orphanage as a consequence of external environmental influences.

Based on these considerations, this study examines the persuasive communication strategies employed by the administrators of Daarul Hamid Assalam Integrated Orphanage in Binjai City in fostering the moral development of children and adolescents. The novelty of this study lies in its focus on the communication practices of orphanage administrators in cultivating the moral character of children who are simultaneously exposed to challenges arising from social environments outside the institution, rather than focusing solely on caregiving programs or religious activities in general. Specifically, the study seeks to identify the forms of persuasive communication strategies employed, the communication techniques used, the supporting and inhibiting factors, and their implications for the moral development of children and adolescents. Theoretically, this study is expected to enrich scholarship on persuasive communication and Islamic *da'wah*

within the context of child-care institutions. Practically, its findings may provide useful insights for orphanage administrators, caregivers, and socio-religious institutions in designing more effective, humanistic, and context-sensitive communication approaches to support the sustainable moral development of children under their care.

2. RESEARCH METHOD

This study employed a qualitative approach with a descriptive research design. This approach was selected because the study sought to gain an in-depth understanding of the persuasive communication strategies employed by the administrators of Daarul Hamid Assalam Integrated Orphanage in Binjai City in fostering the moral development of children and adolescents. A qualitative approach enables researchers to examine communication phenomena in their natural setting, particularly patterns of interaction, message delivery, role modeling, advice, and emotional approaches used by caregivers in the children's everyday lives (Moleong, 2017; Sugiyono, 2019). The research was conducted at Daarul Hamid Assalam Integrated Orphanage in Binjai City because the institution focuses on the care, education, and moral development of orphans and adolescents through the internalization of Islamic values. The primary focus of the study was persuasive communication strategies used to cultivate moral character, particularly among children who exhibited inappropriate behavior outside the orphanage environment.

Research informants were selected using purposive sampling, whereby participants were chosen based on specific considerations relevant to the data required for the study. The informants consisted of orphanage administrators, caregivers, and children under the institution's care. Administrators and caregivers were selected because they directly function as communicators responsible for conveying values, norms, advice, and exemplary behavior to the children. Meanwhile, the children were included because they were the recipients of these messages and directly experienced the moral development process. Data were collected through observation, in-depth interviews, and documentation. Observation was conducted to examine interactions between caregivers and children, everyday communication patterns, religious habituation practices, and children's responses to the messages delivered. In-depth interviews were used to explore the experiences, strategies, challenges, and considerations of administrators in implementing persuasive communication. Documentation was used to strengthen the field data through activity records, photographs, archives, and other documents related to moral development within the orphanage (Mulyana, 2018).

Data were analyzed qualitatively through the stages of data condensation, data display, and conclusion drawing, following the interactive analysis model of Miles, Huberman, and Saldaña (2014). Data condensation involved selecting, categorizing, and simplifying information related to the administrators' persuasive communication strategies, including association, integration, reward, message structuring, role modeling, religious advice, and family-oriented emotional approaches. The data were then presented in narrative form to systematically identify communication patterns, message meanings, children's responses, and the supporting and inhibiting factors affecting the moral development process. Conclusions were drawn by interpreting the relationship between field findings and persuasive communication concepts, particularly in assessing the effectiveness of communication messages in influencing changes in the attitudes and behavior of the children. To ensure data credibility, the study employed source triangulation and methodological triangulation by comparing data obtained from observation, interviews, and documentation. This process strengthened the credibility and scientific accountability of the findings.

3. RESULTS AND ANALYSIS

Overview of Daarul Hamid Assalam Orphanage in Binjai

Daarul Hamid Assalam Orphanage in Binjai is a faith-based social institution located at Jl. Perwira No. 1A, Lingkungan VI, Satria Subdistrict, Binjai Kota District, Binjai, North Sumatra. Similar to other child-care institutions, Daarul Hamid Assalam Orphanage provides care for approximately 46 children and adolescents from economically disadvantaged backgrounds. The institution is committed to creating an environment that supports the children's physical, emotional, and spiritual development.

Structurally, Daarul Hamid Assalam Orphanage is managed by administrators, a supervisory board, educators, and volunteers who are involved in its daily operations. The institution receives financial support from individual donors, including donors from different religious backgrounds, community contributions, and collaborations with external parties that share a similar vision of empowering orphaned and disadvantaged children.

