



Respectful Culture as a Model for Gurèe Communication and Da'wah Implementation in Dayah Bireuen Regency

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ABSTRACT

This research aims to analyze the application of the gurèe communication model in building a culture of takzim for students in Bireuen Regency, Aceh Province. This research uses a qualitative method with a phenomenological approach. The data collection process was carried out using documentation study tools, observation, field notes, and interviews involving gurèe and dayah students who are involved in gurèe communication. This research involved three dayah in Bireuen Regency as research locations. The research results show that gurèe communication plays an important role in building a culture of respect among dayah students. The gurèe communication model involves a close relationship between the gurèe and the santri, who serve as role models and spiritual guides for the santri. The culture of takzim is the result of the application of the gurèe communication model among dayah students. This culture includes respect for the gurèe, politeness in speaking, humility, and obedience to religious rules and values. The implication of this research is that the gurèe communication model plays an important role in shaping the takzim culture among dayah students. Through communication filled with respect, politeness, and adherence to religious values, the messages conveyed by the gurèe can be well-received and implemented by the santri. This strengthens the bond between the gurèe and the santri and maintains the originality of the message that supports the creation of a sustainable culture of respect in Bireuen Regency.

Keywords: *Gurèe communication model; respectful culture; santri dayah.*

INTRODUCTION

The life of students in Islamic boarding schools has its own culture. This culture was formed naturally on the basis of adapting to Islamic boarding school cultural life (Fajrie et al., 2021). Apart from the culture of activity, which is regulated by various regulations in Islamic boarding schools, Islamic boarding schools also have a unique culture of communication.

This is because the lives of students in Islamic boarding schools have different cultural and regional backgrounds (Dakir et al., 2022). However, in Islamic boarding school life, the students are united in the unity of the institution, with the same activities (Sah & Fuad, 2024). Therefore, cultural uniformity from different backgrounds becomes one new culture in the lives of students in Islamic boarding schools (Nurlinda, 2019).

Apart from this, the culture of relations between *Gurèe* and the students continues continuously, not only while actively studying at the boarding school but still having a relationship with them throughout life. This is proven when the students have become community leaders in their villages but still always ask for guidance and direction from their *teachers* (Sah & Fuad, 2024). The *gurèe* also always monitors his students' activities in carrying out community service. Therefore, the student's respect for *the teacher* remains tied even though both of them no longer live in the same Islamic boarding school as they did when they were both boarding in an Islamic boarding school. Hence, relationships *Teachers* and students at Islamic boarding schools have developed a unique communication culture that has survived from ancient times until now (Pranata, 2017).

Seeing that the communication culture of students in Islamic boarding schools has almost the same uniformity in all Islamic boarding schools in Indonesia, there are some differences that are not very significant because they are influenced by the cultural habits of each region (Hartono, 2016). Like the culture of walking in front of their *teachers*, in Islamic boarding schools in Java, the students walk while squatting (Ali & Djubeir, 2022). Meanwhile, in Aceh's culture, the way to respect it is to just walk normally and ask for permission; you don't have to walk while squatting like the Santri culture in Java (Aziz et al., 2023). This culture, in Javanese terms, is called "*pakewuh*," which means the relationship between a santri and his *gurèe*. continuously living his life in honor of his *gurèe*, even glorifying his *gurèe* all his life (Isbahi & Yunas, 2018).

In this study, it is necessary to see that the culture of respect in communication in Islamic boarding schools has certain characteristics in the procedures for adapting to the Islamic boarding school environment (Sudirman et al., 2023). This is the same as what happens in the Santri culture at Islamic boarding schools in Bireuen Regency, Aceh Province. The term Islamic boarding school in Bireuen Regency, Aceh Province, is more synonymous with the term *Dayah*. Therefore, in this study, the author uses the name *Dayah* as a pronoun for *pesantren*. The characteristic of

reverent culture in communication in the Dayah is two forms: communication between the santri and their *gurè* and communication between *the teacher* and his students.

