

Prophetic Communication and the Formation of Pesantren Habitus: A Structural Functionalism Perspective

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Abstract: *Communication errors often hinder relationship building, including in Pesantren (Islamic Boarding School). With various problems faced today, such as radicalism, violence, and sexual abuse, Islamic traditions need to be strengthened. The purpose of the research is to re-read the tradition (habitus) of Pesantren in Nurul Hakim Kediri and Hikmatussyarif NWDI Narmada through the actualization of empathetic, persuasive, and communication ethics. This study uses qualitative-phenomenological methods through in-depth interview, observation, and documentation. Interviews were conducted with teachers, cottage caregivers, and several students. The limitation of observation carried out is the behavior, communication traditions of students, as well as the documents obtained from the pesantren. The results of the study show that the habitus of Pesantren today can be seen from the dynamics of adaptive attitudes towards modernization, applicable Pesantren regulations, and Pesantren habitus formed in the environment of the boarding school and madrasah. Prophetic communication in Pesantren is built through, first, empathetic communication, which is building emotional and affirmative relationships. Second, persuasive communication as an effort to influence mindsets and behaviors in learning and socializing. Third, communication ethics that are important to pay attention to in strengthening the habitus of Pesantren.*

Keywords: *Prophetic Communication; Pesantren Habitus; Structural Functionalism.*

Abstrak: *Kesalahan komunikasi seringkali menjadi penghambat membangun relasi termasuk di Pesantren. Dengan berbagai masalah yang dihadapi hari ini seperti radikalisme, kekerasan, dan pelecehan seksual, tradisi Islam perlu diperkuat. Tujuan penelitian hendak membaca ulang tradisi (habitus) pesantren di Nurul Hakim Kediri dan Hikmatussyarif NWDI Narmada melalui aktualisasi komunikasi empatik, persuasif, dan etika komunikasi. Penelitian ini menggunakan metode kualitatif-fenomenologi melalui teknik wawancara, observasi, dan dokumentasi. Wawancara dilakukan kepada guru, pengasuh pondok, beberapa santri/murid. Batasan observasi dilakukan adalah perilaku, tradisi komunikasi santri, serta dokumen pesantren. Hasil penelitian adalah habitus Pesantren hari ini dapat dilihat dari dinamika sikap yang adaptif terhadap modernisasi, peraturan Pesantren yang berlaku, dan tradisi Pesantren yang dibentuk di lingkungan pondok maupun madrasah. Komunikasi profetik di Pesantren dibangun melalui: pertama, komunikasi empatik, yaitu*

membangun hubungan secara emosional dan afirmatif. Kedua, komunikasi persuasif sebagai upaya mempengaruhi pola pikir dan perilaku dalam belajar maupun bergaul. Ketiga, etika komunikasi yang penting untuk diperhatikan dalam menguatkan habitus Pesantren.

Kata Kunci: *Komunikasi Profetik; Habitus Pesantren; Fungsionalisme Struktural.*

Introduction

After the issuance of the pesantren Law No. 18 of 2019, it certainly leaves various dynamics and problems. Despite the controversy and unfinished consultations with Islamic organizations (CSOs), the final version of this law consists of 9 (nine) sections with 55 articles, which is much slimmer than the previous agenda which consisted of 10 parts with 169 articles (Nasution, Ikbal, & Pohan, 2021).

It is important to note that the position and bargaining power of pesantren in Indonesian law was still weak before the enactment of the pesantren Law (Usman & Widyanto, 2021). However, the tradition that exists in the pesantren has become the character of students in the pesantren who still hold the principle of communication ethics. This was found through their reading on the turats about adan and social practices that are continuously guided in the pesantren environment, including in two locations, namely pesantren of the Nurul Hakim Kediri and the Hikmatusyiarif NWDI Narmada.

It must be admitted that the oldest education system today is the pesantren, even claimed to be a product of the original Indonesian culture. In the 13th century, the archipelago witnessed the beginning of Islamic society and Islamic religious education, such as pesantrens. Education became more organized over the centuries, and religious studies spread to more places. With the establishment of student dormitories (santri), which were previously known as pesantren, this form has always developed (Shofiyyah, Ali, & Sastraatmadja, 2019).

The discussion of the tradition of pesantren has been mentioned in various studies that continue to develop in academic discussions based on case studies in the archipelago. The character of the pesantren through the deepening of classical Islamic texts (*turats*), sarungan, polite and respectful attitudes, as well as the ethics of speaking, are the concern of researchers who experience the latest dynamics in modern pesantrens. However, prophetic communication in the pesantren environment is also important to be reviewed, including those offered by Kuntowijoyo which is oriented towards humanization, liberation, and transcendence (Syahputra, 2007) which is expected to be able to preserve the good traditions (*sunnatan hasanatan*) carried over into the pesantren.

This is important to revitalize the pesantren for various cases that occur in the pesantren body. Today's pesantrens have experienced many shifts and images such as cases of violence and sexual harassment such as in various places, bullying, and physical violence. This series of incidents makes us reflect critically on why immoral acts can occur in pesantrens, is this because of the pesantren system and traditions that need to be strengthened or is the case carried out by individuals who take advantage of their power relations?.

