Transforming *Sharia* Values through *Gurēe* Communication: Character Formation of *Santri* at *Dayah* MUDI Masjid Raya Samalanga

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Abstract

The transformation of *sharia* values through religion-based education plays a crucial role in shaping the character of the younger generation. As a traditional Islamic educational institution, *Dayah* holds a significant position in internalizing these values, particularly through the interpersonal communication between *gurēe* (teachers) and santri (students). This study investigates the role of *gurēe* interpersonal communication in fostering Islamic character among santri at *Dayah* MUDI Masjid Raya Samalanga. Employing a qualitative case study approach, data were collected through in-depth interviews with *gurēe* and santri, direct observations, and analysis of relevant documents including curricula and teaching materials. Thematic analysis revealed that *gurēe* interpersonal communication is central to the transmission of *sharia* values. Beyond formal instruction, this process involves personal engagement, open dialogue, and exemplary behavior by the *gurēe*, creating a supportive educational environment that encourages students to internalize Islamic values in their daily lives. These findings highlight the importance of interpersonal communication in Islamic education and its effectiveness in shaping the moral and spiritual character of the younger generation.
Keywords: *Gurēe* Communication, *Sharia* Values, Student Character, Islamic Education

Abstrak

Transformasi nilai-nilai syariah melalui pendidikan berbasis agama memainkan peran penting dalam pembentukan karakter generasi muda. Sebagai lembaga pendidikan Islam tradisional, Dayah memiliki posisi yang signifikan dalam menginternalisasikan nilai-nilai tersebut, khususnya melalui komunikasi interpersonal antara gurēe (guru) dan santri. Penelitian ini mengkaji peran komunikasi interpersonal gurēe dalam menumbuhkan karakter islami pada santri di Dayah MUDI Masjid Raya Samalanga. Dengan menggunakan pendekatan studi kasus kualitatif, data dikumpulkan melalui wawancara mendalam dengan gurēe dan santri, observasi langsung, serta analisis dokumen terkait seperti kurikulum dan bahan ajar. Analisis tematik menunjukkan bahwa komunikasi interpersonal gurēe merupakan inti dari proses transmisi nilai-nilai syariah. Di luar pengajaran formal, proses ini melibatkan keterlibatan personal, dialog terbuka, dan keteladanan dari gurēe, sehingga tercipta lingkungan pendidikan yang mendukung internalisasi nilai-nilai Islam dalam kehidupan sehari-hari santri. Temuan ini menegaskan pentingnya komunikasi interpersonal dalam pendidikan Islam dan efektivitasnya dalam membentuk karakter moral dan spiritual generasi muda.
Kata kunci: *Komunikasi Gurēe, Nilai-Nilai Syariah, Karakter Santri, Pendidikan Islam*

Introduction

Education rooted in religious values plays a pivotal role in shaping the moral character of the younger generation. Beyond the mere transmission of knowledge, such education seeks to cultivate ethical integrity and moral responsibility aligned with religious teachings.[1] In the context of an increasingly complex and dynamic society, religion-based education emerges as a vital instrument for developing individuals who are not only intellectually capable but also possess a strong moral compass and exemplary character.

In the province of Aceh, *Dayah* a traditional Islamic educational institution serves as a cornerstone in the transmission of the Islamic values to the younger generation. These institutions have long functioned as centers for religious learning, emphasizing not only mastery of Islamic scriptures but also the internalization of values that guide everyday conduct. *Dayah* institutions contribute significantly to the formation of Acehnese identity through the integration of religious, cultural, and traditional teachings. Under the leadership of respected scholars known as *Teungku*

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[1]Fitriah M. Suud, Moh Toriqul Chaer, and Wahyudi Setiawan, "Implementation Educational Psychology Theories at Traditional Boarding School in Aceh," *Journal of Critical Reviews*, 2020; Achmad Zaini, "Modernizing Islamic Education In The Most Populated Muslim World," *Journal of Indonesian Islam* 16, no. 1 (2022).Ervan Nurtawab and Dedi Wahyudi, 'Restructuring Traditional Islamic Education in Indonesia: Challenges for Pesantren Institution', *Studia Islamika*, 29.1 (2022).; Devi Ayu Lestari, Wanda Kholisah, and M. Rifqi Januar Supriyanto, 'Pentingnya Etika Dan Moral Dalam Pendidikan', *Khatulistiwa: Jurnal Pendidikan Dan Sosial Humaniora*, 4.3 (2024), p. 43–49.

