BUILDING A POSITIVE IMAGE OF ISLAMIC EDUCATIONAL INSTITUTIONS BY UNDERSTANDING THE VALUES OF PUBLIC RELATIONS MANAGEMENT OF ISLAMIC EDUCATION BASED ON THE QUR'AN

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ABSTRAK

Lembaga pendidikan dan masyarakat memiliki hubungan yang erat dan saling timbal balik. Penelitian ini mengkaji nilai-nilai manajemen hubungan masyarakat (PR) dalam Al-Qur'an. Metode yang digunakan adalah studi pustaka, yaitu pengumpulan data dari berbagai sumber seperti Al-Qur'an, tafsir, kitab-kitab, dan referensi lain yang relevan. Analisis isi digunakan sebagai teknik analisis data. Hasil penelitian menunjukkan bahwa nilai-nilai manajemen hubungan masyarakat dalam Al-Qur'an meliputi: 1) Qaulan Ma'rufa (Ucapan yang baik), 2). Qaulan Sadida (Ucapan yang jujur dan benar), 3). Qualan Baligha (Komunikasi yang tepat sasaran dan mudah dipahami), 4). Qaulan Karima (Perkataan yang mulia), 5). Qaulan Layyinan (Perkataan yang lemah lembut), 6). Qaulan Maysura (Perkataan yang ringan dan mudah diterima). Penerapan nilai-nilai tersebut dalam manajemen hubungan masyarakat lembaga pendidikan Islam dapat menjadi strategi yang efektif untuk membangun citra yang positif di mata masyarakat.

Kata Kunci: Al-Qur'an; Hubungan Masyarakat, Manajemen Pendidikan, Pendidikan Islam

ABSTRACT

Educational institutions and society have a close, reciprocal relationship. This study examines the values of public relations management (PR) in the Qur'an. The method used is a literature study, collecting data from sources such as the Qur'an, interpretations, books, and other relevant references. Content analysis is used as a data analysis technique. The study's results indicate that the values of public relations management in the Qur'an include: 1) Qaulan Ma'rufa (Good speech), 2). Qaulan Sadida (Honest and correct speech), 3). Qualan Baligha (Communication that is right on target and easy to understand), 4). Qaulan Karima (Noble words), 5). Qaulan Layyinan (Gentle words), 6). Qaulan Maysura (Light and readily accepted words). Implementing these values in the public relations management of Islamic educational institutions can be an effective strategy to build a positive image in the eyes of the public.

Keywords: *Al-Qur'an; Public Relations, Education Management, Islamic Education*

INTRODUCTION

The Qur'an is the primary source of guidance for Muslims in living a life by the will of Allah ﷻ. As a guide for life, the Qur'an guides humans to become responsible caliphs on earth. Therefore, every Muslim needs to study and understand the content of the Qur'an to practice its teachings in daily life. The teachings contained in the Qur'an are not only relevant to current conditions but also guide people in facing various challenges in the future. The fundamental values in the Qur'an are closely related to human beings as intelligent beings and have moral responsibility. Although revelation has stopped, the Qur'an remains an essential direction for humanity in facing the changing times and the development of human understanding. Besides being religious creatures, humans are social creatures living in society and are interdependent. The Qur'an guides building harmonious social relationships, based on the values of justice, compassion, and help. Thus, the Qur'an guides individuals in their relationship with Allah ﷻ and their interaction with fellow human beings. This implies that humans must engage in social interaction or live in a community where they grow naturally and in response to human needs. Wherever man is, he must establish *hablum minannas*, specifically and openly. From this relationship emerges the management of relationships with fellow human beings in various contexts (Sondari & Anwar, 2022).

Public relations management (PR) is a strategy for managing interactions between educational institutions and the community or stakeholders in Islamic education. The main goal is to build a harmonious and mutually beneficial relationship. To achieve this, Islamic educational institutions need to apply public relations principles derived from the teachings of the Qur'an, so that they can optimally improve the quality and achievement of institutional goals.

John E. Marston clarified that Public relations is a planned and persuasive communication that significantly influences society. In simple terms, public relations management leads to the management of information distribution by individuals and groups to the public. For schools to have a place in the hearts of the community and attract their attention and support, an active relationship between the school and the community is needed. The school also hopes for harmonious cooperation for the common good and the school's progress. This relationship aims to support the success of school programs and maintain its openness to the surrounding environment (Hidayah & Wijaya, 2017).