The establishment of Daarul Hamid Assalam Orphanage was motivated by the founders' empathy and concern for economically disadvantaged, orphaned, and neglected children. Through the establishment of

this institution, the administrators sought to alleviate some of the social and economic burdens experienced by these children. In addition to providing shelter, the orphanage offers a structured system of care and guidance grounded in religious values (Rofiqi, Fuad, & Bakar, 2023). In implementing this system, Chaifi Rusiana, who serves as the maternal figure of the orphanage, together with other administrators, does not merely act as an institutional manager but also assumes the role of a substitute parent who provides attention, affection, and continuous guidance in the children's everyday lives. This role is consistent with Islamic teachings, which regard the care and moral development of orphans as a virtuous act with significant spiritual value before Allah SWT.

This principle is emphasized in the Qur'an, Surah Al-Baqarah, verse 220:

فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَلَا وَفَاءَ بَالِكُمْ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ لَأَعْنَتَكُمْ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

"Concerning this world and the Hereafter. They ask you, [O Prophet], about orphans. Say, 'Improving their condition is best. And if you associate with them, they are your brothers and sisters. Allah knows who intends harm and who intends good. Had Allah willed, He could have made things difficult for you. Surely Allah is Almighty, All-Wise.'"

The verse emphasizes that improving and safeguarding the welfare of orphans constitutes a virtuous act. The notion of "improving their condition" should not be understood solely in terms of fulfilling material needs but also encompasses moral guidance, education, and the development of virtuous character. Accordingly, Daarul Hamid Assalam Integrated Orphanage functions not merely as a social institution that provides shelter for orphaned children but also as a setting in which Islamic values are translated into concrete practices of character and moral development.

The children are guided to internalize moral values and develop akhlaq al-karimah through various activities, particularly religious practices such as congregational prayer and collective Qur'an recitation. Through these activities, the children are expected to cultivate commendable moral qualities and apply them consistently both within the orphanage and in their interactions outside the institution. The continuous integration of religious habituation, daily guidance, and interpersonal communication serves as an important foundation for developing children who are morally responsible and increasingly independent in managing their behavior.

Persuasive Communication Strategies Implemented Within Daarul Hamid Assalam Orphanage in Binjai

The findings indicate that the primary communication strategy employed by the administrators of Daarul Hamid Assalam Integrated Orphanage in Binjai City in fostering the moral development of children and adolescents is persuasive communication. This strategy was adopted because the children come from diverse social and psychological backgrounds, particularly as orphans and adolescents who require continuous attention, affection, and moral guidance. Based on observations and interviews, persuasive communication is implemented through daily interactions among administrators, caregivers, and children, including religious activities, disciplinary habituation, the provision of advice, and the strengthening of family-like emotional relationships. These findings demonstrate that communication within the orphanage functions not merely as a means of transmitting information but also as a mechanism for constructing meaning, internalizing values, and guiding children's behavior in accordance with Islamic teachings. Accordingly, orphanage administrators act as key communicators who not only provide instructions but also foster psychological closeness so that moral messages can be voluntarily accepted and internalized by the children.

The first finding shows that the administrators employ the association technique in conveying moral values. This technique involves linking moral messages to events, experiences, or examples that are closely related to the children's everyday lives. Rather than presenting moral advice in an abstract manner, the administrators explain Islamic values through concrete narratives concerning the causes, consequences, and implications of particular behaviors. Interpretively, the use of association demonstrates that the effectiveness of persuasive communication depends substantially on the communicator's ability to adapt messages to the experiential world of the recipient. From the perspective of persuasive communication, messages are more likely to be accepted when they correspond to the psychological needs, social experiences, and level of understanding of the audience (Gobel & Usman, 2025). Therefore, the use of everyday examples enables children to more easily understand moral values such as honesty, responsibility, courtesy, and concern for others because these values are presented within familiar contexts. This finding also confirms that moral development cannot rely solely on normative religious instruction; instead, religious messages need to be

translated into concrete experiences so that children can connect Islamic teachings with their everyday behavior.

