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Implementasi Komunikasi Dakwah dalam Pembentukan Karakter Santri Pesantren Darul Arqam Muhammadiyah Gombara Makassar

The Implementation of Da'wah Communication in Shaping the Character of Students at Darul Arqam Muhammadiyah Islamic Boarding School, Gombara, Makassar

Aidil Muhammad Khaer[1], Ilham Muchtar[2], Muktashim Billah[3]
Universitas Muhammadiyah Makassar, Indonesia[1] | email : aidilmuhammadkhaer@gmail.com
Universitas Muhammadiyah Makassar, Indonesia[2] | email : ilhammuchtar@unismuh.ac.id
Universitas Muhammadiyah Makassar, Indonesia[3] | email : muktashim.billah@unismuh.ac.id

Kata Kunci: Dakwah; Komunikasi; Karakter Santri; Pesantren; Pengaruh Digital

Abstrak

Penelitian ini dilatarbelakangi oleh perubahan karakter santri di lingkungan pesantren akibat perubahan lingkungan sosial dan pengaruh digital. Penelitian bertujuan untuk (1) mengidentifikasi kondisi karakter santri saat ini, (2) menganalisis implementasi komunikasi dakwah dalam pembentukan karakter santri, dan (3) mengidentifikasi faktor pendukung dan penghambatnya. Penelitian menggunakan metode kualitatif dengan pendekatan studi kasus deskriptif di Pesantren Darul Arqam Muhammadiyah Gombara Makassar. Data dikumpulkan melalui observasi, wawancara, dan dokumentasi, kemudian dianalisis melalui reduksi data, penyajian data, dan penarikan kesimpulan serta diperkuat dengan triangulasi sumber, teknik, dan waktu. Hasil penelitian menunjukkan bahwa kondisi karakter santri dipengaruhi oleh latar belakang keluarga, perubahan pola pembinaan, serta paparan media sosial dan gim daring. Komunikasi dakwah dilaksanakan melalui dakwah bil-hal, bil-hikmah, komunikasi interpersonal, pembinaan harian sebelum tidur, muhadarah, pembelajaran bahasa Arab, dan kajian rutin. Strategi tersebut mendukung penanaman kedisiplinan, kejujuran, kemandirian, tanggung jawab, dan kesadaran diri. Namun, data penelitian belum menunjukkan adanya intervensi khusus yang secara langsung mengatur penggunaan media sosial dan gim daring; karena itu, dampak strategi dakwah terhadap masalah digital perlu dipahami terutama sebagai pembinaan nilai dan regulasi diri, bukan sebagai bukti penanganan kecanduan digital secara khusus. Faktor penghambat meliputi keragaman latar belakang santri, kurangnya kesiapan menerima pembinaan, keterbatasan pemahaman bahasa Arab, dan dukungan keluarga yang tidak selalu memadai.

Abstract

Keywords: Da'wah; Communication; Student Character; Islamic Boarding School; Digital Influence

This study is motivated by changes in students' character in the pesantren environment amid social change and growing digital influence. It aims to (1) identify the current condition of students' character, (2) analyze the implementation of da'wah communication in character formation, and (3) identify supporting and inhibiting factors. A descriptive qualitative case-study design was employed at Darul Arqam Muhammadiyah Islamic Boarding School, Gombara, Makassar. Data were collected through observation, interviews, and documentation, analyzed through data reduction, data display, and conclusion drawing, and strengthened through source, technique, and time triangulation. The findings indicate that students' character is shaped by family background, changing approaches to discipline and education, and exposure to social media and online games. Da'wah communication is implemented through da'wah bil-hal, bil-hikmah, interpersonal communication, nightly character coaching, muhadarah, Arabic learning, and routine religious study. These practices support discipline, honesty, independence, responsibility, and self-awareness. However, the data do not document a dedicated intervention that directly regulates social-media or online-game use; therefore, the contribution of da'wah communication to digital problems should be interpreted primarily as value formation and self-regulation rather than as evidence of a specific digital-addiction treatment. Inhibiting factors include diverse student backgrounds, limited readiness to receive guidance, difficulties with Arabic, and uneven family support.