Currently, several essential things need to be understood to form a positive image in the eyes of the public through public relations management, especially in applying public relations values in Islamic education sourced from the Qur'an. So far, there have been few studies describing the relationship between the values of public relations management in Islamic educational institutions based on the Qur'an, so that in its application, it is not uncommon to forget Islamic values that should be the principles and basis of Islamic educational institutions in the development of public relations.

The purpose of this study is none other than to deepen the study of the description of the importance of public relations management in Islamic educational institutions and to know the values of public relations management in the Qur'an through the interpretation

approach, so that public relations management or public services can apply it in an Islamic educational institution to build a positive image among the public or society. For Islamic academic institutions, the application of public relations values based on the Qur'an can have a significant impact on the existence of the Islamic educational institution. Where public relations education is as important as formal education, in this case, public relations management must be the top priority in any Islamic educational institution, indirectly able to foster relationships between people to strengthen the bonds of brotherhood and be appreciated in religious teachings.

METHOD

This research is included in the qualitative research using a library research approach. Qualitative research collects descriptive data and analyzes it in depth. This type of research also aims to describe the background or context of the study and is used as a basis for discussing the findings. To facilitate the preparation of theoretical descriptions, a documentary research method is used concerning various journals, books, the Qur'an, and Tafsir, which are the primary sources of this research.

RESULT AND DISCUSSION

Definition of Public Relations Management in Islamic Education

Public Relations, in English known as public relations, is generally understood as a planned action that requires goodwill, empathy, and mutual understanding to gain acceptance, support, and recognition from the public through media or other channels (mass media) to achieve common goals and understanding (Thoha, 2016). All internal and external interactions and relationships of an organization with the public are collectively called public relations. Any form of communication is part of this relationship. It is important to remember that interactions with related parties and receiving and giving are essential communication components. In public relations (PR) practice, several basic elements are interrelated to achieve organizational goals. First, managerial aspects include planning, organizing, implementing, and supervising public relations activities. Second, effective communication is a means to convey information and build relationships with the public. Third, research and evaluation activities aimed at understanding public needs and perceptions and assessing the effectiveness of public relations programs. Fourth, public relations functions that support the creation of continuity, mutual understanding, and democratic decision-making processes within the organization. Building Islamic relationships in the form of mutual tolerance, mutual respect, mutual love, mutual assistance, and mutual recognition of existence, rights, and each of these obligations is an essential cornerstone of PR management that aims to create harmonious, ethical, and empathetic communication between the institution and its public.

Public Relations today aims to create a two-way dialogue between the organization and the public. Hence, the techniques follow ethical guidelines to gain support and a respectable societal reputation. Apart from being a sophisticated social science, public relations is also an art in developing communication. Public relations management is a step toward increasing public knowledge and goodwill, raising positive public opinion, and establishing cooperation based on positive public relations. Public relations management can be defined as an effort to create and preserve understanding between an organization and its audience. Public Relations is also considered the process of publishing information about an organization's operations that the general public needs to know. From this, it is clear that the purpose of public relations as a management function is to present a good image of an organization.

Public relations in Islamic educational institutions is a deliberate, planned, and sustainable step to build and maintain good relationships with parents of students as service users, by providing information and evidence about school provisions. According to Rahmat (Rahmat, 2016), this effort aims to gain the community's understanding, trust, and support for various programs organized by Islamic educational institutions. Public relations management in Islamic education is one aspect of the management activities of educational institutions that are directly connected to the community to achieve cooperation and peace between academic institutions and the community, which benefits graduates. Because one of the responsibilities of public relations towards the community is to build public trust and sympathy for efforts to improve the quality of educational institutions, which can affect and support the smooth running of teaching and learning activities at the educational institution concerned (Habib et al., 2023). Public relations is significant in improving education management in Islamic educational institutions. Without community support, education will be meaningless, and vice versa. Hence, there is a need for Islamic educational institutions. Public relations is essential in establishing an Islamic education management organization. By creating a public relations program, Islamic education management can be a barometer of educational performance, a driving force for progress, and an improvement in the institution's quality. All education stakeholders must support education. Specific plans and approaches are also needed for systematic engagement initiatives.

