



Public Relations Management Based on Qur'anic Values in Islamic Educational Institutions: A Case Study in Indonesia

Ulfi Maula Saniya^{1*}, Moch Hasan Aminullah², Ahmad Fathoni³, Muhammad Amin Nur⁴
^{1,2,3,4} Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia

Abstract

Advances in information technology and the advent of the era of information disruption have brought about major changes in the communication patterns between educational institutions and the public. These conditions call for public relations management that is not only adaptive to developments in digital media but also remains grounded in Islamic values. This study aims to examine the implementation of public relations management based on the values of the Qur'an and Hadith at Madin Ainul Yaqin UNISMA in building effective communication amid the challenges of the digital era. The study employs a qualitative approach using a case study design. Data were collected through observation, interviews, and documentation. The results of the study indicate that public relations management at Madin Ainul Yaqin UNISMA is carried out through the functions of planning, organizing, implementing, and evaluating communication based on the principles of amanah, shiddiq, tabligh, and fathanah. These Qur'anic values are applied in various communication activities, including publications via digital media, the transparent dissemination of information to the public, and the management of relationships with students' guardians and stakeholders. The application of Islamic communication ethics has proven effective in strengthening public trust while helping the institution address communication challenges in the digital age without neglecting the principles of Sharia. Thus, it can be concluded that public relations management based on the Qur'an and Hadith serves as an effective, professional, and relevant communication model in the face of developments in information technology.

Keywords: Public Relations Management; Islamic Education; Islamic Communication Ethics; the Digital Age; Values of the Qur'an and Hadith.

* Correspondence Address: 135ulfisaniya@gmail.com

Article History	Received	Revised	Accepted	Published
	2025-12-10	2026-07-08	2026-07-25	2026-08-15

INTRODUCTION

مقدمة

Public relations (PR) in educational institutions is a strategic tool that serves to establish two-way communication between the institution and its public. In the context of Islamic educational institutions, PR plays a far more complex role because it is not only tasked with creating a positive image and building functional relationships, but must also be grounded in Islamic ethical values as taught in the Qur'an and Hadith. Therefore, PR does not merely serve an administrative function but is also an integral part of the process of da'wah (the propagation of Islam), character education, and the fostering of public trust in the institution.

Madin Ainul Yaqin UNISMA is an Islamic religious educational institution located within the University of Islam Malang (UNISMA) and focuses on fostering Islamic scholarship, strengthening

character, and advancing da'wah among students and the community. As an Islamic educational institution that interacts intensively with various stakeholders, Madin Ainul Yaqin faces the challenge of establishing public communication that is effective, adaptive, and grounded in the values of the Qur'an and Hadith. These characteristics make Madin Ainul Yaqin a relevant context for examining the implementation of public relations management based on Islamic values amid the development of information and communication technology.

As modern society demands increasing transparency, accountability, and quality education, public relations in Islamic institutions are required to be more professional and responsive. The world of education is experiencing rapid dynamics, particularly in the era of information disruption, where public perception of an institution can change simply through a single piece of information shared on social media (Erlin et al., 2024). Therefore, public relations must fulfill its role not only as a conveyor of information, but also as a manager of public perception, a manager of strategic relations, and a guardian of institutional reputation. In Islamic education, these duties must be carried out with the values of *amanah* (trust), *tabligh* (prophetic), *shiddiq* (righteousness), and *fathanah* (faithfulness), distinguishing it from conventional public relations models (Munir et al., 2022).

In educational management literature, public relations is understood as a systematic and planned communication process to create mutual understanding between an institution and its public. Marston defines public relations as a persuasive communication process designed to shape public opinion in a positive and sustainable manner. Meanwhile, McElreath emphasizes that public relations encompass the planning, implementation, and evaluation of every form of organizational communication. This understanding emphasizes that public relations is not merely a means of conveying information, but rather a managerial function that determines the success of an institution's relationship with its publics.

From an Islamic perspective, public communication is inseparable from the values of da'wah (preaching) and noble morals. The Quran teaches that all forms of communication should be based on the values of honesty (*shiddiq*), openness (*tabligh*), trustworthiness, and wisdom (*fathanah*). This demonstrates that public relations is not merely a technical activity, but a moral one related to social responsibility. Therefore, public relations management in Islamic institutions is required to integrate Islamic communication principles so that the relationship between the institution and the public is not only effective but also has religious value.