Dayah, these institutions occupy a central position within the community, serving as both spiritual and social reference points.[2] Their presence is central to the learning experience, as students gain knowledge not just through formal instruction, but also through everyday interactions with them. By embodying Islamic values in their behavior and attitudes, *gurēe* provide students with practical, real-life examples of how to live according to religious teachings.

At *Dayah*, *gurēe* (teachers) serve not only as educators but also as influential role models.[3] This process rooted in dialogue, direct instruction, and a personal, relational approach ensures that these values are not only taught in a meaningful way, but also deeply internalized and practiced in students' daily lives.

Communication between *gurēe* and students plays a vital role in transmitting *sharia* values.[4] This process rooted in dialogue, direct instruction, and a personal, relational approach ensures that these values are not only taught in a meaningful way, but also deeply internalized and practiced in students' daily lives.

The transformation of *sharia*[5] values has a significant impact on shaping the character of students at *Dayah*. Students are not only trained to understand religious texts, but also to develop morality and ethics in accordance with the Islamic teachings.[6] With this approach, *Dayah* contributes greatly to forming a generation that is not only intellectually intelligent but also has a strong Islamic character and is able to contribute positively to the society.

Although the role of *gurēe* communication in Dayah has long been acknowledged as a vital medium for transmitting *sharia* values, there remains a lack of in-depth research on its effectiveness in shaping students' character. While the influence of *gurēe* as everyday role models is widely recognized, the specific ways

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[2]Saifuddin Dhuhri and Tarmizi Jakfar, "Maturidite Kalam Among Southeast Asian Ash`Arite," *Al-Jami'ah* 58, no. 2 (2020); Teuku Zulkhairi et al., "Baḥtsul Masāil at a Traditional Islamic Educational Institution in Aceh: Teungku Dayah's Contribution to the Development of Islamic Law," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 8, no. 1 (2024), p. 57; Zulfikar Ali Buto and Hafifuddin Hafifuddin, "Dayah Santri In Aceh: Early History and Recently Development," *Journal of Contemporary Islam and Muslim Societies* 4, no. 1 (2020).

[3]Syarifuddin, "Islamic Plurality In The Perspectives Of Ulama Dayah In Aceh," *Jurnal Ilmiah Peuradeun* 9, no. 3 (2021); Aep Saepurrohman and Mohamad Erihadiana, 'The Concept of Qudwah and Its Implications for Teacher Personality Competence in Islamic Education', *Jurnal Pendidikan Islam* 14, no. 2 (2024), p. 90–102.

[4]Basri et al., "Dayah On The Move: Social Engineering Through Islamic Education Reformation In Post-Conflict Aceh, Indonesia," *Jurnal Ilmiah Islam Futura* 23, no. 2 (2023); Abdul Wahid Zaini and Tutik Hamidah, "Transformation of Traditional Values to the Phenomenon of Santri Courtship in the Digital Era," *Jurnal Islam Nusantara* 7, no. 2 (2023), p. 211.

[5]Syahrizal Abbas and Ramzi Murziqin, 'Sharia-Based Regional Regulations in the Indonesian National Law System', *Jurnal Ilmiah Peuradeun* 9, no. 3 (2021), p. 529.