INTRODUCTION

The history of communication develops alongside the history of human civilization. Some accounts trace increasingly complex symbolic communication to prehistoric communities, including the Cro-Magnon period. Whatever the precise historical starting point, communication is fundamental to social life because people use language and other symbols to exchange meanings, coordinate action, and build social relationships. Harold Lasswell's well-known formulation - 'Who says what, in which channel, to whom, with what effect?' - remains useful for identifying the elements of a communication process and its social consequences.[1]

In Islam, communication has a wider moral and spiritual dimension. It is not limited to interaction among human beings but also relates to the transmission and reception of divine guidance. The Qur'an presents many forms of communication, including the dialogue involving Allah, the angels, and Prophet Adam in Surah al-Baqarah verse 31. Communication therefore functions not only as an exchange of

[1] Dani Kurniawan, "Komunikasi Model Lasswell dan Stimulus-Organism-Response dalam Mewujudkan Pembelajaran Menyenangkan," Jurnal Komunikasi Pendidikan 2, no. 1 (2018): 64.

information but also as a means of transmitting values, responsibilities, and guidance.

In the context of da'wah, communication should not be reduced to lectures or sermons. Contemporary da'wah includes verbal communication, written messages, exemplary conduct, and social action. Toha Yahya Umar describes da'wah as inviting people wisely toward the path commanded by Allah, while M. Arifin emphasizes a conscious and planned invitation through words, writing, and deeds so that individuals or groups understand and practice Islamic teachings. [2] Communication and da'wah are therefore inseparable: the effectiveness of a da'wah message depends on how it is communicated and how it is received. The Prophet Muhammad (peace be upon him) emphasized the value of guiding others toward good deeds:

عَنْ أَبِي مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ :قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ» :مَنْ دَلَّ عَلَى خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ«

Meaning: "Whoever guides someone to a good deed will have a reward like the one who performs it."[3] This hadith places communication within an ethical responsibility: the da'i is not merely expected to speak, but to guide people toward conduct that can be understood and practiced.

Interpersonal communication is particularly relevant in education because it involves perception, emotional understanding, feedback, and adjustment to the needs of the other person. The Qur'anic account of Luqman advising his son also illustrates communication that combines wisdom, moral reasoning, and personal closeness. In a pesantren, these dimensions are important because students live in a community where learning, worship, discipline, friendship, and supervision occur continuously.

At Darul Arqam Muhammadiyah Islamic Boarding School, Gombara, Makassar, initial observations and interviews indicated several challenges in student character formation. These included impolite speech or behavior, tensions related to seniority, disharmonious interaction among students and coaches, and the influence of social media and online games. The digital issue is important because students may encounter language, attitudes, and habits online that are inconsistent with the values cultivated in the pesantren. The present study therefore examines not only the forms of da'wah communication used by coaches, but also the extent to which those forms can reasonably be connected to the digital challenges identified in the problem statement.

Accordingly, the study addresses three questions: (1) What are the current

[2] Muslimin Ritonga, "Komunikasi Dakwah Zaman Milenial," Jurnal Komunikasi Islam dan Kehumasan 3, no. 1 (2019).

[3] Sahih Muslim, hadith on guiding others to good deeds (man dalla 'ala khayrin).

characteristics and challenges of student character at Darul Arqam Muhammadiyah Gombara? (2) How is da'wah communication implemented in shaping student character? and (3) What factors support or inhibit that implementation?

RESEARCH METHODS

This study employed a qualitative case-study approach to understand the implementation of da'wah communication in its natural pesantren setting. A qualitative design was selected because the study focuses on behavior, perceptions, motivations, interactions, and the meanings attached to character formation rather than on statistical measurement. The case-study approach allows intensive examination of a specific institution and the communication practices that occur within it.

The research was conducted at Darul Arqam Muhammadiyah Islamic Boarding School, Gombara, Jalan Ir. Sutami, Pai, Biringkanaya District, Makassar City, South Sulawesi, Indonesia. The researcher's familiarity with the institution as an alumnus facilitated access, but the analysis remained focused on the stated research questions and on evidence obtained during fieldwork.

Primary data were obtained from leaders, coaches (musyrif), teachers, and students who were directly involved in character-development activities. Secondary data consisted of institutional documents, books, journal articles, archives, and other materials relevant to da'wah communication and pesantren education. Informants were selected purposively according to their role and direct experience with the programs being studied.