The second finding reveals that the administrators use the integration technique to establish emotional closeness with the children. This technique is reflected in the use of verbal and nonverbal communication that conveys intimacy, togetherness, and a sense of shared belonging between caregivers and children. The administrators do not position themselves as distant authority figures but rather as substitute parental figures who provide security, attention, acceptance, and emotional support. In persuasive communication theory, communicator credibility and relational closeness are critical determinants of message effectiveness because recipients are generally more receptive to messages delivered by individuals whom they trust, perceive as sincere, and feel emotionally connected to (Chaerawan et al., 2024). Within the orphanage context, integration is particularly important because the children require not only moral guidance but also relational experiences that can compensate for the absence of parental affection. Thus, persuasive communication practiced by the administrators operates not through pressure or coercion but through affective bonds that enable children to feel valued and become more receptive to advice.

The third finding indicates the application of reward and message-arrangement techniques. The reward technique is implemented through motivation, praise, expressions of hope, and positive encouragement intended to foster discipline, independence, responsibility, and consideration for other residents of the orphanage. Meanwhile, the message-arrangement technique is reflected in the careful formulation of messages using gentle, dialogical, and emotionally sensitive language. These two techniques demonstrate that persuasive communication in moral development emphasizes not only what is communicated but also how the message is framed and the psychological atmosphere in which it is delivered. According to McGuire's perspective, attitude change through persuasion occurs through a gradual process involving attention, comprehension, acceptance, conviction, and ultimately behavioral change (Greene, 2009). Therefore, messages delivered through praise, motivation, positive expectations, and reassuring language are more likely to generate constructive responses than messages delivered through coercive or authoritarian approaches. In this respect, orphanage administrators are not merely seeking behavioral compliance but are also attempting to cultivate children's internal awareness so that virtuous behavior is perceived as a personal moral necessity.

Overall, the persuasive communication strategies implemented at Daarul Hamid Assalam Integrated Orphanage in Binjai City reveal a complementary pattern involving association, integration, reward, and message-arrangement techniques. The association technique helps children understand moral messages through concrete examples; the integration technique creates emotional security and interpersonal closeness; the reward technique reinforces discipline and responsibility; while the message-arrangement technique facilitates message acceptance through gentle and dialogical communication. This analysis demonstrates that the effectiveness of moral development is determined not only by the existence of religious programs but also by the quality of the communicative relationship between caregivers and children. From a persuasive communication perspective, behavioral change is more likely to occur when messages are conveyed humanistically, communicators establish emotional closeness, and recipients feel psychologically involved in the developmental process (Kurnia & S, 2025). Therefore, the communication strategies practiced by the orphanage administrators can be understood as a form of interpersonal *da'wah* that emphasizes role modeling, compassion, dialogue, and positive reinforcement, enabling Islamic values not only to be cognitively understood by the children but also to be internalized as habitual moral conduct in everyday life.

Table 1. Summary of Findings of the Orphanage Management's Persuasive Communication Strategy

Communication Technique	Form of Implementation	Impact
Association	Advice based on everyday events and experiences	Children understand the messages more easily
Integration	Family-oriented language and emotional closeness	Children feel more comfortable and emotionally secure
Reward	Motivation, praise, and positive expectations	Children become more disciplined
Message Arrangement	Gentle and dialogical language	Children are more receptive to the messages conveyed

This table shows that the persuasive communication strategies employed by orphanage administrators are implemented through mutually reinforcing techniques. The association technique helps children

understand messages through concrete examples, integration strengthens emotional closeness, reward encourages discipline and responsibility, while message arrangement makes the messages easier to accept. These findings confirm that moral development is more effective when carried out through a humanistic approach that is responsive to the psychological conditions of the children.

Strategies Employed by Orphanage Administrators to Instill Moral Values at Daarul Hamid Assalam Orphanage in Binjai

In strengthening the moral character of children at Daarul Hamid Assalam Orphanage in Binjai, the implementation of persuasive communication plays a crucial role. Socialization theory provides an important foundation for this strategy because it emphasizes a comprehensive understanding of the message sender, message content, communication media, message recipient, and the expected effects of communication (Tahimu, 2024). By understanding the context of children living in the orphanage, including their backgrounds and the challenges they face, persuasive communication strategies can be designed to foster positive moral and ethical values. The formulation of messages that are relevant to the values embraced by the children, together with the selection of communication channels appropriate to their characteristics, is essential to the effectiveness of persuasive communication. Continuous evaluation of the implementation of these strategies also provides a clearer understanding of their effectiveness in shaping the moral character of children in the orphanage, with the ultimate aim of preparing them for a better and more meaningful future.

In practice, the orphanage administrators employ several strategies, as follows.