[6]Muhadi Khalidi and Arifin Abdullah, "Dayah Dan Rehabilitasi Akhlak Pelaku Jarimah: Perspektif Qanun Aceh Nomor 6 Tahun 2014," *Legitimasi: Jurnal Hukum Pidana Dan Politik Hukum* 11, no. 1 (2022); Khoirun Nisak and Fadhil Mubarak, "Integration of Religious Character Education Values of Santri at Dayah (Pesantren)," *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme* 4, no. 3 (2024), p. 835.

in which their communication methods contribute to the internalization of Islamic values are not yet fully understood.[7] This gap highlights the need for further exploration into how *gurēe* communication functions as a fundamental component of character education rooted in the Islamic principles.

Most previous studies have primarily concentrated on the formal aspects of education in *Dayah*, such as teaching methods for the tradional textbooks, which usually come in yellow and the structure of the curriculum.[8] However, the informal yet meaningful interpersonal interactions between *gurēe* and students have often been overlooked. In reality, everyday communication plays a crucial role in shaping students' character and serves as an effective medium for instilling *sharia*[9] values. This lack of scholarly attention points to a significant knowledge gap, emphasizing the need for more focused research on the impact of informal *gurēe*-student communication in the educational process.

Furthermore, no systematic study has specifically examined how *gurēe* communication at *Dayah* Ma'hadal Ulum Diniyah Islamiyah (MUDI) of the Great Mosque of Samalanga, Bireun Regency, Aceh Province, influences the development of students' character This *Dayah* stands out due to its unique tradition and educational system, which blends traditional Islamic teachings with a well-structured curriculum[10] management approach. It ensures adherence to regulations while maintaining quality through selective teacher recruitment and thorough evaluation methods, making it an important case for studying the transformation of *sharia*[11] values within a local context. This study seeks to address this gap by investigating the mechanisms, strategies, and effects of *gurēe* communication in shaping students' character in a comprehensive manner,[12] The findings are expected to offer deeper insights into the crucial role of interpersonal communication in traditional Islamic education.

Previous research by Effendy, presented in his book Communication in Theory and Practice, emphasizes the vital role of interpersonal communication in the educational process. Effendy argues that communication by teachers goes beyond

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[7]Jeri Ariansyah, 'Building Communication Between Family Members As A Fort Of Family Resilience', *Nurani: Jurnal Kajian Syari'ah Dan Masyarakat* 21, no. 2 (1970), p. 249.

[8]Ismail Anshari et al., "Understanding 'Service Learning' in a Traditional Islamic Boarding Schools in Aceh, Indonesia," *Qualitative Report* 28, no. 7 (2023); Helmi et al., "Learning Methods of 'Kitab Kuning' in Dayah Manyang Gampong Meulum Samalanga District," *Britain International of Humanities and Social Sciences (BIoHS) Journal* 3, no. 1 (2021), p. 263.

[9]Masykuri Abdillah, 'Sharia and Politics in The Context of Globalization and Society 5.0', *Ahkam: Jurnal Ilmu Syariah* 22, no. 2 (2022).

[10]Liza Diniarizky Putri and others, 'Developing Ecological Piety in Pesantren: The Kyai's Cognition and the Practice of Living Fiqh Al-Bī'ah in Banten', *Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan* 23, no. 2 (2024), p. 235.

[11]Qodariah Barkah and others, 'Legal Transformation of Indonesian Sharia Banks Towards Digital Banking in the Era of Industrial Revolution 4.0', *Al-'Adalah* 21, no. 2 (2024), p. 347.

[12]Zarkasyi Zarkasyi and Ari Kartiko, "Manajemen Kurikulum Satuan Pendidikan Mu'adalah Di Dayah Mudi Mesjid Raya Samalanga Kabupaten Bireuen," *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman* 13, no. 2 (2024), p. 168–178.

merely transferring knowledge; it also serves as a key instrument for shaping students' character.[13]   In the context of religion-based education, interpersonal communication plays a strategic role in embedding moral and spiritual values within students. This perspective offers a valuable theoretical foundation for understanding how interpersonal communication can effectively support the internalization of sharia values in Islamic educational settings like Dayah.