Basic Principles of Islamic Education, Public Relations Management

PR management has several principles. The principles of PR management focus on various strategies or methods to maintain, improve, and even promote a positive image of the organization to stakeholders such as employees, customers, the media, and the general public. Here are some principles in PR management:

1) Public Relations is the process of interacting with the public on behalf of an organization. The goal is to generate opinions that benefit the organization and the public by encouraging understanding, goodwill, motivation, and public participation, and building trust and a positive public image. Islamic teachings also strongly emphasize the need to foster positive relationships to foster understanding between the two communicating parties. He advised his followers on establishing positive relationships with others and a relationship with the Creator (Trimanah & Wulandari, 2018).

2) Transparency, gaining public trust requires transparency. Public relations ensures that the public is informed honestly, accurately, and transparently. In addition, they must be prepared to respond to public questions, suggestions, and criticisms honestly and appropriately (Karjuni & Ma'ani, 2009).

3) Openness of Communication: This principle explains why it is important to communicate thoughts, feelings, and information to every organization member in order to improve understanding and decision-making. Gaining understanding between parties, completing tasks efficiently, and achieving other goals all depend on open communication. Argues that the absence of open communication can lead to misunderstanding, lack of encouragement, insecurity, conflict, and the inability to make wise decisions (Putri & Kadewandana, 2018).

4) Integrity. According to this principle, all activities related to community school

relations should be integrated. That is, the information presented, explained, and provided to the community

5) Continuity, the relationship between educational institutions and the community is carried out consistently, not sporadically or when possible.

6) Coverage, activities aimed at disseminating information must be comprehensive and include all elements, components, and substances that need to be known by the general public.

7) Simplicity: The organizers of the information must be able to handle the process of school relations with the community well.

8) Constructiveness, the PR management program between the school and the community must provide information that benefits the community. With this principle, the community will support the school and gain a thorough understanding of the various problems faced by the school.

9) Adaptability refers to the institution's capacity to respond quickly, effectively, and efficiently to changes in the external and internal environment. As the educational environment is often subject to rapid change in technology, policies, market demands and social dynamics, this is an important component of public relations management.

The Role and Function of Public Relations Management in Islamic Education

The primary role of public relations (PR) is to facilitate effective communication between educational institutions, other stakeholders, and the broader community. PR management has the following responsibilities and tasks in educational institutions: 1) PR coordinates communication between the public and the institution as a liaison. PR is necessary to establish a connection between the programs offered to parents and students, and their willingness to support and collaborate effectively for the success of the educational institution's programs. 2) The educator responsible for managing the school's PR must be able to communicate both orally and in writing, directly or indirectly, through print and digital media. 3) PR in an educational institution also plays the role of a journalist by disseminating its findings.

Thus, the role of public relations in an educational institution is closely related to the organizational structure and management system applied in the institution. PR conveys information and functions as a bridge to build two-way communication between the educational institution and the public, including parents, relevant agencies, and the surrounding community. PR strives to create harmonious and mutually supportive relationships through effective and open communication. Therefore, the educational institution's success in realizing its vision and mission depends on how well PR functions are carried out professionally and maximally. PR management functions in educational institutions' operations include several leading roles. First, PR connects direct (face-to-face) and indirect (through communication media) communication between the organization's leadership and the internal public, including employees, students, or learners. Second, PR plays a role in supporting and facilitating the educational institution's activities related to public interaction to enhance its image and its positive relationship with the community (Sari & Soegiarto, 2019).

Public Relations Management Strategies in Islamic Education

In this case, educational institutions' PR management can use various tactics to interact with the community. These methods can be categorized as follows: 1) Written Techniques, such as written correspondence, can communicate between the community and the school. 2) Oral Techniques, in the context of public relations, oral communication involves reciprocal and dialogical interactions between the community and the school, both directly and indirectly. Implementation strategies include calling the community to deliver information, inviting parents to school, visiting students' homes, and more. 3) Demonstration Techniques, here, demonstrations refer to school activity planning that showcases creative approaches to student development in extracurricular and intramural programs. 4) The development of electronic technology, to connect the school with parents and the community, electronic media can be utilized to build good relationships in the dissemination of information and educational promotion (Fitriani et al., 2021).