Observations across various Islamic educational institutions show that institutions with active and professional public relations tend to enjoy higher levels of public trust, increased parental participation, and more stable public satisfaction. Research by Erlin, Andriani, & Burhan indicates that public relations plays a crucial role in shaping the image of educational institutions and is even a key factor in the success of school programs (Erlin et al., 2024). The same point is emphasized by Habib et al., who state that public relations in Islamic educational institutions not only serve as a bridge to the community but also reinforce Islamic values in the institutional communication process (Habib et al., 2021).

However, in practice, many Islamic educational institutions still lack optimal public relations management. Obstacles frequently encountered include a lack of dedicated human resources for public relations, low utilization of information technology, and a lack of understanding of how Islamic values can be integrated into modern communication strategies. This situation demonstrates a gap between Islamic values-based public relations theory and its application in educational institutions.

Madin Ainul Yaqin UNISMA is an Islamic educational institution that has implemented various public relations strategies by integrating the values of the Qur'an and Sunnah. Flagship programs such as the Commemoration of Islamic Holidays (PHBI), the Executive Ramadhan Pesantren, publication of activities, and intensive communication with parents of students demonstrate the institution's awareness of the importance of public relations as a driver of social relations and strengthening the institution's image. Public relations activities at this madin also adopt a participatory approach between teachers, students, parents of students, and the surrounding community, in line with the spirit of Islamic brotherhood.

Several previous studies have examined public relations management in Islamic educational institutions, particularly regarding the role of public relations in building the institution's image, establishing communication with the community, and enhancing public trust. However, most of these studies still focus on managerial aspects and conventional communication, while research that specifically details how prophetic values such as *amanah*, *shiddiq*, *tabligh*, and *fathanah* are implemented as communication strategies in addressing the challenges of the era of information disruption and the use of digital media remains relatively limited. In fact, the development of information technology requires Islamic educational institutions not only to be able to utilize digital media effectively but also to uphold communication ethics grounded in the values of the Qur'an and Hadith. Therefore, this study offers a novel contribution by examining the integration of prophetic values into public relations management practices at Madin Ainul Yaqin UNISMA as a strategy for building credible, adaptive, and ethical communication amid the dynamics of the digital age.

METHOD

منهج

This study employs a qualitative approach using a case study design, aimed at gaining an in-depth understanding of the implementation of the values of the Qur'an and hadith in public relations management at Madin Ainul Yaqin UNISMA. The qualitative approach was chosen because it allows researchers to comprehensively understand social phenomena in their natural context without manipulating research variables (Creswell & Creswell, 2022). The case study design was used because the research focused on a single institution with unique characteristics in integrating Islamic values into public relations management practices.

Research Subjects and Locations

The research subjects consisted of three informants: 1 head of the Madin, 1 public relations (PR) manager, and 1 teacher at Madin Ainul Yaqin UNISMA. The informants were selected using purposive sampling, a technique for selecting informants based on specific considerations that they possess the knowledge, experience, and direct involvement in the implementation of public relations management at the institution (Moleong, 2019). These three informants were chosen because they represent the policy-maker, the public relations practitioner, and the educator involved in implementing public relations activities; thus, they were deemed capable of providing relevant and in-depth information in line with the research focus. The research was conducted at Madin Ainul Yaqin UNISMA. The research location was selected purposively because this institution has an active public relations program and integrates the values of the Qur'an and hadis into various communication and community engagement activities.

Data Collection Techniques

Research data collection was conducted in September 2025 using three main methods: observation, interviews, and documentation. Observation was carried out using a moderately

participatory approach, involving direct observation of public relations activities, communication patterns between the madrasah and its stakeholders, and various activities related to the implementation of the values of the Qur'an and hadith in public relations management. This observation technique was used to obtain a picture of the actual conditions in the field and to gain a deeper understanding of the institution's social context (Spradley, 2016). Furthermore, semi-structured interviews were conducted with three research informants: the head of the madin, the public relations manager, and a teacher. The interviews aimed to gather information regarding the implementation of public relations management, the application of the values of the Qur'an and hadith, supporting and hindering factors, as well as efforts made to overcome various obstacles. The semi-structured interview technique was chosen because it provides the researcher with flexibility to explore information in depth in accordance with the research focus. In addition, documentation was used as supporting data in the form of activity archives, activity photos, institutional documents, publications, and other documents related to public relations activities at Madin Ainul Yaqin UNISMA. The documentary data was utilized to reinforce the results of the observations and interviews, thereby yielding more comprehensive data (Lincoln & Guba, 1985).