Another relevant study is Mulyana's work in *Ilmu Komunikasi: Sebuah Pengantar*, which explores how communication rooted in local culture can effectively shape individual character. Mulyana emphasizes that communication grounded in local values including religious principles plays a crucial role in fostering emotional bonds between educators and students.[14] This perspective suggests that intensive communication, when guided by local wisdom, can deepen interpersonal relationships and support character development based on religious values. Such insights are particularly applicable to understanding the role of gurēe communication in Dayah.

Previous studies have demonstrated that interpersonal communication plays a significant role in shaping individual character, particularly within educational settings. Direct and intensive communication facilitates a deeper internalization of values.[15] In religious-based education environments like *Dayah*, the interaction between *gurēe* and students is a critical aspect that warrants further exploration. This is due to the *gurēe's* dual role not only as educators but also as moral role models who profoundly impact the development of students' character.

The focus is on exploring how *gurēe* communication facilitates the transformation of *sharia* values in shaping the character of students at Dayah MUDI, Great Mosque of Samalanga. A qualitative method was chosen to gain a comprehensive understanding of the phenomenon within its local social and cultural setting. Dayah MUDI was selected as the research site due to its strong tradition of Islamic education and its longstanding learning system grounded in *sharia* values.

This study employs a qualitative approach using a case study design, which allows for an in-depth investigation of a specific incident, case, or phenomenon within its original context..[16] However, within the context of *Dayah*, the role of *gurēe* communication in translating *sharia* values into students' daily lives has not been thoroughly explored. In reality, the interactions between *gurēe* and students serve as a primary means of conveying Islamic values, occurring not only through formal

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[13]Effendy Onong Uchjana, *Ilmu Komunikasi, Teori Dan Praktek*, *Komunikasi Dalam Sebuah Organisasi* (Bandung: Remaja Rosdakarya, 2019).

[14]Deddy Mulyana, *Ilmu Komunikasi: Suatu Pengantar* (Bandung: Remaja Rosdakarya, 2017.

[15]Eka Srimulyani, "Nyai Dan Umi Dalam Tradisi Pesantren Di Jawa Dan Dayah Di Aceh: Achieved and Derivative Power," *Jurnal Masyarakat & Budaya* 11, no. 1 (2009); Hatip Yurgiden and Fatma Yurgiden, 'Behavior of Pre-School Students in Interpersonal Communication', *Social Science Development Journal* 8, no. 36 (2023), p. 100–109.

[16]Robert K. Yin, *Case Study Research and Applications: Designing Case Studies*, *Case Study Research and Applications: Design and Methods* (Sage Publications, 2017).

instruction but also informal exchanges. This study is crucial for gaining insight into how the communication strategies employed by *gurēe* facilitate the internalization of sharia values and contribute to character development in students.

Data for this study were collected using in-depth interviews, observations, and document analysis. Interviews were conducted with *gurēe* as the primary educators and students who experience the transformation of sharia values. Direct observations were carried out to examine the communication patterns between *gurēe* and students during both formal teaching sessions and informal daily interactions. Additionally, document analysis involved reviewing the curriculum, teaching materials, and other relevant documents to provide a more comprehensive understanding of the educational context.

The collected data were analyzed using thematic analysis to identify meaningful patterns and themes within the text and narrative data.[17] This approach aimed to uncover the key aspects of *gurēe* communication that influence the formation of students' character. The analysis involved coding the data, grouping related themes, and interpreting the findings within the cultural and religious context of Dayah. To ensure data validity, triangulation was employed by comparing results from interviews, observations, and document analysis. Through this method, the study seeks to provide a deep understanding of the role gurēe communication plays in the transformation of sharia values at Dayah MUDI Masjid Raya Samalanga.

