

Communication in Indonesian Islamic Education Organisations: A Systematic Literature Review

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ABSTRACT

Research on communication in Indonesian Islamic education organisations remains fragmented across classroom interaction, digital learning, organisational communication, leadership, stakeholder engagement, and character education. This study aims to systematically review studies on communication in Indonesian Islamic education organisations by identifying dominant themes, communication challenges, and strategies for improving communication among teachers, students, parents, and educational leaders. This study employed a Systematic Literature Review using the Scopus database. Articles published between 2014 and 2025 were searched using Boolean keywords related to Islamic education, Islamic schools, madrasah, pesantren, communication, organisational communication, digital communication, ICT, stakeholder communication, and character education. The inclusion criteria covered peer-reviewed journal articles written in English, empirical or conceptual studies, and articles addressing communication in Islamic education or Islamic educational organisations within the Indonesian context. After identification, screening, eligibility assessment, and quality appraisal, 7 articles were included in the final synthesis. The review identified five major themes: teacher-student communication, digital communication and ICT, organisational and leadership communication, parent-community involvement, and communication for character education. The findings show that teacher-student interaction and digital learning receive the strongest attention, while leadership communication and parent-community communication remain underexplored. Key challenges include uneven teacher readiness, limited ICT-value integration, weak school-family coordination, and insufficient organisational communication systems. This review positions communication in Indonesian Islamic education organisations as a cross-level organisational process linking leadership, curriculum, technology, classroom interaction, and stakeholders. Strengthening integrated, ethical, and value-based communication is essential for improving institutional effectiveness and Islamic character formation in the digital era.

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1. INTRODUCTION

Islamic education plays a crucial role in shaping students' religious understanding, moral orientation, and character formation (Dalimunthe et al., 2024; Khan et al., 2021). In Islamic schools, madrasahs, pesantren, and higher Islamic education institutions, education is not merely concerned with the delivery of religious knowledge, but also with the formation of values, attitudes, and social responsibility (Rahmadi & Hamdan, 2023). Within this process, communication becomes a central mechanism because it connects institutional leadership, classroom interaction, curriculum implementation, digital learning practices, and stakeholder engagement (Rafil et al., 2026; Weiss et al., 2021). Communication in Islamic education organisations is therefore not limited to the transmission of instructional messages. It also functions as a medium for coordinating educational goals, transmitting Islamic values, building institutional trust, strengthening teacher-student relationships, and sustaining collaboration among teachers, students, parents, school leaders, and the wider community (Moslimany et al., 2024; Ramadhan & Sadat, 2024; Rochim & Khayati, 2022; Supriatna, 2025).

The strategic role of communication in education has long been recognised because educational processes depend on interaction, meaning-making, and institutional coordination (Hooper-Greenhill, 1999; Kezar & Eckel, 2002; Scarino, 2014). In Islamic education, this role becomes more distinctive because communication is also linked to the transmission of religious values, moral guidance, and ethical responsibility. Islamic teachings emphasise deliberation, trust, and responsible speech as part of collective life, making communication an important foundation for educational leadership and organisational behaviour (Tanjung & Abdullah, 2025). Educational leadership itself is increasingly understood not only as a hierarchical function, but as a collaborative process involving teachers, principals, students, parents, and other stakeholders who participate in shaping institutional goals and learning culture (Ni et al., 2018). From this perspective, communication in Islamic education organisations should be understood as an organisational process through which religious, pedagogical, technological, and social expectations are negotiated in daily educational practice.

Recent studies show that communication in Islamic education has been examined from different perspectives. Hastasari et al. (Hastasari et al., 2022), for example, found that communication patterns in Islamic boarding schools are closely related to character education, particularly through teacher modelling, interpersonal interaction, two-way communication, empathy, trust, and students' sense of belonging. Similarly, Johar et al. (2025) demonstrated that interactive worksheets can improve students' mathematical communication skills while supporting the integration of Islamic values in learning. In the context of higher Islamic education, Asnawan et al. (2025) indicated that curriculum innovation, lecturer interaction quality, and digital learning styles influence the effectiveness of Islamic education among millennial learners. These studies indicate that communication is not merely a technical component of teaching, but a pedagogical and institutional mechanism for strengthening learning, value transmission, and educational effectiveness.