Data Analysis Techniques

The data were analyzed using the interactive analysis model developed by Miles, Huberman, and Saldaña, which consists of three stages: data condensation, data display, and conclusion drawing and verification (Miles et al., 2020). During the data condensation stage, the researcher selected, grouped, and focused the data in accordance with the research objectives. The data display stage was conducted in the form of a narrative description to facilitate the interpretation process. Subsequently, conclusions were drawn on an ongoing basis by verifying the data obtained, resulting in credible findings consistent with field conditions.

Data Validity

Data validity was ensured through source triangulation and methodological triangulation by comparing the results of observations, interviews, and documentation. In addition, this study employed member checking, which involved reconfirming with each informant the summary of the interview results and the researcher's initial interpretation to ensure that the information obtained was consistent with the informant's intended meaning. Through this process, informants were given the opportunity to provide clarifications, corrections, or additional information, thereby ensuring the credibility and accuracy of the data (Lincoln & Guba, 1985).

RESULT | نتائج

Public Relations Communication Patterns Based on Qur'anic Values

This study found that communication patterns at Madin Ainul Yaqin UNISMA are designed and implemented with reference to Qur'anic and Sunnah values as the foundation of communication ethics, which simultaneously forms a relationship of trust between the institution and its public. Values such as *şidq* (honesty), *amanah* (trust/responsibility), and *tabligh* (delivering information correctly and politely) serve as the primary reference in all formal and informal interactions.

1. Implementation of the Values of Şidq and Amanah in Public Relations Communication

The value of *şidq* is embodied through the institution's commitment to conveying

information honestly and transparently to all stakeholders. When complaints or misunderstandings arise from students' guardians, the public relations team does not immediately defend the institution but first clarifies the facts of the matter before providing an explanation.

As stated by Ustadz Habib, one of the public relations managers:

"Whenever there is a complaint from a student's guardian, we always investigate the matter first. After that, we explain the actual situation."

Meanwhile, the value of amanah is embodied through openness in conveying information regarding programs, the use of activity funds, and the implementation of madrasah activities to students' guardians. This transparency is one of the key factors in building public trust in the institution (Harahap & Abdullah, 2023). These findings indicate that the values of honesty and responsibility are not merely understood as normative teachings but have become an organizational communication culture that strengthens the institution's legitimacy (Auliya et al., 2023).

2. Transparency Implementation of the Value of Tabligh in Two-Way Communication

The value of tabligh is not merely understood as conveying information, but is also realized through two-way communication that provides a space for dialogue between the madrasah and the students' guardians as well as the community. In the field, observations and interviews revealed that Madin Ainul Yaqin operates a two-way communication system between the institution and the students' guardians and community. Transparency regarding the madrasah's programs, policies, student activities, and routine evaluations is a crucial aspect of this communication. This openness builds trust and strengthens a sense of belonging within the madrasah. This aligns with the concept of modern Islamic communication ethics, which emphasizes honesty, responsibility, and etiquette in conveying messages (Saleh, 2024).

Based on the interview results, parents feel they have the opportunity to provide feedback, voice criticism, and discuss the various programs implemented by the madrasah.

Ustadz Ishaq, a teacher, stated:

"The madrasah always provides information before activities take place. If anything is unclear, parents are given the opportunity to ask questions and share their opinions."

The results of the observations show that parent-teacher meetings, WhatsApp communication groups, and social gatherings serve as communication channels that facilitate the open exchange of information. Thus, the value of tabligh is realized not only in the dissemination of information but also in building participatory communication relationships.

3. Organizational Communication as Religious Outreach and Values Education

Communication patterns at the Islamic boarding school (madin) extend beyond administrative matters to include religious outreach and spiritual education. Information conveyed through student guardian meetings, internal meetings, and other Madin communication media is always presented in polite, honest, and respectful language following Quranic ethics. This approach allows the institution's public relations staff not only to convey information but also to instill Islamic values in the community, strengthen the institution's identity, and deepen the community's commitment to the institution's vision and mission.