This is where the urgency is for researchers to reread the tradition of pesantren through the prophetic communication paradigm. Pesantren as an arena is inseparable from its various dynamics, and can even be used through the power relations of religious authorities (Bourdieu, 1996). Reading deeper through

communication practice will ensure that this study confirms the field at the pesantren of Nurul Hakim Kediri and Hikmatusyariief NWDI Narmada on communication behavior and communicator tendencies in the pesantren environment. This search can reveal the policy direction and tradition of pesantren as the main indicator of research.

In fact, prophetic communication requires the support of Islamic communication principles in the form of honesty, positivity, and sincerity (Hefni, 2015), which is built on the awareness and role of authority and the role of authority to students in a hierarchical (structural-functional) manner. This is because the pesantren education system based on classical texts continues to be taught with explanations adapted to social situations, including religious moderation that strengthens tolerance (Nuridin & Naqqiyah, 2019). So, according to Das Sein, the pesantren environment should be a comfortable and safe environment for anyone who learns religious science.

Based on the academic problems and empirical data above, this study focuses on rereading the tradition of pesantren through the corpus of prophetic communication. The significance of this research is to provide bargaining power for pesantren dynamics through a communication perspective and as academic literacy in the application of prophetic communication to the shift in the image of pesantren today.

Research on pesantren communication is seen from various variables. Among them is a relevant previous study by Ali Nuridin on "Communication Traditions in pesantren", which explains that communication between students, teachers, and scholars is in the form of verbal communication from the sowan, sorogan, wetonan, bandongan, deliberation, and nonverbal communication through the sound of bells. Intracultural communication in pesantren contributes to the acculturation of values that contain homogeneity (Nuridin A. , 2015). Nuridin's findings focus more on the communication model set in pesantrens, while this study positions the values of prophetic communication (Islamic communication) as an offering in strengthening the tradition of modern Salafi pesantrens.

Leading to habitus, there is Mujahid (2021) research on "Islamic orthodoxy-based character education: creating moderate Muslim in a modern pesantren in Indonesia". This research shows that the tradition of "keeping the old good, taking the new is better" becomes a doxa or internal rule that is spread in the 24-hour rhythm of pesantren life. The value of moderation is transmitted through Islamic guidance which is inherent in the daily activities of students. The emphasis is on how *turats* (virtues/heritage of tradition) is modernized into a moderate character-building tool. This study is relevant, but it has not used the prophetic communication paradigm as the main variable in reading the pesantren tradition.

Understanding the identity of pesantrens and their daily practices, Kawakip & Sulanam (2023) conducted a study titled "The Practice of shared values and Islamic educational identity: Evidence from a pesantren in East Java, Indonesia". The research explains how shared values underpin the sustainability of pesantren identity, including the emphasis on religious teachings and curriculum and funding independence. The focus is on the shared values practiced by traditional pesantrens related to the construction of the Sidogiri pesantren identity. Although this research does not directly shoot prophetic communication in reading the pesantren tradition, it has relevance, namely as a relation to the habitus-communication discussion that shared values are strengthened through daily communication practices such as ta'dib, example, and discipline.

Likewise, the study of Jusubaidi, et.al (2024) which researched "A model of transformative religious education: teaching and learning Islam in Pondok Modern Darussalam Gontor, Indonesia", found that students experienced a transformation from closed/fanatical values to rational, disciplined, inclusive, independent, and responsible. Changes also occur through pesantren management, discussions, and public speaking exercises. The study emphasizes the transformative religious education model in Gontor. This provides evidence that structured communication practices (discussions/speeches/guidance) play a direct role in habitus formation, although not specifically the study uses functional structural studies and prophetic communication as the researchers did.

It is relatively different from what was explored by Sulistyati (2023) through her study "Locality, Equality, and Piety: Pesantren Ecofeminism Movement in Indonesia", which has a focus on the emergence of ecofeminism pesantren that integrate Islamic values with environmental and equality agendas. Pesantren are portrayed as being able to challenge unequal power relations, not just continue patriarchal/kiai-centric traditions. Study Sulistyati in this study is an expression of prophetic communication at the level of social praxis, namely humanization and piety ethics in the pesantren's tradition. The study is indeed in contrast to this study, but it has a strong substance content in the contextual reading of pesantren traditions.

Even a more thematic study entitled "Islamic revival and cultural diversity: Pesantren's configuration in contemporary Aceh, Indonesia" was conducted by Rahman (2022). The study highlights how pesantrens in Aceh adapt to the post-disaster and post-conflict multicultural situation within the framework of Islamic revivalism. Through the qualitative method, the study has two key findings: first, there is a metamorphosis, namely the pesantren is no longer monolithic which is different in curriculum, typology, affiliation. Second, in the context of Acehese sharia and criticism of sectarianism, pesantren display a commitment to ethnic respect, religious tolerance, and nationality, not the agenda of the Islamic state. This study shows that the value of communication (manners, tolerance, nationality) is the traditional agenda of pesantren when entering the plural social arena.