The Role of *Gurēe* Communication in the Transformation of *Sharia* Values and the Formation of *Santri* Characters at Dayah MUDI

Interview results with *gurēe* reveal that communication with santri is conducted intensively through a personal, close approach. The *gurēe* convey *sharia*[18] values not only through formal lessons but also via advice, spiritual guidance, and everyday interactions.[19] This method helps *santri* grasp religious teachings not merely as theoretical knowledge but as practical principles to live by. In this process, the *gurēe* serve as moral guides and key role models, playing a central role in helping santri internalize Islamic values.

The exemplary behavior of *gurēe* serves as a powerful model in their words, actions, and attitudes. Within the context of *Dayah*, *gurēe* function not only as teachers but also as role models who directly influence the character development of santri.[20] This character formation is a gradual process that involves various activities engaging the intellectual, emotional, spiritual, and social aspects of the students as a

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[17]Mega Adyna Movitaria et al., *Metodologi Penelitian* (Pasaman Barat: Afasa Pustaka, 2024).

[18]Nicho Hadi Wijaya, 'The Challenges of Sharia Pawnshops in Indonesia in The Era of The Industrial Revolution 4.0', *El-Mashlahah* 12, no. 1 (2022), p. 52–69.

[19]Interview with Tgk. Nainunis, Teacher of MUDI Dayah, Samalanga Grand Mosque, on September 26, 2024.

[20]Ainol Yaqin, Moch. Cholid Wardi, and Achmad Mulyadi, 'Actualization of Moderation in Reasoning at Ma'had Aly Salafiyah Syafi'iyah Sukorejo Situbondo and Its Influence on Istinbâth of Islamic Law', AL-IHKAM: Jurnal Hukum & Pranata Sosial, 17.2 (2022), p. 434.

whole. Education at Dayah extends beyond mere knowledge transfer it is about imparting values, shaping character, and instilling noble morals. The foundation of students' character is built on sharia values derived from the Qur'an and Sunnah, nurtured through consistent habituation, exemplary conduct, and a supportive Dayah environment.

The student development process at Dayah MUDI, Great Mosque of Samalanga, is supported by a well-structured coaching system that is deeply embedded in its traditions. This system includes a range of activities from religious practices and moral education to leadership training all aimed at nurturing a well-rounded generation. Every aspect of Dayah life is designed to produce students who are not only intellectually capable but also spiritually grounded and emotionally mature. Through this comprehensive approach, Dayah successfully shapes students who are ritually disciplined, possess strong moral character, and are prepared to become agents of change, promoting Islamic values within the broader community.[21]

This condition is further supported by field observations, which show that gurēe consistently model Islamic attitudes and behaviors, serving as living examples for students. These values are demonstrated across various daily activities, including classroom instruction, group prayers, and informal interactions outside formal lessons. In every setting, gurēe emphasize the importance of practicing sharia values through their actions, encouraging students to observe and adopt these behaviors in their own lives.

Document analysis also reveals that the curriculum at Dayah MUDI Masjid Raya Samalanga is intentionally designed to integrate sharia values into all aspects of learning. The curriculum features in-depth religious subjects such as *tafsir* (interpretation), *fiqh* (Islamic jurisprudence), and *tasawuf* (spirituality), all aimed at shaping students' character in alignment with Islamic teachings. Complementary activities such as religious lectures, *halaqah* (study circles), and community engagement programs further reinforce the internalization of sharia values in the daily lives of students.

Interpersonal communication between the *gurēe* (teachers) and students plays a crucial role in fostering an educational environment that supports the internalization of religious values. These interactions go beyond mere formality, involving genuine emotional connections that make students feel valued and understood. As a result, they become more open to embracing the teachings shared by their *gurēe*. This highlights the importance of interpersonal communication in shaping students' character at Dayah.

At *Dayah* MUDI, located at the Great Mosque of Samalanga, the transmission of *Sharia* values occurs not only through formal instruction but also through consistent, meaningful communication and the lived example of the *gurēe*. Daily interactions reinforce students' understanding of Islamic principles and inspire

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[21]Interview with Tgk. Nainunis, Teacher of MUDI Dayah, Samalanga Grand Mosque, on September 26, 2024.

them to incorporate these values into their everyday lives.[22] This demonstrates the significant influence of the *gurēe's* communication approach in the character development of their students.