Fieldwork was conducted from 10 February to 18 April 2025, before the preparation of the manuscript for the April 2026 conference issue. The dates stated in the interview footnotes refer to this fieldwork period. Making the period explicit is important for maintaining a clear chronology between data collection, analysis, and publication.

Data were collected through observation, semi-structured interviews, and documentation. Observation was used to examine students' daily interactions, character-development routines, religious activities, and the communication patterns used by coaches. Interviews explored informants' perceptions and experiences concerning student character, da'wah methods, supporting factors, and obstacles. Documentation included activity records, institutional notes, and visual documentation relevant to the implementation of the programs.

Data analysis followed three stages: data reduction, data display, and conclusion drawing or verification. Raw data were selected and organized according to the research questions, presented in systematic narrative form, and compared across informants and observation records. Credibility was strengthened through source triangulation, technique triangulation,

and time triangulation. This procedure was used to distinguish recurring patterns from isolated statements and to avoid treating a single interview as representative of all students.

RESULTS AND DISCUSSION

A. Character Conditions of Students at Darul Arqam Muhammadiyah Gombara

Student character refers here to values and dispositions reflected in everyday attitudes, behavior, speech, responsibility, and interaction. In the pesantren context, character is shaped through the internalization of religious values, discipline, independence, and social responsibility. The findings show that students do not enter the pesantren with identical experiences; their family backgrounds, previous educational patterns, social environments, and individual readiness influence how they adapt to pesantren life.

One recurring theme was the influence of family background. Students who had experienced consistent affection, supervision, and clear boundaries at home were described as adapting more easily to pesantren rules, whereas students from families marked by conflict, weak supervision, or instability sometimes required more intensive guidance. Ustadz Ridwan Hamzah, S.Th.I., Deputy Director II, explained:

> "Differences in students' conditions before entering the pesantren affect how they accept and obey existing rules. Students from harmonious family environments generally adapt more easily because they have already learned boundaries at home. Students who come from more difficult family situations may show harsher or more resistant behavior and therefore need a different approach."[4]

This finding should not be read as a deterministic claim that family background alone decides a student's character. Rather, it indicates that previous experiences influence the starting point of the coaching process. The pesantren therefore needs differentiated communication: some students respond quickly to general advice, while others require closer interpersonal guidance and longer habituation.

A second theme concerned changes in disciplinary approaches. Informants contrasted older forms of pesantren discipline, which could include harsh reprimands or physical and verbal punishment, with a more humanistic and educational approach based on guidance and affection. Ustadz Ridwan stated:

> "The development of knowledge and character education is no longer the same as it was in the past. When students make mistakes, responding with violence can damage their character because it gives them an inappropriate example. Guidance

[4] Ridwan Hamzah, 48 years old, Deputy Director II, interview, Makassar, April 18, 2025.

today needs to be more educational and humane."[5]

The shift is important for da'wah communication because the credibility of moral advice depends on the behavior of the communicator. A coach who condemns harsh speech but communicates through humiliation creates a contradiction between message and method. By contrast, a firm but respectful approach can combine discipline with moral modeling.

A third theme was the influence of digital media. Social media and online games were repeatedly mentioned as sources of language, attitudes, and habits that can enter the pesantren environment. Easy access to short-form videos, social-media feeds, and competitive online games exposes students to content that they may not yet be able to evaluate critically. Ustadz Ridwan explained:

> "In the current digital environment, students have broad access to content and do not always have the ability to filter what they see. Online games can also affect behavior; some students become emotionally reactive and may use rude language when they lose."[6]

The evidence supports the conclusion that digital exposure is a relevant contextual factor, but it does not justify describing all students as addicted to online games or social media. The study documents concerns and observed behavioral effects, not a clinical diagnosis of digital addiction. This distinction is necessary so that the discussion remains proportional to the qualitative data.