The form of communication between students and *teachers* is related to the vertical communication model from subordinates to superiors (Tujarah, 2023). Meanwhile, the form of communication between *teachers* and students is also related to the vertical communication model from superiors to subordinates, as formed in the organizational communication system (Utami, 2024). A communication model is a simple description of the communication process that shows the relationship between one communication component and other components (Muhammad, 2009).

A model is a conceptual framework that describes the application of theory to specific cases. A model helps us organize data so that we can develop a conceptual framework for what to say or write (Ludviga, 2023). Often theoretical models, including communication science, are used to express the definition of communication, which is the process of transmitting and receiving information between humans through *encoder activities* carried out by senders and *decoders* on signals carried out by receivers (Utami, 2024).

David Crystal, in his book *A Dictionary of Linguistics Phonetics* often models communication through definitions; communication occurs when information with the same meaning is understood by the sender and recipient (Crystal, 2011). Meanwhile, Edmondson and Burquest say that language as a communication tool contains types of codes that are communicated through a process of encoding a concept, which will be encoded back through a decoding process (Liliweri, 2011).

According to Sereno and Mortensen, the communication model is an ideal description of what is needed for communication to occur. Communication models abstractly present important features and eliminate communication details that are not necessary in the real world (Cobley & Schulz, 2013). Meanwhile, B. Aubrey Fisher said a model is an analogy that abstracts and selects parts of the whole, elements, properties, or important components of the phenomenon being modeled. A model is an informal description to explain a theory; in other words, a model is a more simplified theory (Juliani, 2021).

Werner J. Severin and James W. Tankard Jr. say the concept of communication helps formulate theories and suggest relationships. Because the relationship between concepts and theory is so close,

communication concepts are often confused with theory. Because we select certain elements that we include in a concept, a concept implies a judgment of relevance, and this in turn implies a theory about the phenomenon being theorized. Concepts can serve as the basis for more complex theories, tools for explaining theories, and ways to improve a communication message (Severin & Tankard, 2011).

The concept of communication describes how the communication process goes and how the communication process flows through communication channels from *the sender*, as the sender, to *the receiver*, as the recipient (Wibowo, 2016). Apart from this, De Vito also explained that the form of communication in the flow of information in organizational communication consists of upward communication and downward communication, also called vertical communication. Upward communication is a message sent from a lower hierarchical level to a higher level, for example, from implementers to managers or from lecturers to faculty deans. This type of communication usually includes: (1) work-related activities, what is happening at work, how far things have come, things that still need to be done, and other similar issues; (2) work-related problems and unanswered questions; (3) various ideas for change and suggestions for improvement; and (4) work-related feelings about the organization, the job itself, other workers, and other similar issues.

Devito's, (2011) explanation is also the same as the form of respectful culture in communication that occurs among the Dayah santri in Bireuen Regency, Aceh Province, where the santri's position is as subordinates and *the gurè's position is* as their superior. The form of communication between santri and *gurè* in Bireuen Regency, Aceh Province, is formed in an organization, namely dayah. Dayah is a community-based Islamic educational institution led by a cleric who teaches the book of *turats*, which is up-to-date in the understanding of Ahlussunnah Waljamaah, to students who live in or accommodate their *thullab* or *thalabah* (Qanun Aceh Nomor 9 Tahun 2018).

Dayah, an educational institution in Bireuen Regency, Aceh Province, values communication and respect for superiors and subordinates. This culture fosters a strong connection between teachers and students, fostering a culture of authority and ethics. The relationship between the *gurè* and students is evident in ceremonial activities and the use of the Santri communication message, *peunutoh gurè*, which consists of direction, guidance, and supervision. This approach is evident in the

invitations to events, where alumni attend voluntarily. Research shows that students and alumni of Dayah are more obedient to their teachers' instructions than government instructions, demonstrating Dayah's respect for religion, society, and culture (Nurlaila & Zulihafnani, 2019).