The development of information and communication technology has further expanded the scope of communication in Islamic education. Digital platforms, learning management systems, social media, and artificial intelligence increasingly influence how teachers communicate with students, how leaders coordinate institutional policies, and how parents participate in educational processes. Islamic education must therefore adapt to the challenges and opportunities of ICT, both in teaching methods and in the communication of religious values (Dalimunthe et al., 2023). While digital technologies may broaden access to Islamic learning, they may also introduce challenges related to digital distraction, changing communication patterns, and weakened family or cultural mediation when not guided by appropriate ethical and pedagogical frameworks. Siregar et al. (2025) found that Indonesian Islamic education teachers generally perceive technology integration positively, particularly in supporting student engagement and understanding, although teacher training, infrastructure, and balanced pedagogy remain important challenges. In a broader educational leadership context, Uzorka & Kalabuki (2025) showed that technology reshapes communication, collaboration, professional

development, remote leadership, and institutional decision-making. These findings suggest that digitalisation should not be treated simply as tool adoption, but as a transformation of communication practices, leadership relations, and institutional culture.

Nevertheless, the existing literature remains conceptually fragmented. Some studies discuss teacher-student communication, others focus on ICT integration, curriculum innovation, leadership communication, digital citizenship, or stakeholder engagement. For instance, Alenezi & Alfaleh (2024) highlighted the importance of digital citizenship education, teacher professional development, curriculum integration, and parental involvement in preparing students to participate responsibly in digital environments. Sumarlan et al. (Sumarlan et al., 2025) further showed that organisational communication in Muhammadiyah is closely related to identity formation, public relations strategies, stakeholder engagement, and institutional legitimacy. However, these studies are often positioned within separate domains of classroom communication, digital communication, public relations, curriculum studies, or educational leadership. As a result, it remains unclear how these different communication dimensions are connected within Islamic education organisations as integrated institutional systems.

This fragmentation creates a significant scholarly gap. Although communication is widely recognised as important in Islamic education, previous studies have not sufficiently synthesised which themes dominate the field, what communication challenges emerge in the digital era, and what strategies are recommended to strengthen communication among teachers, students, parents, and educational leaders. More importantly, limited attention has been given to communication as an organisational phenomenon that connects leadership, pedagogy, technology, curriculum, and stakeholder participation in Islamic education institutions. Without such synthesis, the field risks treating communication as a scattered issue rather than as a central process that shapes institutional effectiveness, value transmission, and educational adaptation.

A Systematic Literature Review is therefore necessary because research on communication in Islamic education is dispersed across different disciplines, methods, educational levels, and institutional contexts. A systematic review enables previous findings to be identified, evaluated, compared, and synthesised in a transparent and structured manner. In line with PRISMA 2020, systematic reviews require clear procedures for identifying, screening, appraising, and synthesising relevant studies so that the review process becomes transparent, accountable, and replicable. In this article, the Systematic Literature Review is not only useful for summarising previous studies, but it is also necessary for clarifying the conceptual structure of communication in Indonesian Islamic education organizations and identifying gaps for future research (Al-Zubidy & Carver, 2019).

The novelty of this article lies in its attempt to reposition communication in Islamic education as an organisational process rather than as a single classroom, technological, or curricular issue. Unlike previous studies that tend to examine digital learning, teacher-student interaction, curriculum innovation, public relations, or stakeholder involvement separately, this review integrates these themes into a broader framework of communication in Islamic education organisations. By doing so, this article contributes to Islamic education studies by clarifying how communication supports value transmission and institutional effectiveness. It also contributes to communication studies by extending organisational communication analysis into faith-based educational institutions, and to educational leadership by identifying communication strategies relevant to Islamic education in the digital era.

Based on this background, this study is guided by three research questions. First, what themes dominate research on communication in Indonesian Islamic education organisations? Second, what communication challenges are identified in Indonesian Islamic education in the digital era? Third, what strategies are recommended to improve communication among teachers, students, parents, and educational leaders in Indonesian Islamic education organisations? These questions provide a clearer direction for analysing the reviewed literature and for developing a more coherent understanding of communication as a cross-level organisational process in Islamic education.