B. Implementation of Da'wah Communication in Character Formation

Within the pesantren management structure, leaders, musyrif, teachers, and muhaffidz all contribute to character formation. Coaches function as qudwah or role models, while students are the main participants in a continuous educational process that combines formal learning, worship, dormitory life, peer interaction, and supervision. Ustadz Edy Masnur Rahman, S.Pd., Head of the Boys' Dormitory, described the interaction between coaches and students as a combination of lectures, room-based study, evening guidance, and persuasive approaches directed toward moral and social development.[7]

The interviews indicate that coaches do not rely on a single method. Verbal da'wah (da'wah bi al-lisan) is combined with da'wah bil-hal, bil-hikmah, and interpersonal communication. Ustadz Edy explained that verbal communication is common, but exemplary conduct and wise, context-

[5] Ridwan Hamzah, 48 years old, Deputy Director II, interview, Makassar, April 18, 2025.

[6] Ridwan Hamzah, 48 years old, Deputy Director II, interview, Makassar, April 18, 2025.

[7] Edy Masnur Rahman, 24 years old, Head of the Boys' Dormitory, interview, Makassar, March 17, 2025.

sensitive guidance are also used. [8] Ustadz Ridwan added that the preferred pattern follows the Prophet's example by using wisdom and gentleness, especially because students may resist when they feel excessively pressured.[9]

1. Da'wah Bil-Hal: Exemplary Conduct and Habituation

Da'wah bil-hal emphasizes the communication of Islamic values through action. In the pesantren setting, its most relevant form is not spectacular social action but the daily example provided by leaders and coaches: praying on time, speaking respectfully, maintaining discipline, helping others, keeping commitments, and demonstrating consistency between advice and behavior. Such practices allow students to see the moral message embodied in ordinary routines.

The principle is consistent with the prophetic instruction concerning responsibility toward wrongdoing:

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الْإِيمَانِ»

Meaning: "Whoever among you sees an evil should change it with his hand; if he is unable, then with his tongue; and if he is unable, then with his heart, and that is the weakest of faith."[10] In this study, the hadith is relevant because it shows that moral communication includes action as well as speech.

In relation to digital problems, da'wah bil-hal can contribute when adults model disciplined and ethical media behavior and when daily routines reduce unstructured digital use. However, the interview data do not document a formal device-use protocol or a specific online-game intervention. Therefore, bil-hal should be understood here as building self-regulation and moral habits that may support healthier digital behavior, not as evidence that digital dependence has already been directly treated.

2. Da'wah Bil-Hikmah: Gentle and Context-Sensitive Guidance

Da'wah bil-hikmah emphasizes wisdom, appropriateness, and gentleness in delivering a message. In this pesantren, informants described the need to adjust tone, timing, and language to students' psychological conditions rather than relying on threats or humiliation. Ustadz Mujibul Haq, S.Sos., stated that da'wah is more easily accepted when it is delivered in good, gentle, and understandable language and reinforced through habituation and muhadarah.[11]

This approach is grounded in Surah al-Nahl verse 125:

[8] Edy Masnur Rahman, 24 years old, Head of the Boys' Dormitory, interview, Makassar, March 17, 2025.

[9] Ridwan Hamzah, 48 years old, Deputy Director II, interview, Makassar, April 18, 2025.

[10] Sahih Muslim, Kitab al-Iman, hadith no. 49.

[11] Mujibul Haq, 23 years old, Musyrif, interview, Makassar, February 10, 2025.

ادْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُم بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Translation: "Invite to the way of your Lord with wisdom and good instruction, and argue with them in the best manner. Indeed, your Lord knows best who has strayed from His way, and He knows best who is rightly guided."[12] The verse places the quality of delivery at the center of da'wah. In practical terms, wisdom requires the coach to consider a student's emotional condition, background, and readiness before deciding how to correct behavior.

For analytical clarity, nightly coaching is discussed once under the supporting programs below. Bil-hal refers to exemplary conduct and habituation, while bil-hikmah refers to the manner, timing, and reasoning of communication. Distinguishing these functions prevents conceptual overlap.

3. Interpersonal Communication: Dialogue, Feedback, and Individual Understanding

Interpersonal communication strengthens the relationship between coaches and students by allowing direct feedback, openness, and adjustment of the message. It is especially important when students have different family backgrounds, levels of understanding, or emotional responses. Through dialogue, coaches can identify not only what rule has been broken but also why a student is struggling to follow it.