The education system in formal schools focuses on intellectual intelligence, while character development is lacking (Zamroni, 2023). Character education in formal schools aims to optimize family, school, community, and educators by integrating the potential of the heart, mind, soul, and physique (Khambali et al., 2022). However, it is not successful due to various factors, such as teachers not understanding and family characters not meeting expectations. Juvenile delinquent behaviors, such as brawls and anarchic demonstrations, are common in public schools (Handayani et al., 2024).

In contrast, Islamic boarding school education systems focus on character formation through reverence, which has been developed by teachers for generations. This approach aligns with community expectations and fosters a culture of reverence in students. Communication in Islamic boarding schools is developed through the concept of *peunutoh gurè*, which instills a culture of reverence in students.

Positive teacher communication and peer-to-peer communication are crucial in developing a culture of respect for students in Islamic boarding schools (Sholeh, 2022). This approach can be applied to formal school education to form good human character (Retnasari et al., 2021). The *gurè* plays a significant role in developing students, and overcoming obstacles is essential for implementing a reverent culture. Although the main goal of Islamic boarding school education is to deepen Islamic knowledge, a culture of reverence is formed through implementing Sufi values in students' lives (Abidin & Sirojuddin, 2024). The Sufism lesson curriculum emphasizes attitudes, manners, and ethics in relationships (Sirait, 2023).

Based on this phenomenon, the communication model that is usually formed in government institutions, public education institutions, and places of work is not formed in a binding manner, as is the case with the culture of respect for communication messages that is practiced in the dayah. This communication between subordinates and superiors should be able to establish a binding and sustainable relationship, not just the relationship between superiors and subordinates during these activities.

So in this case, it is necessary to study the teacher's communication

model (*gurèe*), which exists in Dayah educational institutions as a form of communication for developing a culture of reverence for students who are very connected and sustainable. In essence, the *gurèe* communication model in the Dayah institutions and general education institutions is different, as in the Dayah it is more bounded and continuous, while outside the Dayah it is not bound and ends when there is no direct relationship within the organization.

This proves that respect for the *gurèe* is not just a tradition, but an integral element in the communication model that develops in the dayah. This research identifies how the unlimited respect for the *gurèe* shapes a unique communication pattern, where local cultural and religious values interact to create a deeper communication system, involving non-verbal communication, attitudes, and rituals accompanying the relationship between students and the *gurèe*. Thus, this research contributes new insights into understanding how communication in the dayah environment is influenced not only by verbal aspects but also by cultural respect, which then gives rise to a respectful communication model as a distinctive characteristic for students in Bireuen Regency, Aceh.

This study uses an interpretivist paradigm, which views reality as something subjective and shaped by experience and social interaction. This paradigm is appropriate for exploring the meaning and deep experiences experienced by teachers and students in the communication model applied in Dayah. The approach used is qualitative with a phenomenological method, which aims to understand the essence of the teacher communication phenomenon in building a culture of reverence (Sugiyono, 2022).

Data collection techniques were carried out through in-depth interviews, participant observation, and documentation studies. In-depth interviews were conducted with teachers and students in three Dayahs in Bireuen Regency to explore the views, experiences, and values they live by. Participatory observation was conducted to observe direct interactions between teachers and students in everyday life at Dayah. Documentation studies include analysis of official documents, activity records, and relevant related literature. The collected data were analyzed using thematic analysis techniques with steps in the form of organizing data, coding, grouping based on themes, and in-depth interpretation of emerging themes, accompanied by triangulation to ensure data validity.

RESULT AND DISCUSSION

Dayah Ma'hadal Ulum Diniyah Islamiyah Mesjid Raya Grand Mosque (MUDI Mesra)

The Ma'hadal Ulum Diniyah Islamiyah Mesjid Raya Institution (MUDI Mesra) is a mosque in Mideun Jok Village, Samalanga District, Bireuen Regency, Aceh Province. It is one of the oldest mosques in Aceh and the precursor to the MUDI Dayah, which was named Po Teumeureuhom Samalanga Grand Mosque. Since the time of Sultan Iskandar Muda, the Samalanga Grand Mosque has been the center of teaching and learning activities. The first high priest of the mosque was Faqeh Abdul Ghani, who served until his death. In 1920, Tgk. Syiek Tanjungan Ahmad Syihabuddin Idris was appointed as Grand Imam of the Mosque, Qadhi, and he focused on teaching religious knowledge to the local community. As the number of students increased, the Samalanga Grand Mosque was born, with 100 sons and 50 daughters under his leadership.