Public relations management strategies are programs designed to manage and promote the positive image of an organization or institution to the public. The main objective of PR management is to establish good relations with various stakeholders. Below are several strategies that can be used in PR management: 1) Goal Setting and Stakeholder Identification. The first step is to define clear goals for PR activities and identify the stakeholders who need to be considered. 2) Open and Honest Communication, it is crucial to maintain open and honest communication with all stakeholders. 3) Stakeholder Management, PR management must understand the interests and needs of stakeholders and find ways to fulfill or balance those interests. 4) Building Image and Reputation, one of the critical aspects of PR management is building and maintaining a positive organizational image. 5) Crisis Management, preparing for potential crises is an essential part of PR strategy. Creating emergency response plans, training staff, and ensuring effective crisis communication are key to minimizing negative impacts. 6) Social Media Utilization, social media is a powerful tool in modern PR management. Organizations can use platforms like Facebook, Twitter, LinkedIn, and Instagram. 7) Evaluation and Measurement: It is essential to analyze and measure the results of PR efforts continuously. 8) Employee Training and Development, ensuring that the human resources within the educational institution have the necessary skills.

PR management strategies should be tailored to the specific goals and needs of the organization, as well as adapt to changes in the business and social environment. Effective PR management can help organizations build strong relationships with stakeholders, maintain a positive image, and achieve business objectives.

The Values of Public Relations Management in the Qur'an
Qaulan Ma'rufa **(Good Words)**

Hablum minannas refers to the relationship between humans, which is considered a part of the divine order (*sunnatullah*). A person must be able to cooperate with others in order to achieve the desired goals in life, always seeking Allah's pleasure and blessings. Allah ﷻ says in the Qur'an in Surah An-Nisa' (4:36):

وَاعْبُدُوا اللّٰهَ وَلَا تُشْرِكُوْا بِهٖ شَيْـًٔا وَّبِالْوَالِدَيْنِ اِحْسَانًا وَّبِذِى الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَالْجَارِ ذِى الْقُرْبٰى وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْبِ وَابْنِ السَّبِيْلِ وَمَا مَلَكَتْ اَيْمَانُكُمْۗ اِنَّ اللّٰهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُوْرًا ۙ

۳٦

Translation: "Worship Allah alone and do not associate anything with Him. Be good to your parents, relatives, orphans, people with low incomes, neighbors who are close and distant, companions, travelers in need, and those who are under your care. Indeed, Allah does not love those who are arrogant and boastful."

Allah ﷻ, who has no partner, commands humans to worship Him alone, for He alone is the greatest creator, the most excellent provider of food, the greatest giver of favors, and the greatest giver of grace to His creation. Therefore, He is entitled to their unity and does not claim affiliation with His creation. Then, because Allah ﷻ created both parents as the source or reason for your human ideals, from nothing to existence, Allah ﷻ directs that you treat mother and father well. Allah often delineates between worshipping Him and doing good to parents. The directive to do good to parents is the following command, which comes from the command to treat both male and female relatives well. Then Allah ﷻ says (وَأَلْيَتٰمَىٰ) "*And the orphans*". Since they are deprived of those responsible for their welfare and livelihood, Allah ﷻ commands them to treat them with kindness and gentleness. Allah ﷻ continues with (وَأَلْمَسٰكِينَ) "*And the poor*". That is especially true when a person is distressed and cannot find someone to provide for them. Allah ﷻ commands him to help fulfill his needs and end his problems. His words, (والجارذي القربى والجار ذي الجنب) "*Near neighbors and far neighbors*". 'Ali ibn Abi Talhah said from ibnu 'Abbas (وَأَلْجَار ذِي ٱلْقُرۡبىٰ) "*The near neighbor,*" is the one between you and him, is related. "*Distant neighbor,*" on the other hand, is someone with whom you are not related.

Allah ﷻ says (الصاحب بالجنب) "*Peers*". According to Ats-Tsauri, in the words of 'Ali and Ibn Mas'ud, "*namely women*". "*That is the one who is weak,*" said Ibn Abi Hatim, in contrast to "*who is a companion on a journey,*" said Ibn 'Abbas, Mujahid, 'Ikrimah, and Qatadah. Whereas (وابن السبيل) "*Ibn sabil*", according to Ibn 'Abbas and the *jama'ah*, is a guest. Followed by the words of Allah ﷻ (وما ملكت أيمانكمَ) "*Slaves,*" this verse is a will for enslaved people, because they are weak in action and captive in the hands of humans. It concludes with the words of Allah(إن الله لا يحب من كان مختالا فخورا) "*Verily Allah dislikes those who are proud and boast*". The meaning is pride in himself, arrogance, and arrogance in others. He sees himself as better than other humans and feels excellent in himself, even though in the sight of Allah ﷻ, such a man is despised, and in the sight of humans, he is hated.