4. The Impact of Ethical Communication on Public Trust and Emotional Bonds

Interviews with parents and community members revealed that this Quranic communication style fosters a high level of public trust, active community engagement, and strong emotional bonds between the Madin and its stakeholders (parents, the community, and alumni). Informants stated that honest, open, and respectful communication conveys the impression that the madin is not merely a formal educational institution but also a caring and trustworthy spiritual community. These findings support the argument that Islamic communication ethics are relevant not only as a normative theory but also as a practical tool for building social capital and institutional legitimacy.

5. Implications of Findings for Communication Theory and Public Relations Practice in Islamic Education

This finding strengthens the theoretical framework of Islamic organizational communication that ethics based on religious values can be used as the foundation of an institution's communication structure (Harahap & Abdullah, 2023). Furthermore, the adaptation of Quranic values in organizational communication demonstrates that public relations in Islamic educational institutions does not have to imitate secular public relations models: religious values can be a powerful force in building trust and building a positive image. This demonstrates that a public relations model based on Islamic values is a worthy alternative in the literature on Islamic educational communication.

Table 1 Summary of Findings on Public Relations Communication Patterns Based on Qur'anic Value

Findings Categories	Key Findings
Implementation of the Values of <i>Ṣidq</i> and <i>Amanah</i>	Public relations communications are conducted honestly, transparently, and responsibly in order to build public trust.
Implementation of the Value of <i>Tabligh</i>	Two-way communication provides an opportunity for dialogue, criticism, and feedback from students' guardians and the community
Communication as <i>Da'wah</i> and Values Education	Public relations activities serve as a means of conveying information and instilling the values of the Qur'an
The Impact of Ethical Communication	The application of Qur'anic values enhances trust, emotional closeness, and community participation
Implications for Public Relations in Islamic Education	Communication based on the values of the Qur'an serves as a model for ethical public relations and strengthens the institution's image

Management of Public Relations Programs Based on Islamic Ethics

The research results show that the management of the public relations program at Madin Ainul Yaqin UNISMA is carried out through an integrated Islamic ethical approach across three main stages: planning, implementation, and evaluation. This Islamic ethics is formulated through the values of *adab* (good character), *amanah* (trustworthiness), *tabligh* (prosperity), *fathanah* (prosperity), and *maslahah* (benefit orientation). These values align with contemporary Islamic communication studies, which emphasize that the management of Islamic educational institutions' programs must be framed through the principles of honesty, wisdom, politeness, and social benefit orientation (Harahap & Abdullah, 2023).

1. Integration of Islamic Ethics in Public Relations Program Planning

During the planning stage, the Madin public relations management designed programs that emphasized *maslahah al-'ammah* (public benefit) and aligned with the institution's Islamic vision. Programs such as PHBI (Public Relations and Community Service), the Executive Ramadhan Pesantren (Islamic Boarding School), and the guidance of student guardians were chosen not only to increase public participation but also to strengthen the community's religious values. This is consistent with Ningrum findings, which confirmed that planning public relations programs in Islamic institutions based on spiritual values can improve the quality of social relations and

strengthen the institution's moral image (Ningrum et al., 2025). Furthermore, public relations program planning at Islamic boarding schools (madin) is carried out through a deliberation mechanism between the head of the madin, public relations administrators, and teachers. This finding supports recent research that the practice of shura increases the effectiveness of decision-making and is a key characteristic of Islamic management.

2. Implementation of Public Relations Programs Based on the Principles of Courtesy and the Public Interest

During the implementation phase, the Madin public relations program demonstrated the application of the principles of polite communication (adab al-hiwar), wisdom (fathanah), and exemplary behavior (uswah). Publication of Madin activities, coordination of religious events, and the delivery of announcements were conducted in polite and informative language. This approach aligns with research findings from Dewi, which showed that polite language in public communication at Islamic educational institutions contributes to increased public acceptance and trust (Dewi, 2025). Activities such as PHBI (Indonesian Community Empowerment and Religious Education) and Ramadhan Islamic Boarding Schools (Pesantren Ramadhan) are not only routine but also serve as a means of social outreach. This is reinforced by research by Saleh, who asserted that Islamic educational institutions that manage criticism wisely tend to experience increased public trust (Saleh, 2024).