The researcher found from various literature reviews that have been carried out that today's pesantren research research focuses on the dynamics and efforts to strengthen pesantren traditions, but the offer of prophetic communication as the main step in identifying these traditions is not much done. The discourse of pesantren and its dynamics above enters a discussion space that has not been touched by other researchers (*gap*), namely reading the pesantren tradition with prophetic communication that takes place hierarchically through the exploration of functional structural theory. The novelty and contribution of this research include through the exploration of pesantren regulations, prophetic communication practices, and re-reading the tradition of pesantren carried out in two pilot pesantren in West Lombok, West Nusa Tenggara.

Method

This study uses qualitative-phenomenological methods to understand the lived experience of pesantren communication actors, how students, teachers/ustadz, and caregivers live, give meaning, and practice the tradition of daily communication in the classroom and madrasah. The focus of the phenomenon is the repetitive communicative experience (tradition/habitus) and the value of communication, such as empathic communication, persuasive, and communication ethics that strengthen the habitus of the pesantren.

Through interpretative phenomenological research, this research can be made not only descriptive, but emphasizes the experience of communication in pesantren which is always bound by cultural contexts, power-authority relations, manners, and text/rule traditions, so that it requires interpretation of meaning from the perspective of participants and their social context. This approach is in line with the goal of re-reading the traditions/habitus of pesantren through the practice of prophetic communication, which contains the dimension of values (humanization, ethical coaching, etc.) so that the meaning is not enough to be recorded, but also interpreted in its context. Thus, interpretative phenomenology helps to reveal the meaning that is lived behind the seemingly routine practice of communication, how prophetic values such as empathy, persuasion, and communication ethics are really experienced, negotiated, and traditional in the life of pesantren, not just explained as ideal norms.

The location of this research is located at the Nurul Hakim Kediri Foundation and Hikmatusyaryief NWDI Narmada in West Lombok Regency. The position of the two locations in this study is as two sites that both present the tradition of communication in pesantren in different contexts. Methodologically, the position of the Nurul Hakim Kediri Foundation is interesting to study because it is a pesantren barometer in West Lombok which is built from the perception of the Lombok people of the value of their pesantren and the depth of tradition that is historically one of the oldest pesantren in Lombok. In contrast to Hikmatusyaryief NWDI Narmada which has a strong character in the tradition of mukim with the halaqah method, in addition to being a pesantren under the affiliation of the largest Nahdlatul Wathan (NWDI) organization in West Nusa Tenggara by carrying da'wah, social and educational movements.

This study uses data collection methods through in-depth interviews and observations. In-depth interviews were conducted to obtain relevant information related to policies, programs, habits and communication practices in the two pesantrens. In this observation, the researcher observes events, incidents, poses, and the like, accompanied by a list of things that must be observed (Basuki, 2006). The results of this in-depth interview were obtained from five students, two caregivers or coaches and three teacher or Kyai. The students selected are those who are involved in pesantren organizations such as the Student Council, the management of the Hikmatusyaryief Islamic Boarding School Santri Association (ISPPH), students who are active in the pesantren and vocal to provide arguments. As for the coach, the administrators are the administrators who actively oversee the activities of the students while in the pesantren, while the chosen Ustadz is the secretary of the Foundation who can explain the policy, the school/madrasah who executes the policy in various activities of the pesantren and the teacher who oversees the daily activities of the students from communication to behavior. The limitations of observation carried out in a non-participatory manner are the daily life of students in the pesantren, communication practices, and how they build relationships with fellow students and teachers through pesantren communication. Observations were carried out to read the extent to which the value of prophetic communication became a handle and as a tradition in both pesantren.

Data analysis is carried out with an interpretative phenomenological analysis (IPA) model in which all data is consolidated into a data corpus, then arranged in a *trail audit* (participant code, date, event context, and data type) so that every quote/event that appears in the findings can be referred back to its source. The next stage is

idiographic analysis (in-depth per case/participant). The researcher reads *and re-reads* transcripts and field notes while making initial notes. From here, *horizontalization is carried out*, which is marking repeated meaningful statements, then formulating units of meaning to understand that communication can be lived, not just what happens. The focus of the search for meaning units is directed to the core practice, namely the actualization of empathetic, persuasive, and communication ethics in pesantren life.

Then, the researcher developed relevant themes per participant and grouped them into higher-level themes (*superordinate themes*) in each pesantren. At this stage, repeated checks are carried out between the theme and the raw data so that the theme is not separated from the context of the experience. The results were arranged into two types of descriptions: textural, which is what the participants experience in the pesantren communication event, and structural, which is the conditions that shape the experience, such as the applicable rules, authority relations, and the pesantren space. The final stage is cross-site synthesis to obtain sharper findings by distinguishing essential themes that consistently appear in the two pesantren such as communication ethics. This synthesis also organizes the findings at the habitus level as shown by the dynamics of adaptation to modernization, the applicability of pesantren rules, and communication traditions that live in the pondok and madrasah environment, so that the final findings are in the form of the essence of prophetic communication experiences in the habitus of pesantren and their variations in contexts.

In terms of theoretical approach, this study uses Robert K. Merton's Structural Functional theory as a comprehensive analytical tool to examine prophetic communication practices in Pesantrens, particularly in the relationship between students, teachers, and school principals. Merton (1968) emphasizes that every social institution has manifest functions—intended functions—and latent functions—unintended functions that nonetheless contribute to social order. In the context of Pesantrens, prophetic communication that takes place through formal learning, role modeling, and daily interactions has a manifest function of conveying religious values, spiritual ethics, and manners as the core of Islamic education. However, from the perspective of Merton's theory, this communication also gives rise to latent functions such as strengthening solidarity, reproducing the culture of Pesantrens, maintaining the stability of the scientific hierarchy, and increasing the social integration of students.