In Islam, acting morally is called morality or moral behavior. The human person in his nature cannot be separated from the guidance of the hadith and the Qur'an, and becomes the benchmark of life. According to K. Berten, one way to determine whether an activity is part of a good deed is to base it on conscience. Conscience will justify morally right actions and bring happiness (Kurniati, 2020). The conscience referred to here is the conscience of people who are educated to do good, because if they fail, they will actively encourage sinful behavior. Beyond that, human potential is recognized as the reason that determines which actions are good. Islamic educational institutions must be careful in speaking and refrain from using language that can offend others, especially partners or stakeholders, because these people can significantly impact the institution's continuity. By creating a good image in the public, educational institutions can easily develop in various fields.

Qaulan Sadida (Honest and actual speech)

Islamic educational institutions and their partners must be able to communicate accurately, factually, honestly and without deception. This type of public relations effort has positive aspects because honesty is the primary step in building relationships with the public and gaining public trust, so honesty is a fundamental principle in public relations. This helps to create a friendly environment for educational activities. The Qur'an clearly explains that the

importance of honest speech when communicating. As Allah ﷻ says in QS. Al-Ahzab verse: 70

$$ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَقُوْلُوْا قَوْلًا سَدِيْدًاۙ ۝ $$

Translation: "*O you who believe, keep your consciousness and obedience to Allah, and speak honestly and accurately in every word.*"

The content of Surah al-Ahzab above, based on the interpretation of Ibn Kathir, explains that Allah ﷻ commands His believing servants to always (اتقوا الله) fear Him and worship Him based on how one sees Him. Then allow them to say things that are honest and true (قولا سديدا), neither sideways nor crooked. Moreover, Allah ﷻ assures them that anyone who constantly improves their deeds will be rewarded in the Hereafter if they follow His guidance. When they do righteous deeds, Allah ﷻ will forgive their past offenses. Those who turn away from Allah ﷻ will be inspired by the sins they commit in the future (Tafsir Ibn Kathir, 2005).

Since honesty is defined as "*siddiq*" in Arabic, it must be demonstrated through words and deeds. This is in line with the idea put forward by R. Linton, who said that building an honest culture requires actions that come from the heart and are thought out rationally and intelligently. Because honesty is a virtue, every religious person must believe that he has something, whether knowledge gained through education or ancestral heritage, should be respected (Muhasim, 2017).

Telling the truth and backing it up with action are two principles of public relations management in Islamic educational institutions. In the words of Allah ﷻ above, it has been explained that Allah ﷻ firmly commands us always to be pious and speak the truth about what we want to express. The role of public relations is to promote the positive aspects of the organization, but it must be promoted honestly and without deception. No organization is perfect and ideal. However, public relations cannot inform the public of false statements. Even if PR management does not inform the public about this, it does not mean they are lying (Trimanah & Wulandari, 2018). In PR management, truthful and honest speech is critical. Honesty, transparency and openness are the basis for creating healthy relationships between organizations, educational institutions, and the public. Honest communication helps develop trust and a strong reputation for the educational institution PR management represents. It also makes it possible to handle crises or challenging situations better, as the foundation of trust is already well established between the organization and its stakeholders. Honesty is a key aspect of PR practice that helps build a strong foundation in relationships towards the public.

Qaulan Baligha (Communication that is right on target and easy to understand)

Baligha, from the root "*balagha*", is understood by literary scholars as the process of conveying something to another party. The attitude of tabligh also plays an important role in public relations management. Communicating is urgent, and the proper steps are to be taken, such as using polite language, not offending others, applying wise communication methods, and speaking softly to achieve the desired goals (Wahid & Hasanah, 2019). Allah ﷻ says in QS. An-Nisa' verse 63:

$$ اُولٰۤىِٕكَ الَّذِيْنَ يَعْلَمُ اللّٰهُ مَا فِيْ قُلُوْبِهِمْ فَاَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَّهُمْ فِيْٓ اَنْفُسِهِمْ قَوْلًاۢ بَلِيْغًا ۝ $$

Meaning: "They are individuals of whom Allah knows their hearts' contents. Therefore, turn away from them, give them advice, and speak to them words that will touch their hearts."