2. METHODS

This study employed a Systematic Literature Review (SLR) to identify, evaluate, and synthesise studies on communication in Indonesian Islamic education organisations. The SLR approach was selected because studies on Islamic education communication are dispersed across several areas, including classroom communication, digital communication, organisational communication, leadership communication, stakeholder involvement, and communication for character education. The object of this study was not human participants, but peer-reviewed journal articles that examined communication in Islamic education or Islamic educational organisations. Therefore, the articles served as the main data sources, while the data extraction matrix was used as the research instrument for organising and analysing the selected literature.

The literature search was conducted through the Scopus database because Scopus indexes peer-reviewed journals in education, communication, social sciences, religious studies, and multidisciplinary fields. The search covered articles published between 2014 and 2025. The search used Boolean operators and TITLE-ABS-KEY combinations. The search string was: TITLE-ABS-KEY ("Islamic education" OR "Islamic organization" OR "Islamic organisation" OR "Islamic institution" OR "Islamic school" OR madrasah OR pesantren OR "Islamic boarding school") AND TITLE-ABS-KEY (communication OR "group communication" OR "team communication" OR "collaborative communication" OR "educational communication" OR "organisational communication" OR "organizational communication" OR "teacher-student communication" OR "digital communication" OR "stakeholder communication") AND TITLE-ABS-KEY (education OR learning OR teacher OR student OR curriculum OR leadership OR ICT OR "digital learning" OR "character education").

The inclusion criteria were peer-reviewed journal articles, English-language publications, empirical or conceptual studies, studies related to Islamic education and communication, and articles situated within a relevant educational context. Articles were included when they discussed Islamic education, Islamic schools, madrasahs, pesantren, Islamic higher education, Islamic value-based learning, or Islamic educational organisations, and when communication appeared as a central or clearly identifiable issue. The exclusion criteria included non-journal publications, books, book chapters, conference papers, theses, editorials, corrigenda, duplicate records, non-English publications, studies on religion or communication without a clear educational context, articles outside Islamic education, and studies in which communication was only mentioned incidentally.

The final synthesis was limited to the Indonesian context to maintain conceptual coherence between the research focus, the reviewed literature, and the practical implications. Articles outside Indonesia were excluded because they did not directly represent the institutional, cultural, and educational setting of Indonesian Islamic education organisations. This decision was made to avoid overgeneralisation and to ensure that the findings were relevant to Islamic schools, madrasahs, pesantren, Islamic higher education institutions, and Islamic educational organisations in Indonesia.

The selection process followed four PRISMA stages: identification, screening, eligibility, and inclusion (Islam et al., 2025; Rethlefsen et al., 2021). In the identification stage, 1,978 records were obtained from Scopus. In the screening stage, titles and abstracts were examined using the predetermined inclusion and exclusion criteria, and 1,966 records were excluded because they were non-articles, non-journal publications, non-English publications, duplicate records, irrelevant to Islamic education communication, or outside the educational context. In the eligibility stage, 12 full-text articles were assessed. After full-text assessment, 5 articles were excluded because they were not situated in the Indonesian context or did not sufficiently address communication in Indonesian Islamic education organisations. Finally, 7 peer-reviewed journal articles met all criteria and were included in the final synthesis.