Based on the observational data, students involved in this process demonstrated notable improvements in their attitudes and behavior. They became more disciplined, responsible, and exhibited greater adherence to religious teachings. This transformation extended beyond life within the *Dayah*, reflecting positively in their interactions outside the educational setting. These findings suggest that the communication approach of the *gurēe* has a lasting influence on students' character development.

A key factor contributing to the successful internalization of *Sharia* values is the supportive educational environment at the *Dayah*. The harmonious relationship between gurēe and students fosters a positive and open learning atmosphere. Students feel at ease to ask questions and engage in discussions, which enhances their comprehension of *Sharia* principles. Moreover, this effective communication nurtures a deeper emotional bond between students and the *gurēe*, who serve as influential role models in their lives.

The active involvement of the *gurēe* in students' daily lives plays a crucial role in the internalization of Islamic values. Through consistent example in their everyday behavior, the *gurēe* demonstrate that *Sharia* values are not merely theoretical teachings, but guiding principles to be lived out. Witnessing these examples firsthand motivates students to emulate their *gurēe*.[23]

This process of communication goes beyond the mere transfer of knowledge it fosters a deep emotional connection between *gurēe* and students. This bond cultivates trust and openness, making students more receptive to the guidance they receive. It illustrates how interpersonal communication, when grounded in empathy and genuine care, can bring about meaningful character development.

Overall, the findings of this study reveal that the transformation of *Sharia* values through gurēe communication at *Dayah* MUDI Masjid Raya Samalanga is a comprehensive and holistic process. It encompasses formal education, informal interactions, and the everyday lived example of the *gurēe*. Through this integrated approach, the *Dayah* has effectively established an educational environment that nurtures the formation of strong Islamic character in its students.

The findings of this study support the theory of interpersonal communication, which posits that intensive communication rooted in emotional connection significantly influences changes in attitudes and behavior. As stated by Effendy, communication that employs a personal approach and is reinforced through exemplary behavior is more effective in shaping character than formal knowledge

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[22]Interview with Tgk. Muhammad, Teacher of MUDI Dayah, Samalanga Grand Mosque, on September 27, 2024.

[23]Interview with Mr. Muhajir, Teacher of Dayah MUDI, Samalanga Grand Mosque, on September 26, 2024."

transfer alone.[24] This is consistent with Mulyana's research, which highlights the importance of incorporating local cultural values into communication to foster strong emotional bonds.[25]

The interaction between *gurēe* and students at *Dayah* MUDI reflects the power of Islamic values being internalized through intensive and contextually relevant communication. This aligns with earlier studies showing that the success of religious education relies heavily on the role modeling provided by educators.[26] In this context, the gurēe serves not only as a teacher but also as a behavioral exemplar for the students.

This process of transformation cultivates student character not solely through instructional content, but also through a supportive educational environment.[27] The interpersonal communication fostered by the *gurēe* contributes to a positive learning climate and encourages the deep internalization of *Sharia* values. These findings reinforce the argument that effective character education requires a holistic approach—one that integrates both formal instruction and informal, emotionally grounded interactions between teachers and students.

The data presented aligns with the findings of La Jamaa in Fatwas of the Indonesian Council of Ulama[28] and Its Contributions to the Development of Contemporary Islamic Law in Indonesia,[29] which underscores the crucial role of religious authority in helping Muslims understand and implement religious values.[30] La Jamaa asserts that fatwas play a key role in shaping students' character, serving as a moral and legal reference that guides their daily conduct in accordance with

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[24]Onong Uchjana.

[25]Am. Hafizul Furqan and others, 'Communication, Proactivity, and Participation as The Media to Reduce Juvenile Delinquency: The Dayah Education', *Journal of Law and Sustainable Development* 12, no. 1 (2024).