At the student level, prophetic communication works as a mechanism for internalizing values through the processes of imitation, social supervision, and normative habituation, which are in line with Durkheim's (2016) view of moral education as the foundation of social order.

Meanwhile, teachers act as agents of value transmission who maintain the continuity of scientific traditions and the normative structure of Pesantrens through their regulatory and symbolic functions. On the other hand, madrasah principals perform a coordinating and controlling function that prevents the emergence of dysfunctions, such as value conflicts, communication deviations, or inconsistencies between institutional goals and daily practices.

Thus, Merton's structural-functional theory provides a framework for understanding that prophetic communication is not merely a phenomenon of preaching or symbolic relations, but a mechanism for maintaining the social system that ensures the Pesantren remains stable, adaptive, and empowered in carrying out its transformative mission.

The relevance of the theory to this study is to examine the role of kiyai, ustadz in madrasahs, and mudabbir in dormitories towards santri in maintaining the Pesantren habitus through prophetic communication. The clarity of how the theory works in this study can be seen in the figure below, which shows that through structural functional theory that focuses on the role of structuration that is inseparable from various Pesantren agendas and the communication carried out within them.

There are three aspects to looking at the pesantren habitus through the findings of this study, namely the dynamics within it, the implementation of clear regulations related to the Pesantren and madrasah, and the Pesantren tradition as seen from the programs and routines of the santri. Meanwhile, the actualization of prophetic communication in Pesantrens has at least three important aspects, namely an affirmative empathetic communication approach, persuasive communication that is essential in changing destructive attitudes, and promoting polite communication ethics.

The aspects of Pesantren habitus and prophetic communication form a communication pattern that can strengthen the Pesantren tradition, which we refer to as Pesantren communication, emphasizing constructive and moral values. To clarify how the theory works in this study, the following is the theoretical framework:

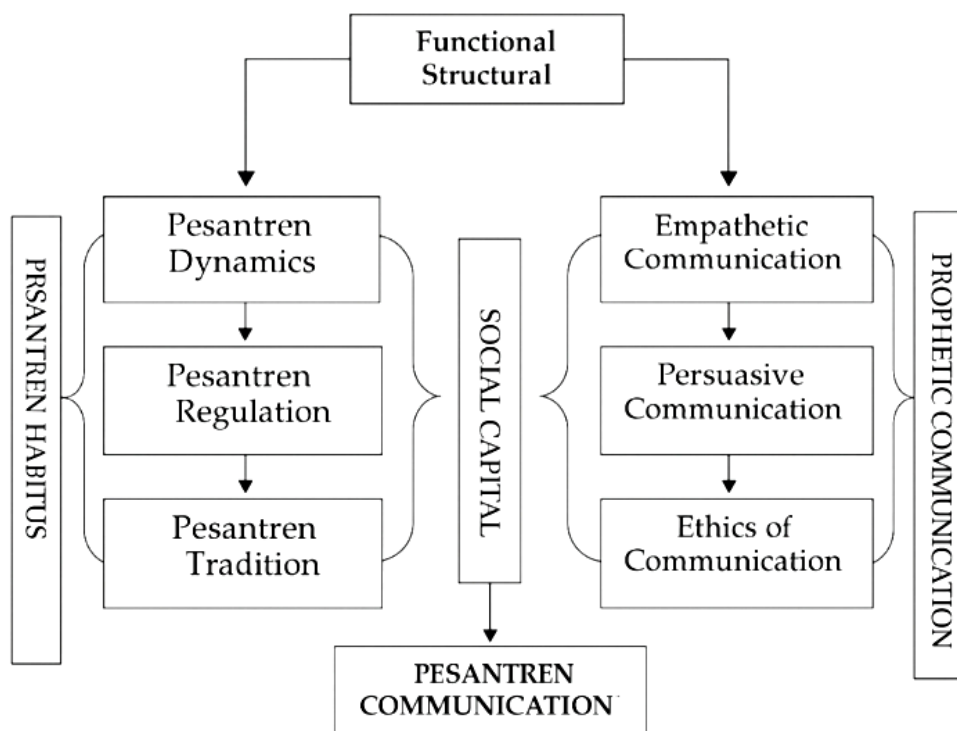


Figure 1: Theoretical Framework

Result

The dynamics of contemporary pesantren seem to be the attitude and communication behavior of students which are influenced by a combination of factors: freer access space between the school-dormitory environment, interpersonal relationships, and personality aspects of students. Field data indicates that these dynamics need to be used as internal evaluation material so that the direction of change moves more

constructively. At the level of institutional adaptation, modernization can be seen in the integration of religious education with science/technology and the use of supervision devices. At the pesantren of Nurul Hakim, modernization can be seen through the integration of the government curriculum and the madrasah curriculum as well as adaptation to information technology capabilities; Meanwhile, at the Hikmatussyarif, modernization is seen through CCTV surveillance in the dormitory room to monitor the rest hours and activities of students related to the pesantren program.