3. Evaluation of Public Relations Programs Based on the Values of Trust and Accountability

During the evaluation phase, the Madin Public Relations management prioritizes the principles of trust and accountability. Evaluations are conducted periodically through internal forums, feedback from student guardians, and analysis of activity attendance. Ineffective programs are addressed through an islah (remedial) approach, while successful programs are further strengthened through the implementation structure. Research by Juhji dkk supports this finding, that accountability based on trust values in Islamic educational institutions encourages public satisfaction and increases community loyalty (Juhji et al., 2020).

4. Public Relations Program as a Means of Preaching, Identity Formation, and Image Building

Overall, the public relations program at Madin Ainul Yaqin serves not only as an information medium but also as an instrument for preaching, strengthening institutional identity, and building an Islamic image. By combining modern public relations functions with Islamic ethics, the Madin has successfully projected an image as a trustworthy, inclusive, and welfare-oriented institution. This finding is consistent with the Islamic education public relations model offered by Najih dkk, which emphasizes that spiritual values must be the main foundation in the public relations program of Islamic educational institutions (Najih et al., 2022).

Supporting and Inhibiting Factors for Implementation

1. Supporting Factors for the Implementation of Islamic Value-Based Public Relations

The research results show that several factors significantly strengthen the implementation of public relations management at Madin Ainul Yaqin UNISMA. These factors are not only structural but also stem from the institution's religious culture and social relations.

a. Visionary and Value-Based Leadership

The head of the madin plays a key role in driving the implementation of Qur'anic values in all public relations activities. Leadership support whether in the form of policies, ethical role models, or direct involvement in activities increases public relations effectiveness and

value coherence. This finding is consistent with research by Harahap dan Abdullah which states that spiritual value-based leadership increases organizational commitment and the quality of public communication in Islamic educational institutions (Harahap & Abdullah, 2023).

b. High Public Trust and Close Social Ties

Public trust is social capital that significantly influences the effectiveness of Madin's public relations. Parents view Madin as a trustworthy, honest, and welfare-oriented institution. This trust facilitates two-way communication, increases community participation, and reduces the potential for conflict. Research by Madyan et al. also states that public trust is a key factor in the success of community relations in Islamic educational institutions (Madyan et al., 2023). In this point, Maulidin et al.'s findings show that the systematic internalization of religious and moral values in institutional culture significantly strengthens character building and community trust (Maulidin et al., 2024). This empirical evidence reinforces that Islamic educational institutions gain legitimacy and social support not only from communication strategies but also from a deep value-based culture. In relation to this study, these findings prove that the values of the Qur'an in community relations in Madin Ainul Yaqin not only serve as ethical guidelines but also as a cultural foundation that shapes the way the community views, trusts, and interacts with these institutions. Therefore, the value-based community relations model identified in this study cannot be separated from the broader institutional culture that defines and maintains community engagement.

c. Culture of Deliberation and Internal Cooperation

Culture of deliberation A strong public relations team in Madin facilitates coordination of public relations programs and problem solving. Teachers, public relations administrators, and Madin leaders routinely discuss formulating programs, handling criticism, and evaluating activities.

d. Participation of Student Guardians and Community Support

Public relations programs such as PHBI (Islamic Community Empowerment Program), the Executive Ramadhan Islamic Boarding School, and social activities run optimally due to active community support. This participation broadens the reach of public relations and strengthens the institution's image as a center for community spiritual development.

2. Factors Inhibiting the Implementation of Public Relations Based on Islamic Ethics

In addition to supporting factors, this study also identified several obstacles affecting the implementation of public relations programs. These obstacles were structural, technical, and related to human resource competency.

a. Limited Human Resources Specifically in the Public Relations Sector

Public relations administrators at Islamic boarding schools generally also serve as teachers, resulting in less-than-optimal focus and professionalism in the implementation of public relations programs. The lack of dedicated public relations personnel has led to several publication and documentation programs not being fully implemented.

b. Insufficient Funding and Publication Facilities

Funding for publication media, documentation, and the development of digital platforms remains limited. These limitations hinder the expansion of public relations reach, particularly in the digital space, which is becoming increasingly important for educational

institutions.