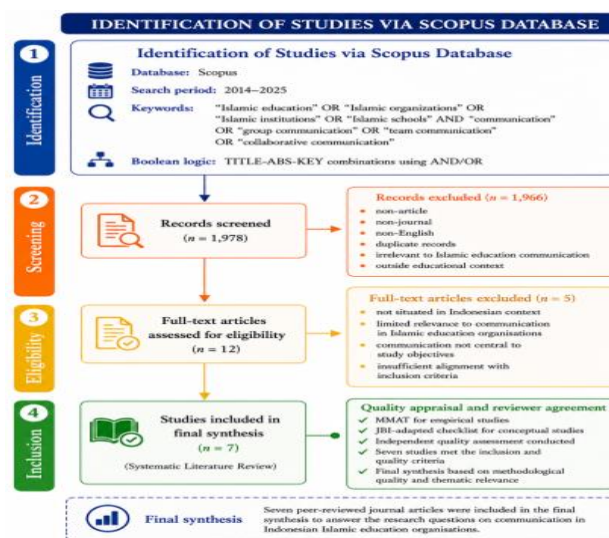


Figure 1. PRISMA Flow Diagram

Before synthesis, the selected articles were assessed through a quality appraisal process. Empirical studies were evaluated using the Mixed Methods Appraisal Tool (MMAT), while conceptual studies were assessed using criteria adapted from the JBI Critical Appraisal Checklist for Text and Opinion Papers. The appraisal focused on the clarity of research objectives, relevance to Islamic education communication, appropriateness of research design, transparency of data collection and analysis, strength of argumentation, and contribution to the research questions. The appraisal results are presented in Table 1.

Table 1. Quality Appraisal Results

No	Author(s)	Appraisal Tool	Score	Quality Category	Reason for Inclusion
1	Sumarlan et al. (2025)	MMAT	5/5	High	Relevant to organisational communication, public relations, stakeholder engagement, and institutional trust in Muhammadiyah.
2	Hastasari et al. (2022)	MMAT	5/5	High	Relevant to communication patterns, teacher-student interaction, peer communication, and character education in Islamic boarding school.
3	Nurniqta et al. (2025)	MMAT	4/5	High	Relevant to mathematical communication and Islamic value integration in learning.
4	Dalimunthe et al. (2023)	JBI-adapted checklist	6/6	High	Relevant to ICT challenges, ethical communication, and digital transformation in Islamic education.
5	Tsani et al. (2019)	MMAT	4/5	High	Relevant to worksheet-based communication, self-efficacy, and student achievement.
6	Johar et al. (2025)	MMAT	5/5	High	Relevant to interactive worksheets, mathematical communication, and Islamic values across school contexts.
7	Sukino et al. (2024)	MMAT	4/5	High	Relevant to discussion, memorisation, achievement, and communication skills in Islamic higher education.

The 7 included articles were coded and analysed through thematic synthesis. A data extraction matrix was developed to record author and year, country or context, method, participants or data source, communication focus, key findings, appraisal tool, appraisal score, quality category, and reason for inclusion. The coding process identified recurring patterns across the articles, including classroom interaction, ICT-mediated communication, organisational communication, curriculum-based value

communication, mathematical communication, discussion-based learning, and character formation. These codes were then grouped into broader themes: teacher-student communication, digital communication and ICT, organisational and leadership communication, parent-community involvement, and communication for character education.

To improve reliability, the screening, appraisal, and coding processes were conducted by two reviewers using the same inclusion and exclusion criteria. Each reviewer independently examined titles, abstracts, full-text articles, and appraisal results. Differences in assessment were resolved through discussion until agreement was reached. The term Systematic Literature Review (SLR) is used consistently throughout this study to avoid terminological ambiguity. Therefore, the PRISMA diagram, method section, findings, table of included articles, and conclusion consistently report 7 included articles.

3. FINDINGS AND DISCUSSION

This section presents and discusses the findings of the Systematic Literature Review on communication in Indonesian Islamic education organisations. Rather than presenting the findings as a long article-by-article summary, the results are organised to first describe the characteristics of the included studies and then synthesise the main patterns emerging across the reviewed literature. The discussion integrates the findings with perspectives from educational communication, organisational communication, educational leadership, and Islamic educational values.

3.1 Findings

After excluding studies that were not situated in the Indonesian context, nine peer-reviewed journal articles were included in the final synthesis. The selected articles were published between 2019 and 2025, with most studies appearing in the recent period. This pattern indicates increasing scholarly attention to communication, ICT-based learning, Islamic value integration, organisational identity, and character education in Indonesian Islamic education settings. The reviewed studies were situated in Islamic boarding schools, Islamic higher education, Muhammadiyah-based organisations, Islamic value-based learning, and general school contexts that integrate Islamic values into teaching practices.

Methodologically, the reviewed studies used qualitative research, quantitative or correlational designs, experimental or quasi-experimental methods, development research, and conceptual analysis. The educational levels covered by the studies included Islamic boarding school students, junior high school students, Islamic education students in higher education, and broader Islamic organisational actors. The characteristics of the nine included articles are presented in Table 1. The table was revised by adding country or context, method, participants or data source, communication focus, and main contribution to clarify the relevance of each article to communication in Indonesian Islamic education organisations.