Dynamics also appear to be a socio-cultural symptom among students. Adlani (2023) said that more liberal behavior is influenced by the surrounding community, including the use of slang language and cool acting styles, as well as the practice of smoking even though pesantren has declared a ban. On the other hand, Barik (2023) revealed that internal problems in the Hikmatussyarif dormitory that are also part of the dynamics of the pesantren are such as not praying in congregation, taking friends' belongings, skipping to go home, and dating.

In the aspect of human resources and the flow of religious discourse, some students highlighted the existence of teachers who have certain tendencies and the material was carried to the social space of the home. However, it becomes an object of internal evaluation, so that there is an awareness that not all knowledge must be accepted. This statement appears through a quote from Maulana (2023), namely "all things we are taught but return to our respective understandings to be accepted or followed". In addition, the group discussion conducted by the researcher (FGD of July 24, 2023) showed that there was a change in student communication patterns, including the use of slang triggered by online games and considered contrary to the tradition of pesantren that demands attention to communication ethics.

In pesantren regulations related to discipline, control and coaching are carried out with a dormitory system. Junaidi (2023) explained that "in Nurul Hakim, the obligation to stay in the dormitory for six years is enforced following the 24-hour pesantren rules for students, including students who live near the pesantren, so that students who pass grade 3 MTs (Junior High School) and continue to MA (Senior High School) are considered to be promoted and are obliged to go to the gym, this policy has been running since 1995". Meanwhile, in Hikmatussyarif, the normative graduation rules for MTs grade 3 and MA grade 3 remain non-binding (Haris, 2023).

In the aspect of fashion, the two pesantren apply dress standards (skullcaps, clothes, sarongs) and in learning activities at school students wear madrasah uniforms complete with skullcaps; During the study, no female students were found to wear niqab. As for ethical violations and deviant behavior, there are variations in sanction mechanisms. At th MA Nurul Hakim, "violations of carrying cellphones and smoking are subject to two warnings as level 2 and in the third offense are at risk of being issued, while serious violations such as carrying drugs/alcohol or insulting the ustadz are positioned as level 1, and cellphones found are carried out with on-site damage" (Junaidi, 2023). On the other hand, in Hikmatussyarif, the cellphones found were confiscated for internal interests or for internal development (Zulkifli, 2023).

This is done in the context of disciplining students and forming a moral pesantren tradition. The tradition of pesantren is also reproduced through repeated daily practices, ranging from the pattern of respect for teachers to daily associations. In

the tradition of greetings/respects, there are variations between sites: at Madrasah Aliyah Nurul Hakim boy's greetings are carried out like students to teachers, while female students tend to be silent without contact with teachers. The attitude of greeting as a respect is relatively different in Hikmatussyarief, based on Ahsit's narration (2023) that the greeting technique is with the mechanism of turning the teacher's palm and placing it on the student's head, while female students usually greet the ustadz while allowing the teacher to hold their head.

Also in the tradition of studying *turats*, the two pesantren both carry out the study of classical books such as *Ta'limul Muta'allim*, *Fathul Qarib*, *Bulughul Maram*, *Syarah Dahlan*, *Tafsir Jalalain*, and others; but both have different program accents. "Nurul Hakim emphasized tahfiz of the Qur'an, to enter Aliyah, students must be able to memorize 6 juz while at MTs, there is a *wustha level* for memorizing 20 juz and *ulya* for memorizing 30 juz" (Syukron, 2023). Meanwhile, in Hikmatussyarief women, there are *turats* levels: *qablal istibda'* for beginners, *istibda'* who is fluent in reading accompanied by mastery of nahwu-sharaf, and *istiqlal* for those who are able to read and understand the content of *turats* (Barik, 2023). This is relevant to Asif's (2017) study that the teaching of classical texts (*turats*) in the pesantren tradition is an integral part of the pesantren itself.

The documentation of the Hikmatussyarief boys' dormitory shows a series of activities: *qiyam al-layl* (prayer before subuh), congregational subuh, reading after subuh (Qur'an and *turats*), study activities until noon, congregational zuhur-asar, discussion-shalawat after asar, congregational maghrib, follow-up study, congregational isha', then discussion and evaluation of after isha (Hikmatussyarief Boys' Dormitory Documents). A similar pattern was found in Nurul Hakim: "students wake up at 04.00 for tahajjud and preparation for dawn, recitation and halaqah *turats* until 06.15, formal school at 07.00–14.30, followed by asar preparation through i'tikaf/recitation/halaqah 15.00–17.25 and muhadatsah, as well as checking the presence of the dormitory before break" (Adlani, 2023).

Sanctions are imposed on students who do not participate in scheduled activities. However, the basic form of discipline is preceded by persuasive advice and communication so that violations do not recur. Characteristics found in Hikmatussyarief NWDI girl's: punishment (*'iqab*) is not carried out by the madrasah authority/dormitory coach, but by ISPPH student organizations, with mutually agreed sanctions according to the type of violation; for example, students who are not pilgrims receive writing assignments (according to the provisions) from the da'wah division (Izzah & Nadiya, 2023).