c. Suboptimal Digital Capacity

The use of digital media in Islamic schools remains very basic and has not yet adopted comprehensive digital marketing strategies. Public relations departments in Islamic schools do not yet have dedicated teams to manage digital content professionally. This finding aligns with the research by Kamaruddin et al., which emphasizes that improving digital competencies is crucial for supporting the effectiveness of public relations in Islamic educational institutions in the era of social media (Hasan et al., 2024).

d. Reliance on Informal Relationships and Traditional Communication

Madin still relies on verbal communication and face-to-face meetings, resulting in less systematic documentation of information. This reliance on traditional communication patterns has the potential to hinder the consistency of public messages. This finding is consistent with the research by Pitri, which states that Islamic educational institutions in general still need to improve their documentation and information management systems to enhance the quality of their public relations (Pitri et al., 2025).

3. Madin's Efforts to Overcome Obstacles

Despite facing limitations, Madin employs an approach rooted in Islamic values such as balance and solidarity to overcome these obstacles. Several strategies identified include:

- a. Internal collaboration to compensate for human resource shortages.
- b. Basic social media training for public relations managers.
- c. Increasing parent participation to support funding for specific programs.
- d. Utilizing public relations to expand cooperation networks.

This value-based solution model supports Saleh's finding that spiritual values can serve as management strategies for addressing crises and limitations in Islamic educational organizations (Saleh, 2024).

DISCUSSION

مناقشة

The results of this study indicate that the implementation of Qur'anic values in public relations management at Madin Ainul Yaqin UNISMA not only serves as an ethical foundation for communication but also forms an institutional communication model that differs from conventional public relations practices (Jannah et al., 2025). While modern public relations models, such as Grunig and Hunt's Two-Way Symmetrical Model, emphasize a balance in communication between the organization and the public through reciprocal dialogue, the model identified in this study adds a spiritual dimension as the primary basis for communication decision-making. Thus, the success of communication is measured not only by the achievement of mutual understanding between the institution and the public but also by the extent to which such communication is conducted based on the principles of *ṣidq* (honesty), *amanah* (responsibility), *tabligh* (transparency), and *fathanah* (wisdom).

This finding offers a theoretical contribution: Qur'anic values are not merely ideal moral norms but can be operationalized as managerial mechanisms in public relations management. In the context of Madin Ainul Yaqin UNISMA, public trust is not built solely through image-building strategies but through the organization's consistent behavior in conveying information honestly, being accountable for every program, and fostering open and participatory communication (Munir et al., 2022). Thus, this study proposes a model of Islamic Value-Based Public Relations a

public relations model that integrates modern communication principles with the internalization of Qur'anic values as the foundation for communication governance in Islamic educational institutions.

In addition to enriching the development of Islamic public relations theory, this study also offers a new perspective on communication management in the era of information disruption. Amid the development of digital media, the rapid dissemination of information often poses risks of misinformation, hoaxes, or reputational crises for educational institutions. In such circumstances, the value of *tabligh* is no longer interpreted merely as the obligation to convey information but has evolved into a principle of communication transparency that requires institutions to provide information promptly, openly, and accountably (Suharti, 2025). Meanwhile, the value of *fathanah* serves as the foundation for public relations managers to verify information, assess the impact of communication, and determine the appropriate strategy for delivering messages before they are published to the public. Thus, these two values function as mechanisms for mitigating communication crises in the digital age while maintaining the institution's credibility amid a highly dynamic flow of information.

The findings of this study also align with research by Eti Rohmawati, which places public trust as a primary asset of Islamic educational institutions (Rohmawati, 2018). Consensus based decision making, the active involvement of teachers, parents, and the community, as well as leadership oriented toward Islamic values, are key factors that strengthen the effectiveness of the institution's communication. These findings expand the perspective that the success of public relations does not depend solely on individual communication skills but is the result of the integration of organizational culture, leadership, and a value-based management system.