Table 2. Characteristics of Included Articles in the Indonesian Context

No.	Author(s) and Year	Country/Context	Method	Participants/Data Source	Communication Focus	Main Contribution
1	Sumarlan et al. (Sumarlan et al., 2025)	Indonesia/Muhamadiyah organisation	Qualitative study	Organisational actors and communication practices	Organisational communication and public relations	Shows how Muhammadiyah uses structured communication strategies to strengthen organisational identity, stakeholder relations, and

						institutional trust.
2	Hastasari et al. (Hastasari et al., 2022)	Indonesia/Islamic boarding school	Qualitative case study	Students of Muallimin Muhammadiyah Yogyakarta	Student communication patterns and character education	Demonstrates the role of two-way communication, empathy, trust, and peer interaction in strengthening character education.
3	Nurniqta et al. (Nurniqta et al., 2025)	Indonesia/Islamic value-based mathematics learning	Experimental/quasi-experimental study	Students in mathematics learning	Mathematical communication and Islamic values	Shows that integrating the value of sedekah into problem-based learning can improve students' mathematical communication and social awareness.
4	Dalimunthe et al. (Dalimunthe et al., 2023)	Indonesia/Islamic education in the digital era	Conceptual/analytical study	Literature-based discussion	ICT challenges and Islamic education	Explains how digital transformation creates ethical, pedagogical, and family-related communication challenges in Islamic education.
5	Tsani et al. (Tsani et al., 2019)	Indonesia/student worksheet development	Development/case study	Students and learning worksheets	Worksheet-based communication and self-efficacy	Shows that structured learning materials can support students' communication skills, self-efficacy, and learning achievement.
6	Johar et al. (Johar et al., 2025)	Indonesia/Islamic and regular schools	Experimental/design study	Junior high school students	Mathematical communication and Islamic values	Shows that interactive worksheets improve mathematical communication and support Islamic value

						learning across school types.
7	Sukino et al. (Sukino et al., 2024)	Indonesia/higher Islamic education	Experimental study	Islamic education students	Discussion, memorisation, and communication skills	Shows that combining memorisation and discussion methods can improve learning achievement and communication skills.

The thematic synthesis of the nine articles generated five major themes: teacher-student communication, digital communication and ICT, organisational and leadership communication, parent-community involvement, and communication for character education. These themes were produced through data extraction, coding, and conceptual grouping. The initial coding identified recurring categories such as classroom interaction, ICT-mediated communication, leadership communication, family involvement, curriculum-based value communication, mathematical communication, discussion-based learning, and character formation. These categories were then grouped into broader themes to show how communication functions across different levels of Indonesian Islamic education organisations.

3.1.1 Teacher-Student Communication in Islamic Learning

Teacher-student communication appears as a central mechanism in Indonesian Islamic education. Across the reviewed studies, communication is not limited to the explanation of learning materials. It also functions as a relational, pedagogical, and moral process through which teachers build trust, discipline, empathy, and student engagement. In Islamic boarding school contexts, teacher-student and peer communication support the internalisation of Islamic values by creating emotional closeness, mutual respect, and a sense of belonging.

Several studies also show that classroom communication can be strengthened through discussion, memorisation, problem-based learning, and structured worksheets. These strategies allow students to articulate ideas, explain reasoning, and connect academic concepts with Islamic values. However, the reviewed literature still provides limited discussion of teacher communication competence. Most studies describe the importance of communication, but fewer examine the specific skills teachers need, such as dialogical communication, inclusive communication, questioning strategies, and communication with students from diverse backgrounds.

3.1.2 Digital Communication and ICT in Islamic Education

Digital communication and ICT constitute a strong emerging theme in the reviewed literature. Indonesian studies indicate that technology-supported learning, interactive worksheets, and digital instructional media can improve students' communication skills when these tools are aligned with clear pedagogical objectives. Technology becomes meaningful when it supports interaction, collaboration, reflection, and the integration of Islamic values rather than functioning merely as a delivery tool.

