

OPTIMIZING EDUCATIONAL SOCIAL CONTACT TO IMPROVE LEARNING EFFECTIVENESS IN ISLAMIC EDUCATIONAL INSTITUTIONS

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Abstrak

Penelitian ini bertujuan untuk menganalisis optimalisasi kontak sosial pendidikan dalam meningkatkan efektivitas pembelajaran di lembaga pendidikan Islam. Penelitian ini menggunakan metode studi literatur dengan meneliti berbagai sumber ilmiah berupa buku, artikel jurnal, dan hasil penelitian sebelumnya yang relevan dengan kontak sosial pendidikan, komunikasi pembelajaran, dan efektivitas pendidikan Islam. Data tersebut dianalisis secara deskriptif kualitatif melalui proses identifikasi, klasifikasi, interpretasi, dan sintesis berbagai konsep dan temuan penelitian sebelumnya. Hasil penelitian menunjukkan bahwa optimalisasi kontak sosial pendidikan dapat dilakukan melalui penguatan komunikasi interpersonal guru-siswa, penerapan pembelajaran kolaboratif, penciptaan iklim kelas dialogis, dan pemanfaatan media pembelajaran interaktif berbasis nilai-nilai Islam. Temuan ini menegaskan bahwa kontak sosial pendidikan mampu meningkatkan motivasi belajar, partisipasi aktif siswa, kedekatan emosional, dan suasana kelas yang harmonis. Kontribusi penelitian ini terletak pada penguatan konsep kontak sosial pendidikan sebagai strategi pedagogis-humanistik dalam pendidikan Islam yang menempatkan guru sebagai fasilitator nilai dan siswa sebagai mata pelajaran pembelajaran yang aktif. Implikasi dari penelitian ini menekankan pentingnya lembaga pendidikan Islam mengembangkan budaya komunikasi yang berempati, partisipatif, dan bernilai agama sehingga proses pembelajaran lebih efektif, bermakna, dan berorientasi pada pembentukan karakter siswa.

Kata kunci: kontak sosial pendidikan, efektivitas pembelajaran, pendidikan Islam.

Abstract

This study aims to analyze the optimization of educational social contact in improving the effectiveness of learning in Islamic educational institutions. This study uses a literature study method by examining various scientific sources in the form of books, journal articles, and previous research results that are relevant to educational social contact, learning communication, and the effectiveness of Islamic education. The data was analyzed in a qualitative descriptive manner through the process of identification, classification, interpretation, and synthesis of various concepts and findings of previous research. The results of the study show that the optimization of educational social contact can be carried out through strengthening teacher-student interpersonal communication, the application of collaborative learning, the creation of a dialogical classroom climate, and the use of interactive learning media based on Islamic values. These findings confirm that educational social contact is able to increase learning motivation, active participation of students, emotional closeness, and a harmonious classroom atmosphere. The contribution of this research lies in strengthening the concept of educational social contact as a pedagogical-humanistic strategy in Islamic education that places teachers as value facilitators and students as active subjects of learning. The implications of this study emphasize the importance of Islamic educational institutions developing a communication culture that is empathetic, participatory, and religiously valuable so that the learning process is more effective, meaningful, and oriented towards the formation of students' character.

Keywords: educational social contact, learning effectiveness, Islamic education.

Introduction

Islamic education plays a strategic role in responding to the changing landscape of contemporary education, particularly in an era marked by globalization, digital transformation, and shifting patterns of social interaction (Affan et al., 2026). Education today is no longer limited to the transfer of knowledge; it is increasingly expected to cultivate learners' character, morality, emotional maturity, social responsibility, and spiritual awareness. In Islamic educational institutions, this expectation is even more significant because learning is rooted not only in cognitive achievement but also in the internalization of Islamic values. Therefore, the quality of interaction between teachers and students becomes a central concern. Educational social contact, understood as purposeful and value-oriented interaction in the learning process, serves as an important foundation for creating meaningful, dialogical, and humanistic learning environments. Through positive interaction, teachers do not merely transmit knowledge but also guide students in developing noble character, empathy, discipline, and religious awareness.