In the words of Allah (اُولٰۤىِٕكَ الَّذِيْنَ يَعْلَمُ اللّٰهُ مَا فِيْ قُلُوْبِهِمْ) "*They are those of whom Allah knows what is in their hearts*". According to Ibn Kathir's interpretation of this verse, this group of

people is hypocritical. Though Allah will punish them for their actions, Allah ﷻ knows best what is in their hearts, for He is not hidden from anything. Therefore, O Muhammad, be satisfied with Him against them! For it is Allah ﷻ who knows their souls best. Allah ﷻ spoke to him because of this. This is followed by Allah ﷻ saying (فَاَعْرِضْ عَنْهُمْ) "*Therefore, turn away from them*". That is, do not be rude to what is in their hearts. Then (وَعِظْهُمْ) "*And teach them a lesson*". That is, in particular, keeping them away from the evil secrets and hypocrisy ingrained in their hearts. It concludes with (وَقُلْ لَّهُمْ فِيْٓ اَنْفُسِهِمْ قَوْلًا ۢ بَلِيْغًا) ''*And speak to them words that will make an impression on their souls*''. That is, advise them about everything that arises between you two, using language that contains guidance that can stop them (Tafsir Ibn Kathir, 2005).

Public relations management activities carried out by Islamic Education organizations must be delivered efficiently, have the right objectives, be communicative, easy to understand, concise, and avoid unnecessary pauses. In this situation, communicating clearly and adapting the message to the audience's level of communication intelligence is essential. It is important to speak in such a way that the listener can understand it (Wahid & Hasanah, 2019).

Qaulan Karima (Noble words)

Qaulan Karima means noble and valuable speech. In this context, the antonyms of noble and valuable are cheap and worthless. Allah ﷻ says in the Qur'an, Surah al-Isra' verse 23, "*Your Lord has decreed that you not worship anyone but Him, and that you be kind to your parents. If one or both of them reach old age with you, do not say to them, 'uff,' and do not scold them; but speak to them a noble word.*"

According to Ibn Katsir, one form of *Qaulan Karima* is speaking gently and acting with civility, politeness, and full respect. Al-Alusi continues by saying that *Qaulan Karima* refers to kind words, not harsh words. He demonstrates this by calling parents using their favorite nicknames and responding to their calls with the most beautiful words. In short, *Qaulan Karima* refers to speaking with noble and valuable qualities, rather than using miserly or repulsive words. From here, we can easily understand the saying "*language reflects a nation,*" meaning one's speech reflects their character. (Tafsir Ibnu Katsir, 2005).

According to Baxter's perspective (Morrisan, 2013), noble conversation gives meaning to relationships with others. In other words, relationships are built through conversation. Furthermore, discourse offers a way to achieve unity amidst differences (dialogue offers the opportunity to achieve unity in diversity). This indicates that the concept of interconnectedness between individuals and the interactions that occur between them develop through the process of dialogue. This process happens when two or more people with different perspectives on a topic engage in conversation and discussion. Dialogue is crucial in preventing undesirable outcomes. The primary goal of dialogue is for both parties to understand each other, thus creating a broader and more harmonious relationship.

Although the term "*Qaulan Karima*" is not directly used in public relations (PR) environments, speaking well, ethics, and integrity in communication are important principles in public relations management practices. PR management must apply "noble" communication to build strong and positive public and media relationships.

Qaulan Layyinan (Gentle Words)

Having the ability to deliver quality layyinan is a strength in efforts to achieve a positive image. *Qualan layyinan* is defined as delivering information well, with a pleasing tone of communication (Mustafa & Faqih, 2020). The Qur'an provides guidance on communication

ethics, emphasizing a communication style appropriate to the situation and the condition of the listener. Allah ﷻ says in Surah Taha, verses 43-44**:**

اذْهَبَآ إِلَىٰ فِرْعَوْنَ إِنَّهُۥ طَغَىٰ ٤٣ فَقُولَا لَهُۥ قَوْلًا لَّيِّنًا لَّعَلَّهُۥ يَتَذَكَّرُ أَوْ يَخْشَىٰ ٤٤

Translation: *"O Moses and Aaron, go to Pharaoh. Indeed, he has exceeded the limits of his arrogance. Speak to him gently and respectfully, so that perhaps he may reflect and feel fear."*

The verse above tells the story of Prophet Harun and Prophet Musa (AS), who used gentle words to address King Pharaoh when commanded. *Layyin* is a term that originally referred to a gentle or graceful body movement. Since the primary purpose of preaching (*dawah*) is to guide others toward the truth, not to force or demonstrate power, *Qaul Layyin* is one of the techniques used in this context (' Asyur, Volume 16). As the main objective of dawah is to invite others to the truth, not to impose or show strength, *Qaul Layyin* is a technique used in this regard (Jaelani, 2018).