Social Learning

Social learning involves the use of persuasive communication techniques to motivate children to understand and adopt principles of good moral conduct (Andini, Hayati, & Zahra, 2024). Through this approach, children are taught moral values and social skills such as empathy, responsibility, and cooperation. Persuasive techniques serve to guide children toward greater consistency in following rules and social norms while simultaneously reinforcing positive behavior. Social learning is therefore intended to create an environment that supports character development and constructive social interaction. Through positive and developmental messages, children are expected to develop greater awareness and understanding of the importance of moral conduct in everyday life.

Social learning at the orphanage is designed to develop and strengthen social skills, values, and behavior consistent with social and ethical norms. One of the principal strategies involves repetition of religious learning materials to deepen the children's understanding of Islamic teachings, together with guidance on developing concentration in worship and positive thinking as a means of preventing negative influences. Orphanage administrators use formal language combined with interactive lectures to enhance learning effectiveness, while religious instruction concerning morality and appropriate behavior contributes to character development.

Structured daily routines, including waking up on time, performing prayers, making beds, and helping to wake fellow residents, are intended to cultivate discipline and responsibility. Regular religious study sessions also broaden the children's religious knowledge and connect Islamic teachings with their everyday experiences. The findings indicate that this approach generates positive outcomes, as reflected in improvements in discipline, responsibility, positive attitudes, character development, and self-confidence among the children. Overall, the approach successfully integrates religious education with social character development, thereby preparing children to respond more effectively to various challenges in their lives.

Value Internalization

Value internalization involves changes in children's attitudes and behavior that reflect the acceptance and practice of moral values as part of their identity and everyday conduct (Sukriyah, Sapri, & Syukri, 2024). Internalization occurs when children not only understand moral teachings conceptually but also begin to apply them in their daily lives. In practice, value internalization is facilitated through persuasive communication designed to motivate children to understand and adopt principles of good moral conduct.

Through persuasive communication techniques, orphanage administrators seek to guide children beyond merely knowing moral values toward incorporating those values into their personal dispositions and behavior. The expected outcome is a consistent change in children's actions and attitudes that reflects good moral conduct, indicating that the values conveyed through the developmental process have been accepted and practiced.

The orphanage also applies a structured approach to assessing and facilitating changes in moral values through detailed observation of children's social interactions and communication practices. This approach involves monitoring how children adapt to their peers and communicate with ustadz, ustadzah, and

caregivers, thereby supporting the internalization of moral values in everyday life. Persuasive communication is implemented through consistent and reflective interactions as well as structured communication intended to influence and shape children's behavior. Accordingly, value internalization is understood not as an instantaneous process, but as a gradual development shaped through repeated communication, social interaction, observation, and habituation.

Factors Influencing the Success and Challenges of Orphanage Administrators in Instilling Moral Values

The findings show that the success of the administrators of Daarul Hamid Assalam Integrated Orphanage in Binjai City in cultivating moral character among children is strongly influenced by environmental factors, both within the orphanage and in the broader social environment. Based on interviews and observations, the environment emerged as one of the most critical factors because children receive moral values not only from orphanage administrators but also through their interactions with peers, schools, surrounding communities, and mass media. The internal environment of the orphanage functions as a space for value habituation through religious activities, daily guidance, role modeling by administrators, and family-oriented interactions. In contrast, the external environment can become an inhibiting factor when it exposes children to values, behaviors, or patterns of social interaction that contradict the moral guidance provided within the orphanage. These findings demonstrate that moral development is not an isolated process but is shaped by multiple agents of socialization that influence how children understand norms, values, and social behavior (Gobel & Usman, 2025; Tahimu, 2024).

The first supporting factor concerns the quality of the orphanage administrators, particularly their competence, experience, religious understanding, and communication skills in guiding the children. Administrators with strong moral and religious understanding are better equipped to communicate moral messages appropriately, while effective communication skills enable them to adjust messages to the psychological conditions of individual children. From the perspective of persuasive communication, the success of a message is strongly influenced by communicator credibility because children are more likely to accept advice from figures whom they perceive as sincere, approachable, consistent, and trustworthy (Chaerawan et al., 2024). Therefore, administrators should not function merely as supervisors but also as moral role models through both their words and actions. Such role modeling is particularly important because children tend to imitate behavior that they directly observe. Consequently, moral development becomes more effective when verbal messages concerning Islamic values are reinforced by the administrators' actual conduct in everyday life.