The various regulations above are carried out by actualizing persuasive communication such as an empathetic approach through practices that provide a safe space for students to convey problems, as well as how caregivers maintain non-violent interactions. Observational findings (July 31, 2023) show that the practice of active listening is present in muhadarah activities at the Hikmatussyarief boys' dormitory which is routinely broadcast live on Facebook. The recordings show that students were given space to introduce themselves, speak, and convey various personal problems. Field observations also confirmed the patience of caregivers in accompanying a series of dormitory and pesantren activities without violence. In the realm of student welfare issues, problems such as the inability to pay school fees and family problems were found that students told the coach, and the responses that emerged were marked by empathy and the absence of judgment. "Empathetic

practices are also seen in the pattern of open communication in Hikmatussyariief boy's, caregivers position themselves as "friend, teacher, and parent", build closeness through eating together and giving small gifts" (Haris, 2023). However, there is a note of dynamics: some students experience cultural shock; Personally, he is very ta'zim, but when with peers, ta'zim does not always appear strong due to environmental influences (Adlani, 2023). In this context, persuasive communication is used to strengthen the relationship.

Persuasive communication appears as a strategy to mobilize student participation and change behavior without coercion. At Hikmatussyariief boy's, "caregivers use a participatory approach to involve students in various activities, including the construction of facilities, accompanied by advice and inspiration that strengthen the motivation of life-study" (Haris, 2023). Junaidi (2023) as the head of MA Nurul Hakim has a different attitude to persuade, including to parents who intend to withdraw their children due to cost constraints, by explaining procedures and documents that can help with these obstacles such as fulfilling village certificates, sick letters, or parents' work mutation letters. Similar things are done in influencing students to hold good traditions in the pesantren. In fostering student violations, guidance and motivation are provided with the flexibility of time and the form of sanctions".

In the aspect of communication ethics, it appears to be a norm as well as a pedagogic practice. Empirically, observations (July 24, 2023) show that caregivers convey urgent matters by emphasizing the substance of the message (*qaulan tsaqilan*) to stimulate students' critical reasoning. In addition, the Sasak language (typical of Lombok) is used as an instructional medium to improve understanding. Even in Hikmatussyariief, students are trained to speak Sasak as a habituation of how communication is carried out ethically through *qaulan maysuran* (easy to understand) which is rooted in the local cultural context of the Lombok people.

Discussion

Modernization, Regulation and Discipline

The data shows that modernization does not occur as a break with tradition, but as a concrete negotiation, curriculum-technology integration at Nurul Hakim and the use of CCTV at Hikmatussyariief. In Merton's language of social function, modernization not only has a manifest function (strengthening governance, maintaining rhythm, increasing access and effectiveness of education), but also has the potential to give rise to unwanted latent functions, such as changes in communication styles, ethics, and popular cultural pressures that enter through peer relations and digital spaces.

Religious discourse in the digital space emphasizes that technology is not just a neutral tool, it reshapes authority, identity, and community communication norms. Campbell & Tsuria (2021) show how religious practices and religious communication change when mediated by digital platforms, which in turn gives rise to a new need for ethical literacy and communication governance. The evolution of pesantren learning from sorogan to digital also shows the direction of this change, that pesantren adapt gradually and diversely, and the transformation of learning models always coexists with the negotiation of modernity values (Suresman, Faqihuddin, & Abdullah, 2025).

This fact does not deny the philosophy of "*al-Muhafazatu 'ala al-Qodimi al-Salih Wa al-Akhdu bi al-Jadid al-Aslah*" which means holding on to good old principles but

still accepting more beneficial changes. This slogan is part of the motivation of pesantren to maintain the traditions and culture that have been practiced in the development of education without having to change the culture that has been running well and still be able to adapt to current developments (Ulum & Mun'im, 2019).

The urgency of the regulation of the two pesantren here is a rich functional analysis and strategic review of the integration of government regulations with regulations that are absorbed from the pesantren tradition (Nasution, Ikbal, & Pohan, 2021). Bourdieu (1990) shows that formal policies interact with deeply embedded cultural dispositions (*habitus*), implying that effective regulation is one that is in harmony with the cultural and social capital of pesantrens to avoid practical dissonance. In fact, these regulations are strengthened with digital literacy and communication ethics rather than just imposing technical restrictions (Bahri & Najiburrahman, 2024; Setyaningsih, et.al., 2020). Thus, education outputs are facing various problems in surviving in the era of disruption (Muhakamurrohman, 2014).

At the functional level, the obligation of stay can be read as a strategy to strengthen internalization. The longer the student is in a 24-hour life, the stronger the chance of forming latent discipline, the longer the control period can give rise to boredom or resistance if it is not balanced by a healthy parenting relationship. The two pesantren policy models in responding to gadgets (mobile phones) both carry out the function of moral control, resist distractions and unverified information flows, but the latent consequences can be different. Highly symbolic sanctions can produce a quick deterrent effect, but they also risk producing a culture of fear or the practice of avoidance by hiding gadgets, rather than changing awareness. While administrative confiscation tends to be more procedural, it can be considered not strict enough if it is not accompanied by a coaching process.

This is where it is interesting that the application of discipline preceded by advice and persuasion becomes important. Sanctions do not stand alone, but are embraced with persuasive communication and mentoring. In the global education literature, disciplinary approaches that emphasize restorative practices have been reported to be effective in reducing conflict and improving the social climate of schools rather than just retaliation or punishment (Weber & Vereenoghe, 2020). If read critically, prophetic communication in this research has a logical closeness to restorative practices. Empathy reduces violence and stigma, persuasion fosters voluntary change, and communication ethics maintain the dignity of the students fostered.