The Dayah Mesjid Raya Samalanga was initially known as Dayah Mesjid Raya Samalanga, but later changed its name to Ma'hadal Ulum Diniyyah Islamiyah Mesjid Raya Samalanga in 1956. The school had around 50 students at the time, and under the leadership of Tgk. Ahmad Nuruddin Hanafi, it expanded to 150 boys and 50 girls. The physical condition of the dormitory buildings and prayer halls remained similar to the late Tgk. H. Ahmad Syihabuddin bin Idris. After the death of Tgk. H. Hanafiah in 1958, Dayah MUDI was led by Abon H. Abdul Aziz bin M. Shaleh, a student of Abuya Muda Wali. Since his leadership, the school has experienced significant development, with the construction of accommodation changing from emergency barracks to semi-permanent two-story and three-story permanent dormitories. In 1989, the leadership of the Dayah was entrusted to Abu MUDI, a senior student who graduated from Dayah and has experience managing the Dayah leadership.

During Abu MUDI's leadership, the Dayah experienced rapid progress. The number of students studying at Dayah is increasing. These students come from various regions, both inside and outside Aceh Province. Currently, there are around 6,000 Islamic boarding school students and female students at Dayah MUDI, while there are around 1,000 teachers on the board.

MUDI Mesra, a religious education center in Aceh, has seen a significant increase in students and improved facilities, attracting attention

from the wider community. With 6,000 students and 1,000 teachers, it serves as a center for religious knowledge dissemination in the region. The historical relationship between MUDI and the Samalanga Grand Mosque provides a strong cultural context for the institution. The teachings conducted since Sultan Iskandar Muda demonstrate its influence on religious education. MUDI's leadership system adapts to changing times, focusing on maintaining quality education and student comfort. It is a symbol of tradition preservation, leadership development, and religious values among the Acehnese community (Nasir & Rizal, 2024).

Dayah Babussalam Al-Aziziyah Jeunieb

Based on an interview with the leader of Dayah Babussalam Al-Aziziyah, it is known that the Dayah is in Jeunib District, Bireuen Regency, Aceh Province. This sub-district is known as the center of Islamic boarding schools, which developed rapidly after Samalanga. With many young people living in the boarding school, their characteristic features are caps and sarongs, and many ulama were born in this area. Due to the spread of Islam in the past and people's interest in studying religious knowledge, a boarding house was established in Blang Me Barat Village, Jeunieb District, which later became known as Dayah, managed by Teungku H. Abdul Wahab, or better known as Abu Wahab.

This title was given because, during his lifetime, the baton of leadership was handed over to his son, Teungku HM Yusuf (Tu Sop Jeunieb), who is an alumnus of Dayah Abon Azis Samalanga. In this period, the dayah did not have a specific name and was only known as Bale Hameh. Since 2002, Teungku HM Yusuf A. Wahab, or Tu Sop Jeunieb, changed the name of the Dayah to "Dayah Babussalam Al-Aziziyah," combining the name "Al-Aziziyah" from MUDI Mesra Samalanga for blessings and progress, and "Babussalam" from the name of the Dayah where he obtained his final diploma at Dayah Darussalam Labuhan Haji, which was founded and led by Abuya H. Muda Waly Al-Khalidy.