Another supporting factor is the use of developmental methods that are routine, interactive, and based on habituation. The findings indicate that regular guidance, collective worship, everyday moral practices, and a safe and caring institutional culture strengthen the moral development of children. According to social learning theory, children learn not only through verbal explanation but also through observation, imitation, repetition, and reinforcement of behaviors considered desirable (Andini et al., 2024). Therefore, routines such as congregational prayer, Qur'an recitation, making beds, helping others, and maintaining respectful behavior can be understood as forms of moral development through habituation.

Interpretively, moral development within the orphanage operates through two interconnected pathways: the transfer of values through advice and the formation of habits through everyday practice. When these two processes are implemented consistently, children do not merely acquire conceptual knowledge of moral values but gradually internalize them as part of their daily behavior.

On the other hand, the study identified several challenges that affect the effectiveness of administrators in cultivating children's moral character, particularly the limited number of caregivers, constraints on operational time, and differences in the backgrounds of the children. A limited number of administrators reduces the intensity of individualized guidance that can be provided, while time constraints mean that the developmental process cannot always address every aspect of children's behavioral dynamics. Furthermore, differences in family background, culture, previous educational experiences, and social experiences result in varying levels of receptivity to moral messages.

From the perspective of persuasive communication, the characteristics of the recipient represent a crucial consideration because the same message may be interpreted and accepted differently depending on an individual's experiences, emotional needs, and psychological readiness (Gobel & Usman, 2025). These challenges therefore indicate that moral development cannot be implemented through a uniform approach. Orphanage administrators need to adapt their communication strategies to the age, personal characteristics, family and social background, and behavioral issues of each child so that moral messages can be more readily accepted, internalized, and translated into everyday conduct.

The most prominent challenge also arises from influences outside the orphanage environment. The findings indicate that when children are outside Daarul Hamid Assalam Integrated Orphanage, they are not always exposed to social environments that support their moral development. Some children bring back

negative influences from outside the institution, including the use of harsh language, unhealthy peer associations, and undesirable behavioral patterns observed in the surrounding community. This condition constitutes a significant challenge because most of the children are of school age, a developmental stage that is highly susceptible to peer and broader social influences. From the perspective of socialization theory, children's behavior is shaped through interactions with multiple socializing agents; consequently, the values cultivated within the orphanage may either be reinforced or weakened when children interact with external environments (Tahimu, 2024). Interpretively, the success of moral development is determined not only by the effectiveness of communication within the orphanage but also by the administrators' ability to maintain continuity of values across the orphanage, school, peer groups, surrounding community, and media environment. Therefore, the administrators' strategies need to emphasize consistent communication, proportionate supervision, stronger role modeling, personalized approaches to individual children, and collaboration with the surrounding community. Such efforts are necessary to ensure that the moral values cultivated within the orphanage are not confined to the institutional setting but remain sustainable in the children's broader social lives.

4. CONCLUSION

This study concludes that the communication strategies employed by the administrators of Daarul Hamid Assalam Integrated Orphanage in Binjai City in fostering the moral development of children and adolescents are primarily based on a persuasive communication approach that is humanistic, family-oriented, and continuous. These strategies are implemented through association, integration, reward, and message-arrangement techniques. Each technique serves a specific function: helping children understand moral messages through concrete examples, strengthening emotional closeness, fostering motivation and discipline, and delivering advice through gentle and dialogical language. Moral development is further reinforced through social learning, value internalization, role modeling by administrators, religious activities, and the habituation of positive behavior in everyday life.

The effectiveness of these strategies is influenced by the quality of communication between administrators and children, the consistency of role modeling, a supportive orphanage environment, and broader community support. However, the moral development process continues to face several challenges, including the limited number of administrators, constraints on the time available for mentoring, differences in children's social and family backgrounds, and negative influences from outside the orphanage, such as peer pressure, the habitual use of harsh language, and uncontrolled exposure to digital media.

Overall, persuasive communication constitutes an important approach to fostering moral awareness among children in institutional care. Nevertheless, its effectiveness needs to be strengthened through more intensive mentoring, proportionate supervision, closer collaboration with schools and surrounding communities, and the development of a supportive social environment that sustains the internalization of Islamic moral values both within and beyond the orphanage setting.

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