When people communicate effectively, they achieve their goals and receive positive feedback. Wilbur Schramm outlined the conditions for successful communication. According to him, the plan and structure of a message need to be designed in such a way that it is visually appealing. Symbols should be used in the message to appeal to the communicator's shared experiences. The message should evoke a desire for personal connection and offer various ways to meet this demand (Sumarjo, 2011). The message should provide a means to fulfill the needs of the current communication scenario in order to obtain the desired reaction.

Qaulan Maysura (words that are simple and easy to accept)

Qaulan Maysura is defined as answering in a very good manner, with soft words that are straightforward and not exaggerated. In addition, **qaulan maysura** refers to reasonable speech that is recognized as good speech within the community (Murni, 2017). Allah's command in Surah Al-Isra' verse 28 states:

وَإِمَّا تُعْرِضَنَّ عَنْهُمُ ابْتِغَآءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُل لَّهُمْ قَوْلًا مَّيْسُورًا ۝

Translation: *"If you cannot assist them because you are waiting for the mercy or provision from your Lord, which you hope for, then speak to them with good and gentle words."*

Ibnu Zaid narrates that Surah Al-Isra' verse 28 tells the story of someone asking the Prophet Muhammad ﷺ for something, but he realized that people often waste their money buying useless things. Therefore, the Prophet turned away from them. He disapproved of their bad habits but spoke kindly and comforted them (Al-Qurthubi, 2023). According to Hamka's explanation in *Tafsir Al-Azhar*, this verse's soft and sweet tone refers to the generous person with a noble heart, who is ready to help those in need. He would give what he could, as it was not available then. Therefore, if one has to interpret this verse differently from others, it means they do not take the situation seriously when they see that society needs help, even though we are the ones being asked for help in dry times. We whisper in our hearts, *"When the time comes, may God's grace fall, and I will help this person too, if there is provision."* It gives hope when sending someone away empty-handed (Islami, 2013).

Qaulan Maysura refers to a communicator's method that is voluntary and easy to understand in communicating information without hesitation. The communication language is simple, straightforward, and accurate, containing everything needed. Thus, good social interactions and satisfaction can be fostered through effective communication (Nurhasanah & Suherman, 2022). In this case, the information provided by Islamic educational institutions must be as clear as possible. It must be clear to the general public, making communication easier to understand and assimilate. In this regard, the PR management of Islamic educational

institutions must utilize as many accessible and widely accepted channels or media as possible to communicate related information that can be well received and prevent misunderstandings. Public relations not only conveys content but also defines good social relationships.

CONCLUSION

Public relations management is a field of tasks required by all institutions, particularly educational institutions. This includes both commercial (i.e., companies) and non-commercial (i.e., institutions that do not seek profit) organizations. However, human nature adds value to all planned and long-term initiatives intended to nurture and maintain mutual understanding and goodwill between public institutions and the broader society. Therefore, humans are coordinated actions that occur automatically, continuously, and systematically. It can be considered a series of integrated campaigns or programs. As an educational institution, schools must develop highly skilled human resources that can guide all students toward competence in their fields so that they can have a clear vision and mission. Based on the guidance of the Qur'an, the values regarding public relations management in Islamic educational institutions greatly influence the development of the institution's image and reputation.

These values include: *Qaulan ma'rufa* (good speech), which is mentioned in Surah An-Nisa'/4:36; *Qaulan sadida* (truthful and honest words), found in Surah Al-Ahzab/33:70; *Qaulan baligha* (appropriate and easily understood communication), as described in Surah An-Nisa'/4:63; *Qaulan karima* (noble words), which is found in Surah Al-Isra'/17:23; *Qaulan layyinan* (gentle words), as mentioned in Surah At-Thaha/20:43-44; and **Qaulan maysura** (light and readily accepted words), explained in Surah Al-Isra'/17:28. By applying the values contained in the Qur'an, Islamic educational institutions will have a significant positive impact, such as strengthening the relationship between the institution and stakeholders and supporting the creation of a fair, goal-oriented, and inclusive educational environment for the common good. Moreover, Islamic educational institutions will grow and develop in line with Islamic values that will build trust and appeal from the public and society.

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