The manuscript illustrates dialogical communication through a hadith concerning the sale of fruit before ripening:

حَدَّثَنِي أَبُو الطَّاهِرِ أَخْبَرَنَا ابْنُ وَهْبٍ أَخْبَرَنِي مَالِكٌ عَنْ حُمَيْدٍ الطَّوِيلِ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ بَيْعِ الثَّمَرَةِ حَتَّى تُزْهِيَ، قَالُوا: وَمَا تُزْهِيَ؟ قَالَ: تَحْمَرُّ. فَقَالَ: إِذَا مَنَعَ اللهُ الثَّمَرَةَ فَبِمَ تَسْتَحِلُّ مَالَ أَخِيكَ؟

Translation: Anas ibn Malik reported that the Prophet (peace be upon him) prohibited selling fruit until its ripeness became apparent. When asked what that meant, he explained that it was when the fruit turned red, and he questioned how a person could lawfully take another's property if Allah prevented the fruit from developing.[13] The communicative relevance lies in the question-and-answer process: the companions asked for clarification and the Prophet responded with an explanation rather than a bare prohibition.

This dialogical element is relevant to student coaching. Ustadz Ridwan explained that an effective da'wah strategy begins by understanding each student's character and by considering the situation in which advice is

[12] Kementerian Agama Republik Indonesia, Al-Qur'an dan Terjemahannya (Jawa Barat: Syaamil Qur'an, 2012), 281.

[13] Sahih Muslim, Kitab al-Musaqah, hadith no. 1555.

delivered.[14][15] This means that the same message may require different forms of explanation depending on the student's background and emotional condition.

The pesantren also uses behavioral change as an indicator of coaching outcomes. Ustadz Edy stated that the main indicator is growing awareness and significant change in students' daily behavior.[16] Ustadz Mujibul added that coaches should maintain developmental records so that changes in students can be observed over time rather than judged from a single incident.[17] Such records can make interpersonal guidance more focused and provide a basis for evaluating whether communication strategies are working.

4. Connecting Da'wah Communication to Social Media and Online-Game Problems

The findings reveal an analytical gap between the digital problems identified in the study and the general nature of the existing character-development interventions. The present data show that da'wah communication addresses the digital problem indirectly through moral modeling, self-control, gentle correction, dialogue, and structured routines. These mechanisms may reduce vulnerability to impulsive or harmful digital behavior because they develop discipline and reflection. Nevertheless, the evidence does not show that the pesantren currently operates a specific program for screen-time management, online-game dependence, or media-literacy assessment.

Therefore, a direct claim that routine recitation or nightly advice has 'solved' digital addiction would go beyond the data. A more defensible interpretation is that existing da'wah practices provide a moral and relational foundation that can be connected to digital self-regulation. To make that connection practical, the pesantren could integrate discussion of online ethics, harmful content, time management, and game-related emotional control into existing coaching; establish clear and proportionate device-use agreements; provide individual follow-up for students whose digital behavior interferes with study, worship, sleep, or relationships; and coordinate with parents so that expectations are consistent during holidays. These are practical implications derived from the findings, not programs claimed to have already been implemented.

Online gambling also represents a broader digital risk. The present interview data do not establish its prevalence among the students, so it should be treated as a broader risk that warrants preventive education rather than as a documented characteristic of the study participants. This distinction

[14] Munawir et al., "The Prophet's Interpersonal Communication in Dialogical Hadiths," n.d., 17.

[15] Ridwan Hamzah, 48 years old, Deputy Director II, interview, Makassar, April 18, 2025.

[16] Edy Masnur Rahman, 24 years old, Head of the Boys' Dormitory, interview, Makassar, March 17, 2025.

[17] Mujibul Haq, 23 years old, Musyrif, interview, Makassar, February 10, 2025.

prevents the discussion from overstating the empirical evidence.