Dayah Babussalam Al-Aziziyah has successfully produced many alumni who contribute to society, whether as scholars, teachers, traders, entrepreneurs, or politicians. In 2022, the number of active students reached 403. Currently, public interest in Islamic boarding schools with Mujadi Education Unit (SPM) status is experiencing a significant increase. The increasing number of registered students and the community's desire to open senior-level educational units reflect a high appreciation for the

quality of education provided by Dayah Babussalam Al-Aziziyah. This indicates that the community is increasingly aware of the importance of in-depth and comprehensive religious education. This dayah plays a very vital role in the dissemination of religious knowledge in Aceh, and the demand for higher-level education indicates that this dayah is increasingly valued as a center of scholarship that can provide substantial education.

The education system implemented at Dayah Babussalam Al-Aziziyah uses *manhaj* (method or direction of learning) as the curriculum, rather than a syllabus as used in formal education systems. This curriculum focuses on the teaching of yellow books or *al-salaf*, which are classical works in the Islamic intellectual tradition. These books are studied gradually, starting from the easier ones to the more difficult ones, and there is no assessment based on time, but rather based on the completion of the material by the students. This demonstrates an educational approach that focuses on deep understanding and gradual mastery of the material, which is a hallmark of education in *salafiyah* dayah.

The application of the curriculum in the form of teaching the yellow book shows the distinctive characteristics of education in *salafiyah* dayah, which prioritizes deep understanding of classical texts. This time-unbound learning process emphasizes the quality of material mastery rather than the speed of completion. This approach produces graduates who possess deep knowledge and the ability to teach back the knowledge they have learned. This educational system focuses on gradual learning, which is crucial in preserving and disseminating classical Islamic thought that has developed over centuries (Nasir & Rizal, 2024). Therefore, this curriculum approach ensures that students not only memorize but also deeply understand the books being taught, which can then be passed on to the next generation.

The standard competencies for graduates include the ability to master, understand, internalize, practice, and teach the content of the prescribed texts (Sarmadan & Hali, 2021). This competence is reflected in the mastery of these books gradually, starting from the easy ones to the difficult ones, and from the thin books to the thick ones (Rousse & Dreyfus, 2021). The books used are the yellow books or *al-salaf* books, which are generally printed on yellow paper. Among *pesantren*, this book is also known as a classical book or a *gundul* book, because it is usually not provided with diacritics. Some also refer to it as ancient texts, considering the very long historical span since it was composed and published. In the Islamic intellectual tradition, the scholarly works of *ulama* are distinguished

based on the time period or the format of their writing. The teaching of these books is conducted gradually, although sometimes the material is repeated to deepen and broaden the understanding of the students. This is one of the distinctive features of learning in pesantren. In 2022, the number of teachers at Dayah Babussalam Al-Aziziyah Jeunieb reached 145, while the number of students reached 403.

Thus, Dayah Babussalam Al-Aziziyah plays a significant role in developing Islamic education in Aceh, emphasizing the gradual and in-depth teaching of classical Islamic texts. With the continuously growing number of students and the increasing interest of the community in education at this dayah, Dayah Babussalam Al-Aziziyah has the potential to become an increasingly influential center of Islamic education in this region.

Dayah Al-Madinatuddiniyah Babussalam Blang Bladeh

Based on the results of interviews with the leaders of Dayah Babussalam Blang Bladeh, The Dayah, located in Jeumpa District, was established as a hut to study religious knowledge. It was raised by Teungku H. Hanafiah, known as Teungku Tuha, and later refined to "Dayah Al-Madinatuddiniyah Babussalam Blang Bladeh" in 1950. The name "al-Madinatuddiniyah" aims to obtain blessings like the holy city of Madinah, hoping to become a destination for religious knowledge students. The word "Babussalam" is attributed to the Dayah where the founder received his diploma in various religious disciplines

The change of the name of Dayah Babussalam Blang Bladeh from Dayah Blang Bladeh to Dayah Al-Madinatuddiniyah Babussalam Blang Bladeh reflects profound spiritual and intellectual values, with the hope of making this dayah a center of religious knowledge that benefits the community and future generations. The addition of the name "al-Madinatuddiniyah" reflects the aspiration to create a dignified educational environment, akin to the City of Medina in Islamic tradition, as a place where knowledge and blessings converge. In addition, the relationship between Dayah Babussalam Blang Bladeh and Dayah Darussalam Labuhan Haji demonstrates continuity in the tradition of Islamic education in Aceh, honoring the sources of knowledge passed down by great scholars, such as Abuya H. Muda Waly Al-Khalidy. This institution not only serves as an educational institution but also as a preserver of the Islamic scholarly tradition that has existed since ancient times.