On the other hand, this study found that limitations in human resources and digital capacity remain major challenges in implementing public relations at Islamic educational institutions (Erilin et al., 2024). Unlike previous studies that emphasized communication strategies as the dominant factor in the success of public relations, the results of this study indicate that the digital competencies of public relations managers are an increasingly decisive factor in the era of digital transformation. Proficiency in social media, the ability to manage digital content, and the speed of responding to information have become new competencies that public relations managers must possess so that Qur'anic values can continue to be realized in the digital communication space.

Based on these findings, this study proposes a conceptual model for public relations management in Islamic education consisting of three main components. First, Qur'anic values (*ṣidq*, *amanah*, *tabligh*, and *fathanah*) as the foundation of communication ethics. Second, public relations management practices, which include planning, implementation, two-way communication, and program evaluation. Third, strengthening digital capacity as a tool for adapting to communication challenges in the era of information disruption. The integration of these three components results in a sustainable increase in public trust, community participation, and the reputation of Islamic educational institutions.

Thus, this study not only strengthens the literature on public relations in Islamic education but also offers a new perspective: that effective public relations management in the digital age requires the integration of modern communication principles, the enhancement of digital competencies, and the internalization of Qur'anic values as the foundation of organizational communication ethics. This model has the potential to serve as a conceptual framework for the development of a theory of public relations management in Islamic education within a global context, particularly for Islamic educational institutions facing communication challenges in the

era of digital transformation.

CONCLUSSION

خاتمة

This study confirms that public relations management at Madin Ainul Yaqin UNISMA has transformed from an informative function into a strategic communication instrument operationalized through Qur'anic values, such as shiddiq, amanah, tabligh, and fathanah. The integration of these values has been proven to strengthen two-way communication patterns, build public trust, and increase the legitimacy of the institution's programs. These findings indicate that Islamic ethics serves not only as a moral foundation but also as an effective managerial framework in the context of modern Islamic education.

Theoretically, this study contributes to the development of the literature on Public Relations Management in Islamic Education by offering a conceptual model that integrates modern public relations management functions with prophetic values namely, amanah, shiddiq, tabligh, and fathanah as the ethical foundation for communication in Islamic educational institutions. This model demonstrates that the effectiveness of public relations is determined not only by managerial capabilities and the utilization of communication media but also by the internalization of Qur'anic values in the processes of planning, information dissemination, stakeholder relationship management, and decision-making including when facing the challenges of information disruption and digital transformation. In practical terms, these findings underscore the need for Islamic educational institutions to strengthen the competencies of their public relations personnel and optimize the use of digital media so that institutional communication becomes more adaptive and sustainable. Thus, this study broadens the perspective of public relations management in Islamic education from an approach oriented toward administrative functions to one that positions Islamic values as a strategy for adaptive, ethical, and sustainable communication.

BIBLIOGRAPHY

مراجع

- Auliya, A. S., Puspitasari, L., & Mubarak, I. (2023). Etika Komunikasi Islam Dalam Manajemen Komunikasi Organisasi Islamic Communication Ethics In Organizational Communication Management. *Jurnal Pendidikan Indonesia (JOUPI)*, 1(4), 63–71. <https://doi.org/https://doi.org/10.62007/joupi.v1i4.114>
- Creswell, ohn W., & Creswell, J. D. (2022). *Research design: Qualitative, quantitative, and mixed methods approaches* (5th ed.). Sage.
- Dewi, D. K. (2025). Kesantunan dalam komunikasi: Analisis teori Brown dan relevansinya dalam konteks sosial budaya. *Maliki Interdisciplinary Journal (MIJ)*, 3(7), 451–456.
- Erlin, Andriani, L., Andriani, D., Nurmaya, N., Wahyuningsih, A., Febrianti, I., & Rahmatul Burhan, M. (2024). Peran Manajemen Humas Dalam Membangun Citra Di Lembaga Pendidikan. *Journal of Governance and Public Administration*, 2(1), 1–9. <https://doi.org/10.70248/jogapa.v2i1.1504>
- Habib, M., Siregar, H., & Fadli, A. (2021). Pentingnya manajemen humas di lembaga pendidikan Islam. *Edu Society*, 1(2), 77–90. <https://jurnal.permapendis-sumut.org/index.php/edusociety/article/download/100/70/530>
- Harahap, A. R., & Abdullah. (2023). Grounding the Principles of Islamic Communication in Organizational Culture: A Case Study of State Islamic Higher Education Institutions. *International Journal of Educational Research & Social Sciences*, 6(3), 386–395. <https://doi.org/https://doi.org/10.51601/ijersc.v6i2.948>