Previous literature has emphasized that educational social contact is closely related to the effectiveness of learning. Hoerudin and Yuliani affirm that Islamic education contributes to shaping students' character, morals, and intellectual abilities in accordance with Islamic values (Cecep Wahyu Hoerudin, 2025). Masykuri and Saada also highlight that interaction between teachers and students functions as a medium for communication, value formation, and the internalization of social and religious norms (Bakri et al., 2020). Educational social contact involves reciprocal relations between teachers and students that touch cognitive, affective, and psychomotor dimensions. It is not simply an exchange of information, but a process of character formation, moral strengthening, and empathy development within the learning environment. Studies have also shown that positive teacher-student interaction can increase students' motivation, emotional engagement, and learning participation. In this sense, social contact becomes an important pedagogical instrument for improving the quality of education, particularly in Islamic institutions that emphasize moral and spiritual development.

However, the dynamics of modern education have changed the nature and intensity of social contact in schools. The development of digital technology, online learning platforms, and technology-mediated communication has shifted many forms of face-to-face interaction into virtual communication. While digital technology offers efficiency and flexibility, it also creates new challenges in maintaining meaningful interpersonal relationships between teachers and students. Technological development has significantly changed social dynamics in educational settings, while Ningsih and Fitria argue that the shift from conventional to technology-based learning often produces communication patterns that are less dialogical. In Islamic educational institutions, this condition may

weaken emotional closeness, empathy, teacher role modeling, and the internalization of religious values (Ningsih et al., 2025). Moreover, many learning practices remain teacher-centered, where teachers dominate classroom communication and students become passive recipients of information (Scott, 2013). Such a pattern is less supportive of participatory, reflective, and value-based learning.

The context of this study is Islamic educational institutions, where the relationship between teachers and students has a distinctive religious and moral dimension. In Islamic education, teachers are not only instructors but also moral guides, role models, and facilitators of character formation. The learning process is expected to reflect Islamic principles such as compassion, mutual respect, deliberation, responsibility, sincerity, and justice. Therefore, educational social contact in Islamic institutions cannot be reduced to technical communication; it must be understood as a pedagogical and spiritual relationship that shapes students' attitudes, values, and behavior. This context makes the study important because learning effectiveness in Islamic education depends not only on methods, media, or curriculum design, but also on the quality of socio-educational relationships built in the classroom. When communication between teachers and students is warm, dialogical, and meaningful, students are more likely to participate actively, respect others, and internalize Islamic values in their daily lives.

Despite the growing number of studies on social interaction, communication strategies, collaborative learning, and digital media in education, several research gaps remain. First, previous studies have often discussed teacher communication strategies or learning interaction models without specifically placing educational social contact as the main variable in improving learning effectiveness. Second, many studies explain social interaction in general educational contexts, but they rarely connect it with Islamic values as the ethical and spiritual foundation of learning. Third, empirical studies that examine how the intensity and quality of educational social contact contribute to learning motivation, active participation, and classroom harmony in Islamic educational institutions are still limited. Discuss teacher strategies in optimizing learning interaction but do not sufficiently explain the relationship between educational social contact and students' learning motivation. Similarly highlight humanistic approaches in language learning but do not deeply integrate Islamic values into the formation of educational social relations. These gaps indicate the need for a more focused study on how educational social contact can be optimized as a strategy to improve Islamic value-based learning effectiveness.

Based on these issues, this study aims to analyze how the optimization of educational social contact can improve learning effectiveness in Islamic educational institutions. Specifically, this study seeks to identify the forms of educational social contact that support the learning process, examine

the factors that influence the success of teacher-student interaction, and formulate strategies that can be applied by teachers to create participatory, communicative, humanistic, and Islamic value-based learning environments. The significance of this study lies in its theoretical and practical contributions. Theoretically, it enriches the discourse on Islamic education by integrating the concept of social interaction with Islamic values in the framework of modern learning. Practically, this study provides insights for teachers, school leaders, and educational policymakers in designing learning strategies that strengthen communication, collaboration, empathy, role modeling, and students' spiritual intelligence. Thus, the study affirms that effective Islamic education is not only measured by academic achievement, but also by the quality of socio-educational relationships that nurture character, morality, and meaningful learning.

Research Method

This study uses a qualitative approach with a *Library Research* type that focuses on an in-depth examination of theories, concepts, and previous research results relevant to the topic of educational social contact in learning at Islamic educational institutions (Moleong, 2004) This approach was chosen because the study aimed to build a conceptual understanding and theoretical model of how optimizing educational social contact can improve learning effectiveness. A literature study was the appropriate method for systematically examining various academic sources to find the relationship between social interaction theory, Islamic educational principles, and pedagogical practices in educational institutions (Sugiono et al., 2020) .