[26]Eka Srimulyani, "Islamic Schooling in Aceh: Change, Reform, and Local Context," *Studia Islamika* 20, no. 3 (2013); Maemonah et al., "The Shift in the Authority of Islamic Religious Education: A Qualitative Content Analysis on Online Religious Teaching," *Qualitative Report* 27, no. 9 (2022); Raudlatul Jannah, "Upaya Meningkatkan Keberhasilan Pembelajaran Pendidikan Agama Islam," *Madrosatuna: Journal of Islamic Elementary School* 1, no. 1 (2017), p. 47–58.

[27]Eka Srimulyani, "Nyai Dan Umi Dalam Tradisi Pesantren Di Jawa Dan Dayah Di Aceh: Achieved and Derivative Power," *Jurnal Masyarakat & Budaya* 11, no. 1 (2009); Agustien Lilawati, "The Role Of The School Environment In Shaping Children's Character," *EDUTEC : Journal of Education And Technology* 7, no. 4 (2024), p. 332–430.

[28]Nur Hannan and others, 'Between Adherence to Madhhab and Adaptation to Context: Fatwās on Female Leadership in Nahdlatul Ulama-Affiliated Islamic Higher Education Institutions', Journal of Islamic Law 5, no. 2 (2024), p. 269–287.

[29]Ahmad Zayyadi and others, 'Understanding of Legal Reform on Sociology of Islamic Law: Its Relevance to Islamic Family Law in Indonesia', *Al-Manahij: Jurnal Kajian Hukum Islam*, 2023, p. 249–62.

[30]Irma Suryani and others, 'Integration of Islamic Law in Regional Development in Indonesia', JURIS (Jurnal Ilmiah Syariah) 22, no. 1 (2023), p. 1.

Islamic law.[31] Together, these findings highlight that religious authority whether exercised through personal, interpersonal communication or through formal institutional directives plays a vital role in the internalization of Islamic values at both individual and societal levels.

Gurēe Communication: Formation of Islamic Character at Dayah MUDI

Communication by the *gurēe* at Dayah MUDI, Great Mosque of Samalanga, plays a pivotal role in embedding Sharia values directly into students' character. The communication style adopted by the gurēe serves not only as a channel for knowledge transfer but also as a crucial tool for internalizing Islamic values in students' daily lives. This approach positions gurēe communication as more than just a formal educational method; it becomes an essential element in shaping Islamic morality and character.

Interpersonal communication between the *gurēe* and *santri*, in both formal and informal settings, serves as the primary medium for transforming *Sharia* values. In formal contexts, communication follows the curriculum established by the Dayah, which can limit the santri's ability to fully explore the exemplary values of the *gurēe*. In contrast, informal communication allows the gurēe to use daily interactions to provide moral, spiritual, and social guidance that is directly relevant to the lives of the santri. This enables the santri[32] to observe how Islamic values are practiced in real life, facilitating easier internalization. Key elements of this process include role modeling, open dialogue, and personal engagement. The gurēe's exemplary behavior, demonstrated consistently through their daily actions and attitudes, fosters respect and trust among the santri, enhancing the effectiveness of communication in supporting character development based on Sharia principles.

In addition, the *gurēe* offers new perspectives on the importance of interpersonal communication within Islamic education, especially in traditional institutions like the *Dayah*.[33] This highlights that *Dayah's* success in shaping student character relies not only on the formal curriculum but also on the interpersonal relationships cultivated between gurēe and students. This reciprocal connection exemplifies effective character education, which requires emotional involvement and intensive interaction between educators and learners..

The emotional bond formed between *gurēe* and students extends beyond mere knowledge transfer, encompassing the development of lasting Islamic moral attitudes and behaviors. In this dynamic, the *gurēe* not only imparts religious teachings but also guides students in applying these principles in their daily lives.