- Hasan, K., Abdullah, & Ahyar3. (2024). Islamic Communication Ethics ; Concepts and Applications In The Digital Era. *JURNAL AL-FIKRAH*, 13(1), 97–111. <https://doi.org/https://doi.org/10.54621/jiaf.v13i1.734>
- Jannah, M., Naemuddin, R., Khasanah, A., & Rizkianti, S. (2025). *Manajemen Hubungan Masyarakat dalam Pendidikan Berdasarkan Persperktif Al-Qur ' an*. 21(1), 67–76.
- Juhji, Syarifudin, E., Shobri, & Hidayatullah. (2020). Accountability And Good Governance In Islamic Educational Management: A Library Study. *MANAGERE Jurnal Manajemen Pendidikan Indonesia*, 2(3), 281–292. <https://doi.org/10.52627/ijeam.v2i3.64>
- Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry*. Sage.
- Madyan, Musli, Kurniawan, T. D., Musriah, Farida, Yakin, M. A., & Jafar, H. (2023). Function Public Relations Management (Humas) In Islamic Education Institutions. *MUDIR (Jurnal Manajemen Pendidikan)*, 5(2), 290–296. <https://doi.org/https://doi.org/10.55352/mudir>
- Maulidin, A., Mesgiyanto, C. B., & Suhartono. (2024). Implementation of School Culture To Strengthen Student Character at Madrasah Ibtidaiyah Khadijah in Malang City. *Abjadia : International Journal of Education*, 09(02), 310–316. <https://doi.org/10.18860/abj.v9i2.27068>
- Miles, M. B., Huberman, A. M., & Saldana, J. (2020). *Qualitative Data Analysis: A Methods Sourcebook* (4th ed.). Sage Publications.
- Moleong, L. J. (2019). *Metodologi Penelitian Kualitatif*. Remaja Rosdakarya.
- Munir, M., Asshofa, M. L., & Suciowati, E. (2022). Manajemen Humas Perspektif Islam. *Cermin: Jurnal Manajemen Dan Pendidikan Berbasis Islam Nusantara*, 2(1), 64–70.
- Najih, A., Nurhadi, A., & Abdul Ghofur. (2022). Internalization of Islamic Spiritual Character Education Values in The Employees at Pt. Buya Barokah Kudus. *Islamic Management: Jurnal Manajemen Pendidikan Islam*, 11(1). <https://doi.org/https://doi.org/10.30868/ei.v11i4.3891>
- Ningrum, I. K., Arifah, U., Ngatiqoh, S., Kurniawan, B., & Fatimah, S. (2025). Planning and Public Relations Strategies at Islamic Elementary School as Efforts to Improve Educational Quality. *Asian Journal of Applied Education (AJAE)*, 4(2), 185–200. <https://doi.org/https://doi.org/10.55927/ajae.v4i2.14287>
- Pitri, A., Yamin, M., & Halim, A. (2025). Navigating Challenges in Islamic Education: Strategic Management for Community Involvement and Modernization. *Journal of Social Work and Science Education*, 6(1), 77–88. <https://doi.org/https://doi.org/10.52690/jswse.v6i1.897>
- Rohmawati, E. (2018). Building Public Trust for Islamic Education. *Edukasi: Jurnal Pendidikan Islam*, 6(2), 187–196. <https://doi.org/https://doi.org/10.54956/edukasi.v6i2.216>
- Saleh, M. (2024). Etika Komunikasi Islami : Solusi Untuk Kesuksesan Organisasi. *Liwaul Dakwah: Jurnal Kajian Dakwah Dan Masyarakat Islam*, 14(1), 27–46. <https://doi.org/https://doi.org/10.47766/liwauldakwah.v14i1.2756>
- Spradley, J. P. (2016). *Participant observation*. Waveland Press.
- Suharti, B. (2025). Effectiveness of Participatory Communication on Sustainable Integrative Pesantrenpreneur Program in AHDA Pesantren. *Journal of Modern Islamic Studies and Civilization*, 3(02), 222–233. <https://doi.org/https://doi.org/10.59653/jmisc.v3i02.1620>