The data for this study were sourced from primary and secondary literature, including scientific books, previous research results, accredited national journal articles, and international publications relevant to the themes of social interaction, Islamic education, and learning effectiveness (Supandi, 2025). Data sources were selected based on criteria of relevance, recency, and credibility, particularly literature published within the last five years. The data collection process was carried out through documentation studies and systematic literature reviews using keywords such as "*social-educational contact*," "*teacher-student interaction*," "*Islamic education*," and "*learning effectiveness*." The researchers searched for scientific sources through databases such as Google Scholar, Garuda, ResearchGate, and DOAJ to ensure the diversity and reliability of the references used.

The data obtained was then analyzed using qualitative descriptive analysis methods. The analysis was carried out in the following steps: 1) data reduction, which involved selecting and grouping relevant information, 2) data presentation, which involved summarizing the reading results and organizing them systematically; and 3) drawing conclusions, which involved formulating patterns and relationships between concepts that supported the formation of an educational social contact

optimization model. Analysis process is interpretative, in which the researcher attempts to understand the meaning contained in each theory and finding, then relates it to the context of Islamic education.

To maintain data validity, the researcher applied source triangulation techniques by comparing the results of studies from various literature and confirming the consistency of findings between references (Creswell, 2002) In addition, conceptual validity was maintained through consistency in linking social interaction theory with Islamic education principles and modern pedagogical approaches. Thus, the results of this study are not only descriptive but also analytical and synthetic, producing a new understanding of how educational social interaction can be optimized as a strategy to improve learning effectiveness in Islamic educational institutions.

Discussion

Strengthening Interpersonal Communication between Teachers and Students

Interpersonal communication is the main foundation in an effective learning process. In the context of Islamic education, communication is not merely an exchange of messages, but also a means of instilling moral and spiritual values. Teacher and student interactions that are empathetic, mutually respectful, and nuanced with manners will create a harmonious and meaningful learning atmosphere. Theoretically, explains that effective interpersonal communication includes five main elements: openness, empathy, supportiveness, positiveness, and equality. In the context of Islamic education, these five elements are in line with the values of akhlaq al-karimah, which emphasize honesty, compassion, respect, and mutual respect between teachers and students.

The results of the study show that strengthening interpersonal communication between teachers and students significantly affects learning motivation and learning effectiveness Good communication enables a constructive two-way educational social relationship, in which teachers not only act as conveyors of knowledge but also as moral guides.

In Islam, good communication is synonymous with the concepts of qaulan layyinan (gentle words) and qaulan ma'rufan (good words), as taught in the Qur'an (Q.S. An-Nisa: 63) (Ali et al., 2015). This principle shows that communication in education requires not only verbal skills, but also emotional, and spiritual sensitivity. Thus, interpersonal communication in the context of Islamic education is not merely informative, but also transformative.

The synthesis between Western communication theory and Islamic values shows that effective interpersonal communication requires a balance between social and spiritual competence. Teachers who have empathic skills and an understanding of the character of their students will be able to build trust, which is the basis for the success of the teaching and learning process.

Table 1
Comparison of Interpersonal Communication Approaches in Education

Approach	Main Focus	Purpose in Education	Emphasized Values
DeVito (2013)	Openness, empathy, and equality in communication	Improving the effectiveness of interpersonal relationships	Humanistic, dialogical
Rogers (1969)	Learner-centered communication	Fostering student autonomy and empathy	Psychological, humanistic
Islam (Q.S. An-Nisa:63; Al-Ghazali, 2005)	Communication with manners, sincerity, and gentleness	Building Islamic manners and character	Spiritual, ethical

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This discussion emphasizes that interpersonal communication is not merely a technical skill, but rather an instrument of da'wah and character building. Strengthening this communication fosters a warm classroom atmosphere and encourages students to be active and responsible for their learning process.

Application of the Collaborative Learning Model in the Context of Islam

Collaborative learning is a pedagogical approach that emphasizes cooperation among students in achieving learning objectives. In the social constructivism paradigm, knowledge is constructed through social interaction. Through group work, discussion, and joint reflection, students gain a deeper understanding. (Lourenço, 2012)

In Islamic education, collaboration reflects the principle of *ta'awun* (helping one another in goodness) as explained in Q.S. Al-Maidah: 2. This principle shows that cooperation in learning is not merely an academic strategy, but a social act of worship that strengthens the value of ukhuwah Islamiyah (Islamic brotherhood).