At the same time, the findings show that ICT should not be treated as a neutral solution. Digital transformation creates new communication challenges related to teacher readiness, student attention, digital ethics, family supervision, and the balance between online and face-to-face interaction. This suggests that Islamic education organisations need to regulate the use of technology through pedagogical and ethical considerations. The central question is not simply whether Islamic education

should adopt technology, but how technology can mediate communication without weakening teacher-student relationships, moral guidance, and value formation.

3.1.3 Organisational and Leadership Communication

Organisational and leadership communication appears most clearly in the study on Muhammadiyah's organisational communication. The study shows that Islamic organisations require structured communication to maintain institutional identity, stakeholder trust, and public legitimacy. This finding is important because Islamic education organisations do not operate only as instructional spaces. They also function as institutions that require coordination, leadership direction, public communication, and stakeholder engagement.

However, this theme remains underdeveloped in the reviewed literature. Most Indonesian studies focus on classroom learning, ICT, mathematical communication, or character education, while fewer examine how school principals, madrasah heads, pesantren leaders, or Islamic higher education managers communicate institutional vision, manage change, coordinate teachers, and engage communities. This gap is important because communication in Islamic education organisations should not be reduced to classroom interaction. It also includes leadership communication, organisational culture, curriculum coordination, and institutional decision-making.

3.1.4 Parent-Community Involvement

Parent-community involvement appears through studies that discuss family communication, peer support, and student social development. The findings suggest that Islamic education communication extends beyond formal classrooms. Students' moral, emotional, and social development is shaped by interaction among schools, families, peers, and communities. This is especially relevant in the digital era, where students' learning and character formation are influenced by both institutional communication and family supervision.

Nevertheless, parent-community communication is still treated as a secondary issue in most reviewed studies. There is limited explanation of how Islamic schools, madrasahs, pesantren, or Islamic higher education institutions design systematic communication with parents and communities. Few studies examine how institutions manage tensions between school values, family expectations, digital culture, and student behaviour. This indicates the need for more research on school-family-community communication systems in Indonesian Islamic education.

3.1.5 Communication for Character Education

Communication for character education is the most integrative theme across the reviewed studies. Islamic values are transmitted through teacher modelling, peer interaction, discussion, memorisation, problem-based learning, contextual learning, and interactive worksheets. The reviewed literature shows that character education is not merely delivered through curriculum content, but formed through repeated communication practices in classrooms and institutional environments.

However, the reviewed studies tend to emphasise positive outcomes and rarely discuss tensions in value communication. Limited attention is given to how students interpret, negotiate, or resist moral messages, how teacher authority shapes classroom communication, or how digital culture competes with school-based value transmission. This indicates that character education should be studied as a dynamic communicative process rather than as a simple transfer of values from teacher to student.

3.2 Discussion

The findings show that communication in Indonesian Islamic education organisations is multidimensional. It operates across classroom interaction, digital learning, organisational coordination, family involvement, and character formation. From the perspective of educational communication, communication is not merely a tool for delivering instructional content. It is a process through which knowledge, values, relationships, authority, and institutional identity are constructed.

Teacher-student communication remains the most visible form of communication in Indonesian Islamic education. Teachers function not only as transmitters of religious and academic knowledge but also as moral communicators. This aligns with Islamic educational values that position teachers as figures of guidance, adab, and moral example. However, the reviewed literature needs to move beyond general claims about effective communication and examine the concrete competencies required by Islamic education teachers, particularly in relation to dialogic, inclusive, digital, and reflective communication.

Digital communication and ICT provide important opportunities for improving Islamic education, but the reviewed studies show that technology must be guided by pedagogical and ethical considerations. Interactive worksheets, digital learning tools, and problem-based learning can support student communication when they are integrated with Islamic values. However, without teacher readiness and institutional guidance, ICT may weaken interaction, reduce reflective learning, or create fragmented communication. For Indonesian Islamic schools, madrasahs, pesantren, and Islamic higher education institutions, digital communication must therefore be framed within Islamic ethics and educational purpose.

Organisational and leadership communication remains a critical gap. Educational leadership theory emphasises that institutional effectiveness depends on communication clarity, shared vision, trust, and participation. In Islamic education, these principles can be connected to shura, amanah, adab, and collective responsibility. The reviewed literature suggests that Indonesian Islamic education organisations need stronger communication systems to connect teachers, students, parents, leaders, and communities. Without such systems, digital transformation, curriculum implementation, and character education may remain fragmented.