Pesantren Habitus: Between Rhythm and a symbol of respect

The findings of the daily routine based on the documents of Hikmatusysyarifef's son's dormitory and Adlani's statement in Nurul Hakim show that the pesantren works as a total socialization system: worship, learning, evaluation, and supervision become a recurring series. In the framework of functionalism, this time structure performs *the function of pattern maintenance*: keeping the value pattern stable across generations. But what makes him live is not just the schedule, but the quality of the relationships that carry out pesantren activities.

The symbols of respect (*salam*) spoken by Ahsit also show that respect is not just a moral idea, but a communication ritual that establishes hierarchy, teaches students how to read authority nonverbally, and affirms community identity. This is where

habitus works: the value of manners becomes a body, becomes a movement, becomes a way of speaking and behaving.

The difference in the accentuation of *turats-tahfiz* can also be read as an institutional strategy to build scientific capital and moral legitimacy. Tahfiz functions as a standard of competence, while *the turats* level (*qablal istibda'-istibda'-istiqla'*) builds the level of mastery of classical scientific traditions. However, the critical discussion is that ability classes (levels) have the potential to give rise to social hierarchy internally among students if they are not accompanied by communication ethics as a preventive attitude. Therefore, tradition needs to be escorted by communication ethics in order to form strong scientific capital. It is trained through rhetorical skills including mastery of Arabic and English. However, the accentuation of Arabic and English tends to be aimed at practical purposes (communication), not solely for the understanding of classical texts or *turats* (Yasin, 2020; Arifin, 2012).

In a different context, the tradition of pesantren is also inseparable from discipline through punishment. In the structural-functional review of the findings sourced from ISPPH above, punishment (*'iqab*) is managed by the student organization, mutually agreed, and adjusted to the type of violation. Functionally, this mechanism strengthens the legitimacy of the rules because students are not only objects, but actors who participate in managing norms. This is in line with the idea of policy evaluation that emphasizes the participation of teachers and students in institutional governance.

At this point, prophetic communication can be read as a device that connects two often tense needs, namely the stability of tradition and the adaptation of modernity. This study emphasizes that pesantren through prophetic communication in the midst of the problem of violence and abuse of power relations, it is even said that pesantren as an arena can be used through the power relations of religious authorities (Bourdieu, 1996) and therefore need to be read through communication practices.

The findings of this study place empathy as an integration mechanism, keeping the rules running without damaging pedagogic relationships. The digital interaction space (Facebook) by students shows the existence of communication channels that reduce psychological pressure and allow problems to surface safely. International literature shows that teacher-student empathy can support emotionally and have an impact on the development of students' mental health while in pesantren (Aldrup, Carstensen, & Klusmann, 2022). In other words, empathy is not just an accessory, but it is a prerequisite for discipline to be enforced and voluntary change to occur. This is strengthened by the study by Hastasari, Setiawan, & Aw, (2022) that fostering sympathy and empathy between students is a strength in shaping character education through a two-way communication pattern.

In a different emphasis, this is inseparable from the persuasive attitude of teachers in both pesantren showing that persuasion works at the level of voluntary change, not coercion. In a functional framework, persuasion is a socialization mechanism that reduces latent resistance: students and parents not only submit to the rules, but understand the reasons as well as the solution (problem solving). Because, through empathic communication, a sense of equality between parents and children can develop, allowing communicative messages to flow more effectively (Muzzammil, 2022; Zulvianti, 2012). This refers to efforts to resolve the case of school dropouts in Nurul Hakim to the student's parents. Masturi (2010) further affirms that one of the

important functions of empathic communication is its capacity to foster social relationships. Complementing this, Kurniawan and Ihsan (2020) emphasize that empathic communication requires "listening" with the eyes, ears, and heart—an integrative process of sensing, intuition, and feeling.

The researcher wants to provide empathic and persuasive relevance to be able to understand the argumentation of this discussion. Andresen, in his work *Introduction to the Theory and Practice of Communication*, conceptualizes persuasive communication as a process of interpersonal communication in which the communicator uses certain symbols to influence the cognition of the communicator, thereby deliberately allowing for a change in attitude according to the communicator's intentions. The original text states that this is "a process of interpersonal communication in which the communicator seeks through the use of symbols to influence the cognition of the recipient and thus influence the voluntary change in attitude or action desired by the communicator" (Kurniawan A., 2021; Effendy, 2006). Communication scholars often emphasize that persuasion is essentially a psychological activity. This emphasis aims to draw the distinction between persuasion and coercion. However, in principle, the goal of persuasion is to change opinions, attitudes, and behaviors (Rakhmat, 2000; Ilyas, 2010).

In the digital field, persuasion has become increasingly complex because religious discourse competes on social platforms. Studies in *Indonesia and the Malay World* show that visual da'wah is modified and complements offline da'wah, but at the same time opens the risk of normalizing rigid ideological messages if it is not limited by ethics (Hew, 2018). Findings related to internal evaluation of certain teachings tendencies as expressed by Maulana in the interview data become relevant in this context. Pesantren need educational persuasion tools, namely those that continue to try to build reason and *tabayyun*, not just direct.