According to (Halawa et al., 2025) collaborative learning increases positive interdependence, individual responsibility, and social skills. This is in line with Islamic educational values that demand

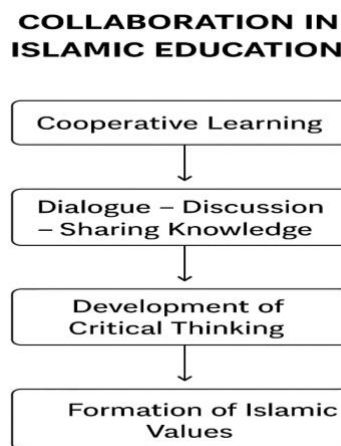
moral responsibility and togetherness. Through collaborative learning, teachers act as facilitators who encourage students to participate actively, respect each other, and respect differences of opinion. Emphasizes that collaborative strategies can improve social interaction and strengthen students' self-confidence. In the context of Islam, this model also serves as a vehicle for character building, as students learn to uphold the values of justice, patience, and tolerance.

The synthesis between constructivism theory and Islamic values shows that collaborative learning can be optimized through *the learning through syura* (scientific deliberation) approach. Through discussion forums or group work, students practice expressing their opinions with manners, respecting differences, and reaching mutual agreements. Thus, collaboration is not only a cognitive tool but also a means of character building.

Table 2
Comparison of Western and Islamic Collaborative Learning Models

Learning Model	Orientation	Relevant Islamic Principles of	Main Objective
Cooperative Learning (Johnson & Johnson, 1994)	Social interaction and group work	<i>Ta'awun, Ukhuwah, Shura</i>	Participatory and empathetic learning
Inquiry-based Learning (Bruner, 1961)	Discovery through cooperation	<i>Ijtihad, Deliberation</i>	Enhancement of critical and creative thinking
Islamic Collaborative Learning	Social-spiritual integration	<i>Collective action</i> (working together)	Development of manners, cooperation, and social responsibility

Figure 3
Islamic Collaborative Learning Model



Islamic collaborative learning provides space for students to learn to interact, express ideas, and accept differences with a polite attitude. Thus, teachers play a role not only as classroom managers but also as moral and social guides.

Utilization of Interactive Learning Media Based on Islamic Values

Learning media is an important tool in improving the effectiveness of the learning process. According to , interactive media can increase student Dilla Dilla Astarini et al. (2020) *engagement*, strengthen information retention, and create a more meaningful learning experience. In the context of Islamic education, interactive media not only serves to transfer knowledge but also as a tool for instilling spiritual values.

Research results show that the use of digital media such as *Google Sites* and *Wordwall* can increase students' interest and enthusiasm for learning. When contextualized with Islamic values, these media can be modified into a means of character building through content that highlights ethics, honesty, and responsibility. The use of Islamic-based interactive media requires a balance between technology and values. The principle of *religious technopedagogy* is based on the idea that technology is used not only as a learning aid but also as a means of preaching and internalizing values.

The use of media based on Islamic values can increase educational social contact because it creates an active and enjoyable learning atmosphere without losing spiritual meaning. Through digital platforms, teachers can expand the scope of interaction and build more inclusive communication.

Table 3

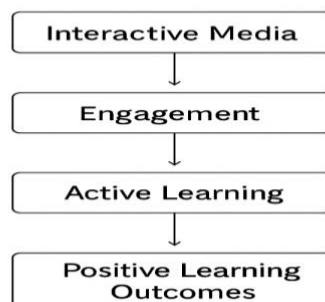
Comparison of the Effectiveness of Conventional and Islamic Interactive Learning Media

Type of Media	Advantages	Islamic Values that Can be Instilled	Examples of Implementation
Google Sites	Collaborative, flexible, interactive	<i>Trustworthy</i> , responsible	Social project-based class portal
Canva & Wordwall	Visually appealing, easy to use	Creativity and manners	Islamic quizzes and infographics on moral values
Islamic educational videos	Contextual, inspirational	Role models and empathy	Short films on the character of Muslim students

Figure 4

Integration of Interactive Media and Islamic Values

INTERACTIVE EDUCATIONAL MEDIA IN ISLAMIC EDUCATION



From the results of the literature synthesis, it can be seen that the use of digital media integrated with Islamic values has great potential in optimizing socio-educational contact. This media facilitates