C. Supporting and Inhibiting Factors

1. Supporting Factors

a. Daily Character Coaching

A major supporting factor is the nightly character-development program. Before sleeping, students gather in their respective dormitory rooms and receive advice and reinforcement from the responsible musyrif. The material draws on Qur'anic verses, hadith, stories of the companions, and examples of Muslim scholars. Ustadz Mujibul explained that the purpose is to help students understand how to develop noble character through religious guidance and exemplary stories.[18]

This program is significant because it creates a regular space for reflection and allows coaches to respond to issues that arise in daily life. The program is best understood as an institutional support mechanism that reinforces, rather than duplicates, the functions of the different da'wah communication methods.

b. Weekly Activities and Muhadarah

The pesantren also provides weekly activities such as Arabic muhadarah and routine religious study. These activities give students opportunities to speak, practice religious communication, and encounter messages delivered by different teachers and leaders. Ustadz Ridwan referred to Arabic muhadarah and routine study led by KH. Abbas Baco Miro as supporting facilities for character development.[19]

c. Student Self-Awareness

The effectiveness of coaching is also supported by students' own awareness. Erick Agam Islami, a student informant, explained that da'wah becomes influential when its message is connected to experiences that he recognizes in his own life, encouraging self-reflection and personal improvement.[20] This supports the view that character formation cannot rely only on external control; students need to understand and internalize the reason for changing their behavior.

2. Inhibiting Factors

a. Differences in Student Backgrounds and Family Support

Students enter the pesantren with different ages, educational experiences, family conditions, and social environments. These differences affect adaptation to rules and the way students respond to da'wah messages. Ustadz Edy identified diversity of background, changes in habits, internal and external challenges, and limited support from some parents as recurring obstacles.[21] The findings therefore point to the importance of communication between the pesantren and families rather than assuming that character education becomes solely the institution's

[18] Mujibul Haq, 23 years old, Musyrif, interview, Makassar, February 10, 2025.

[19] Ridwan Hamzah, 48 years old, Deputy Director II, interview, Makassar, April 18, 2025.

[20] Erick Agam Islami, 17 years old, student, interview, Makassar, February 10, 2025.

[21] Edy Masnur Rahman, 24 years old, Head of the Boys' Dormitory, interview, Makassar, March 17, 2025.

responsibility once a child enters the boarding school.

b. Limited Readiness to Receive Guidance

Another obstacle is that not all students are equally ready to receive da'wah messages. Ustadz Mujibul noted that willingness to receive guidance varies among students.[22] Low readiness may be related to emotional conditions, prior experiences, curiosity, resistance to authority, or limited understanding. This reinforces the need for bil-hikmah and interpersonal communication rather than one-directional advice alone.

c. Limited Understanding of Arabic

Some students also find it difficult to understand da'wah material delivered through Arabic terminology because they are still learning foundational language rules. A student informant, Muhaimin Abdullah, specifically mentioned difficulties with nahwu and sarf as factors that can slow his understanding of the message.[23] This indicates that the use of Arabic needs to be accompanied by clear explanation in language that students can understand, especially when the objective is character formation rather than language testing.

CONCLUSION

The study concludes that student character at Darul Arqam Muhammadiyah Gombara is shaped by multiple interacting factors, including family background, previous educational experiences, the pesantren environment, changes in disciplinary approaches, and exposure to social media and online games. These factors do not affect every student in the same way; therefore, character coaching requires differentiated and relational communication rather than a single uniform method.

Da'wah communication is implemented through da'wah bi al-lisan, bil-hal, bil-hikmah, interpersonal communication, nightly coaching, muhadarah, Arabic learning, routine religious study, and continuous role modeling. Bil-hal contributes through example and habituation; bil-hikmah through wise, gentle, and context-sensitive delivery; and interpersonal communication through dialogue, feedback, and individual understanding. The supporting factors include structured coaching programs, religious activities, student self-awareness, and the role of coaches, while inhibiting factors include diverse student backgrounds, limited readiness, uneven family support, and difficulties with Arabic.

With regard to the digital problem highlighted in the introduction, the findings support only a limited conclusion: existing da'wah practices can strengthen self-regulation, discipline, and moral judgment, but the data do not demonstrate a dedicated program that directly addresses problematic social-media or online-game use. Future development should

[22] Mujibul Haq, 23 years old, Musyrif, interview, Makassar, February 10, 2025.

[23] Muhaimin Abdullah, 17 years old, student, interview, Makassar, February 10, 2025.

therefore connect character coaching more explicitly with digital ethics, device-use discipline, media literacy, individual mentoring, and parent-pesantren coordination. Future research should also document participant characteristics and digital-use patterns more systematically so that claims about digital behavior can be supported by clearer evidence.

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