The role of parents and communities confirms that Islamic education is not limited to formal schooling. Islamic values are reinforced through communication between school, family, and society. However, the limited number of studies on parent-community communication shows that this area remains underexplored. Future studies should examine how Islamic schools, madrasahs, pesantren, and Islamic higher education institutions design two-way communication with families, especially in relation to digital supervision, student discipline, religious practice, and moral development.

Practically, the findings imply that Indonesian Islamic education institutions need integrated communication strategies. Teachers require training in classroom communication, inclusive communication, and digital communication. School leaders need to strengthen internal communication, stakeholder engagement, and policy communication. Parents and communities should be involved through structured two-way communication rather than one-way administrative announcements. Policymakers should support professional development programmes that combine educational communication, digital pedagogy, Islamic values, and leadership capacity.

3.2.1 Limitations of the Reviewed Literature

The reviewed literature has several limitations. First, the number of studies focusing specifically on communication in Indonesian Islamic education organisations remains limited, particularly after excluding non-Indonesian studies. Second, classroom communication and ICT receive more attention than organisational leadership communication and parent-community communication. Third, many studies focus on positive learning outcomes and provide limited discussion of communication failure, conflict, resistance, power relations, or tensions between institutional values and digital culture. Fourth, comparative studies across different types of Indonesian Islamic education institutions, such as madrasahs, pesantren, Islamic schools, and Islamic higher education institutions, remain underdeveloped. These limitations indicate that future research should examine communication in Islamic education organisations more critically, comparatively, and institutionally.

3.2.2 Conceptual Synthesis Model

Based on the thematic synthesis, communication in Indonesian Islamic education organisations can be conceptualised as an interaction among five components: leadership, curriculum, technology, classroom interaction, and stakeholders. Leadership provides institutional direction and coordination. Curriculum provides learning content and Islamic values to be communicated. Technology mediates communication and expands learning access. Classroom interaction enables teacher-student engagement, knowledge construction, and value internalisation. Stakeholders, particularly parents and communities, extend educational communication beyond the school environment and support continuity between institutional values, family practices, and social expectations.

The conceptual relationship can be described as follows:

Leadership Communication → Curriculum and Value Direction → Classroom Interaction → Student Learning and Character Formation

At the same time, Technology and ICT mediate communication among leaders, teachers, students, and parents, while Stakeholder Engagement strengthens the connection between institutional goals, family involvement, and community expectations.

This synthesis positions communication as the central process that connects technology with pedagogy, leadership with institutional culture, curriculum with character education, and Islamic education institutions with families and communities. The main contribution of this review is therefore to show that communication in Indonesian Islamic education organisations should not be treated as a single classroom issue, but as a cross-level organisational process that shapes learning, leadership, stakeholder engagement, and Islamic value transmission.

4. CONCLUSION

This systematic literature review found that studies on communication in Indonesian Islamic education organisations mainly focus on five themes: teacher-student communication, digital communication and ICT, organisational and leadership communication, parent-community involvement, and communication for character education. The strongest attention is given to teacher-student interaction and digital learning, while leadership communication and parent-community engagement remain underexplored. These findings address the purpose of the review by showing that communication in Islamic education has been studied primarily as an instructional issue rather than as an integrated organisational process. The review also highlights key challenges in the digital era, including uneven teacher readiness, limited integration of ICT with Islamic values, weak school-parent coordination, and insufficient leadership communication in managing institutional change.

Theoretically, this review contributes to Islamic education, communication studies, and educational leadership by repositioning communication as a cross-level organisational process that connects leadership, curriculum, technology, classroom interaction, stakeholders, and Islamic value transmission. Practically, the findings suggest that Islamic education organisations need to strengthen dialogical teacher-student communication, develop clearer leadership communication systems, build structured two-way communication with parents and communities, and use technology as a mediator of value-based learning rather than merely a technical tool. However, this review is limited by the relatively small number of studies specifically addressing communication in Indonesian Islamic education organisations. Future research should examine communication practices across madrasahs, pesantren, Islamic schools, and Islamic higher education institutions, with greater attention to communication failures, stakeholder conflict, digital ethical tensions, and leadership communication.

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