In the aspect of communication ethics, the findings of the use of *qaulan tsaqilan* and Sasak language as a medium of understanding, including speech exercises show that communication ethics is present as a pedagogic practice that balances substance, understanding, and cultural context. This can also be strengthened by building a 'child-friendly pesantren program' that emphasizes respect, avoiding violence, and empathic pedagogical interactions between teachers and students (Idris, et.al., 2023). The challenge in the digital space is that it can be in the form of disinformation and distortion of da'wah. This is why communication ethics must move from general advice to curriculum. Religious discourse and communication ethics can be explicitly seen when religious communities such as pesantren enter the platform, the occurrence of fragmented authority, changes in norms of politeness, and virality shifts verification (Campbell & Tsuria, 2021). Setyaningsih, et.al., (2020) also highlighted the importance of digital ethical literacy in pesantren and the use of e-learning platforms to instill ethical principles of digital communication, including information accuracy and anti-hoax commitments. Communication ethics in pesantren are also manifested in the way these institutions use social media to mobilize da'wah and waqf, as well as how transparency and accountability are maintained, including in the digital space (Syaefudin, et.al., 2025).

Universally, communication ethics encompasses core values such as honesty in communicating, which in the Qur'an is articulated through concepts such as *amanah*, *ghair al-takzīb*, *ṣidq*, and *al-ḥaqq*. Likewise, Muslims are taught to "speak what is good or remain silent" (*fa-liyaqul khayran aw liyasmut*), given the many

potential dangers of the tongue. In addition, prudence and accuracy (*tabayyun*) are very important in communication, because the achievement of accurate data and factual accuracy requires thorough verification by the communicator (Susanto, 2016). The ethics of communication in the Qur'an are mentioned such as *qaulan sadīdan* meaning honest; *effective and targeted* Qaulan Balighan; *Qaulan Maysūran*, which is easy to understand; *Qaulan Layyīnan* with a gentle attitude; *qaulan karīman* is the noble word; *qaulan ma'rūfan*, refers to speech that is in harmony with ethics and is not provocative; and *qaulan thaqīlan*, with a deep meaning (Kurniawan A. , 2021).

Prophetic Communication and the Stability Function

The structural-functional approach helps to explain why the pesantren system can survive: it has a set of routines, regulations, symbols of respect, and coaching mechanisms that form cohesion. But critically, functionalism is often overly optimistic about harmony and can mask power issues. This research has raised an academic alarm that pesantren as an arena can be influenced by the power relations of religious authorities, so reading through communication practices is the key to preventing traditions from being abused.

The researcher wants to emphasize the academic contribution that prophetic communication is not only a normative theme, but can be positioned as a safeguard mechanism so that the function of the pesantren remains productive. Empathy reduces the risk of violence and stigma, persuasion reduces coercion, and communication ethics prevent the production of symbolic injustices such as linguistic exclusion and seniority domination. This logic flows directly from field findings where there are communication dynamics using slang language, preventive attitudes against the influence of gadgets in the pesantren environment, participatory sanctions management, non-violent assistance and open communication between teachers and students.

The theoretical implications of this study confirm that the reading of pesantren traditions is not enough with structure (rules and schedules) or culture (*turats* and adab values) alone. In a structural-functional review, prophetic communication can be positioned as a mechanism that links the stability function of the system with the need for adaptation, while giving space for criticism of potential latent dysfunctions (resistance, hidden deviations, generational tensions) and potential abuse of power.

Meanwhile, the methodological implications through the multi-site approach (Nurul Hakim and Hikmatussyarif) show that the social functions of pesantren namely discipline are achieved through a variety of sanction mechanisms and *distinctive turats-tahfiz accentuation*, but the strengthening focus meets at one point, namely the quality of prophetic communication in parenting and education practices.

Conclusion

The contemporary pesantren habitus in the two pesantren (Nurul Hakim and Hikmatussyarif NWDI) can be seen through three interrelated domains, namely adaptive dynamics to modernization, the enforceability of pesantren regulations, and communication traditions that are reproduced in the pesantren space. In that context, prophetic communication operates as a communication pattern that strengthens the tradition (habitus) of pesantren through three forms: empathic communication (emotional-affirmative relationship), persuasive communication

(influencing mindsets and behaviors in learning and socializing), and communication ethics (guardians of manners and order of values). These findings are contextual in the two pesantren studied and show that the strengthening of tradition is not only supported by rules and routines, but also by the quality of humanistic and ethical daily communicative relationships.

Theoretically, the above findings show that in a structural-functional framework, prophetic communication can be read not only as a symbolic da'wah practice, but as a mechanism for maintaining a social system that produces manifest functions (transmission of values and manners) as well as latent functions (cohesion, solidarity, stability of the hierarchy of knowledge, and social integration of students) within the pesantren. However, this conclusion is not generalized to the entire pesantren system in Indonesia, as the data coverage is limited to two cases with a multi-site design and a specific type of data. The research is limited to the behavior and communication traditions of students in pesantrens, so the findings are not intended to represent all variations of pesantrens, regions, and other Islamic education models outside the both pesantrens.

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