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[31]La Jamaa, 'Fatwas of the Indonesian Council of Ulama and Its Contributions to the Development of Contemporary Islamic Law in Indonesia', *Indonesian Journal of Islam and Muslim Societies* 8, no. 1 (2018), p. 29.

[32]Ali Muhtarom and Yuli Sutoto Nugroho, 'Grants as a Model of Inheritance Prospective Distribution in the Coastal Santri Community', *Al-Ahkam* 32, no. 2 (2022), p. 169–188.

[33]Mukhlis Mukhlis and others, 'The Legal Culture to Prevent Radical Islamism by a Pesantren in Madura', *De Jure: Jurnal Hukum Dan Syar'iah* 16, no. 1 (2024), p. 58–87.

This demonstrates that Islamic education is holistic, addressing cognitive, affective, and psychomotor dimensions. Furthermore, the success of *gurēe* communication largely depends on the personal approach adopted in everyday interactions.[34] Teachers who engage with students individually, understand their unique needs, and offer tailored guidance tend to be more effective in instilling Sharia values. This approach fosters a positive and supportive learning environment where students feel valued and encouraged throughout their educational journey. The supportive educational environment at the *Dayah* plays a vital role in successfully transforming *Sharia* values. The harmonious relationship between teachers and students creates a positive atmosphere conducive to learning and internalizing Islamic principles. This effective communication not only strengthens their bond but also fosters a sense of responsibility and discipline in students as they practice religious teachings.

The exemplary conduct demonstrated by teachers at *Dayah* MUDI Masjid Raya extends beyond formal instruction to include consistent daily behavior aligned with Islamic teachings. When students observe these real-life examples, they become more motivated to emulate their teachers and develop a strong Islamic character.[35] As traditional authorities, the *gurēe* or kiyai play a crucial role in shaping Islamic character and facilitating the transformation of religious values. Efforts to promote religious moderation at Dayah MUDI Masjid Raya also incorporate the *gurēe's* authority by emphasizing religious values within education and community development.

Conclusion

Interpersonal communication between gurēe and santri is a defining feature of the character formation process at Dayah MUDI Masjid Raya Samalanga, occurring in both formal and informal contexts. This reciprocal communication plays a crucial role in the internalization of *Sharia* values among the santri. Both communication settings significantly influence the development of the santri's identity. The interaction between gurēe and santri extends beyond the mere transfer of knowledge, actively shaping the moral character of the students. This moral development is fostered through the *gurēe's* personal and emotional approach, characterized by open dialogue, strong role modeling, charisma, and consistent behavior that the santri aspire to emulate. This approach cultivates a supportive educational environment where santri feel valued, encouraged, and motivated to apply Islamic values in their daily lives. The impact of this communication-driven transformation of Sharia values is evident in the attitudes and behaviors santri display

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[34]Oleksandra Borzenko, 'Interpersonal Communication of Teachers in Teaching Foreign Languages As Linguistic Circulation With A Communicative Approach', *Naukovì Zapiski Nacìonal'nogo Unìversitetu «Ostroz'ka Akademìâ». Serìâ «Fìlologìâ»* 1, no. 17 (2023), p. 214.

[35]Ahmad Faisal et al., "Strengthening Religious Moderatism through the Traditional Authority of Kiai in Indonesia," *Cogent Social Sciences* 8, no. 1 (2022), p. 1–15; Silahuddin Silahuddin, "Budaya Akademik Dalam Sistem Pendidikan Dayah Salafiyah Di Aceh," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 40, no. 2 (2016).

within their communities. The harmonious atmosphere and holistic learning methods at the *Dayah* successfully integrate cognitive, affective, and psychomotor domains in shaping student character. The character formation model at Dayah MUDI, Great Mosque of Samalanga, combines a holistic approach rooted in local cultural values, effectively producing a generation that is not only intellectually capable but also morally strong and exemplary in society. This finding offers a promising educational strategy for nurturing a generation grounded in Islamic character.

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