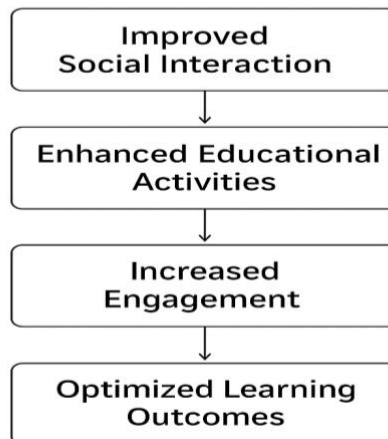
two-way communication between teachers and students, expands the discussion space, and increases active participation. However, the challenge that arises is how to maintain a balance between technology and values. Therefore, teachers must act as *digital mentors* who ensure that every digital activity remains in line with Islamic ethics and spirituality.

Integration of the Three Strategies in the Model for Optimizing Social-Educational Contact

Based on the analysis results, the three strategies of interpersonal communication, collaboration, and interactive media are interrelated and form a holistic learning system. Communication builds emotional relationships; collaboration strengthens social interaction; and interactive media expands the space for participation.

Figure 5
Integrative Model of Educational Social Contact Optimization

**INTEGRATIVE MODEL FOR
OPTIMIZING SOCIAL-EDUCATIVE
CONTACT**



Theoretically, the results of this study expand the concept of Islamic educational sociology by emphasizing that educational social interaction is central to the Islamic learning process. Practically, these results provide concrete guidance for teachers to develop communicative, collaborative, and interactive learning based on Islamic values. Optimizing socio-educational contact is not only a pedagogical strategy but also a spiritual strategy. Islamic education is not merely the transmission of knowledge but the formation of a complete human being (*insan kamil*). By strengthening interpersonal communication, implementing civilized collaboration, and utilizing interactive media with Islamic values, Islamic educational institutions can achieve learning effectiveness while instilling strong moral values.

Conclusion

The results of this study confirm that optimizing educational social contact is a strategic factor in improving learning effectiveness in Islamic educational institutions. Based on literature analysis

and theoretical synthesis, it was found that learning success is not only determined by methodological strategies but also by the quality of social interactions established between teachers and students. Interactions based on Islamic values such as ta'awun (mutual assistance), ukhuwah (brotherhood), and adab (manners) become the ethical foundation that strengthens the holistic educational process, both in the cognitive, affective, and spiritual domains.

This study found three main components in optimizing socio-educational contact, namely: 1) strengthening interpersonal communication between teachers and students, which creates a relationship of mutual trust and an empathetic learning atmosphere, 2) the application of collaborative learning models, which foster a sense of social responsibility, cooperation, and appreciation for differences; and 3) the use of interactive learning media based on Islamic values, which combine technology with spirituality to expand the space for participation and deepen the learning experience.

Theoretically, this research enriches the study of Islamic educational sociology by presenting an integrative perspective between modern social interaction theory and classical Islamic educational principles. The resulting model provides a conceptual basis for understanding how spiritual values can be implemented in collaborative and technology-based learning. Practically, the results of this study serve as a guide for teachers and Islamic educational institutions in designing communicative, collaborative, and interactive learning. Teachers are expected to play a role not only as conveyors of knowledge, but also as moral guides, social facilitators, and spiritual mentors.

Based on these findings and implications, several steps are recommended: 1) Islamic educational institutions need to strengthen teachers' interpersonal communication training so that classroom interactions are more empathetic and nuanced with manners, 2) the application of collaborative learning needs to be adapted to the context of Islamic values, for example through the syura and amal jama'i approaches; and 3) the development of digital media should be oriented towards Islamic ethical and character values, not just technical and visual aspects. In addition, there needs to be collaboration between educators, curriculum developers, and educational technology experts to ensure the integration of Islamic values in all learning tools.

This study has limitations in its scope, which is library research, so it has not tested the conceptual model produced through empirical data in the field. Therefore, further research is recommended to empirically test this integrative model at various levels of Islamic educational institutions, both formal and non-formal. Such testing can strengthen the validity of the model and provide a concrete picture of the effectiveness of applying interpersonal communication, collaboration, and Islamic media in daily learning practices. Overall, this study concludes that optimizing socio-educational contact is not only a pedagogical strategy but also a spiritual and moral

step that emphasizes the essence of Islamic education as a process of forming knowledgeable and noble individuals (insan kamil).

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