The development of Dayah Babussalam Blang Bladeh, which is increasingly recognized in the community, demonstrates its important role in shaping the character and religious understanding of its students. The education system based on the yellow book, passed down gradually from generation to generation, strengthens the reputation of this dayah as an institution that continues to develop while firmly adhering to the principles of classical Islamic teachings. Overall, Dayah Babussalam Blang Bladeh plays a vital role in the development of Islamic education in Bireuen Regency, with a focus on deep understanding of religious knowledge and the application of religious values in daily life, thus becoming an educational center respected by the community.

***Gurè* Communication Model in Building a Culture of Respect for Santri in Bireuen Regency, Aceh Province**

The word "culture" comes from the Sanskrit word "Buddhayah," which is the plural of "Budhi" (reason). So, culture is everything that concerns reason. Apart from that, the word culture also means "mind and power" or the power of the mind. So culture is all the powers of the mind, namely creativity, taste, and intention. According to the Big Indonesian Dictionary, culture means thoughts, reasons, results, customs, or something that has become a habit that is difficult to change.

So culture is a way of life that is developed and shared by a group of people and passed down from generation to generation. Culture is made up of many complex elements, including religious and political systems, customs, language, tools, clothing, buildings, and works of art. Also, culture is an inseparable part of humanity, so many people tend to think it is inherited genetically. When someone tries to communicate with people from different cultures and adapts. These differences prove that culture is learned.

Meanwhile, the culture of reverence is a culture in the form of respect for experts in science and knowledge or anyone who has knowledge, generally *gurè*, ulama, ustadz, habib, or others. Students must be able to place *the teacher* in the right position. This is because students' spiritual consumption in terms of education is obtained more through *teachers* than parents (Wajahat, 2024). Students' obedience or respect for *teachers* is something that is essential and has become one of the etiquettes when studying (Sari, 2021).

One form of reverent culture includes not sitting in *the gurè's seat*, not

walking loudly in front of *the gurèè*, and not starting a conversation with the *gurèè*. Apart from her permission, don't talk too much next to *Gurèè*, don't ask *Gurèè* something when she's bored, and don't knock on *Gurèè's room door* until she's waiting for her to come out. Meanwhile, when choosing a *girlfriend*, you should choose someone who is older than us, intelligent, and dignified.

Implications of reverent culture for Dayah students in Bireuen Regency Aceh Province has a very important role in shaping their character and morals. Santri are those who take Islamic religious education in Dayah, and they are known as an integral part of Acehnese society who uphold religious and cultural values. The following are several ways to implement a culture of reverence for students in Dayah:

First, always obey Allah Almighty in secret, in public, and with full respect, and remain devoted to Allah in all movements and silence, as well as in words and deeds. A person can be trusted for the knowledge given to him and for his five senses and understanding. Allah SWT says: "Do not betray Allah and the Messenger, and (also) do not betray the mandate entrusted to you, while you know." And Allah SWT said: "They were commanded to keep the books of Allah, and they were witnesses to them. Therefore, do not be afraid of people, but fear me." Imam Syafi'i said: "Knowledge is not something that is memorized but that which is useful, meaning constant calm, dignity, respect, piety, humility, and submission to Allah." Among Malik's messages to Rasyid: "If you study knowledge, let it be seen for its influence on you. His silence, his character, his dignity, and his dreams are because of his word." The Prophet SAW said, "Ulama are the heirs of the prophets." Umar said, "Study knowledge and study its serenity and majesty." Salaf scholars say: "The duty of a scholar is to humble himself before Allah in his secrets and his publicity, and he guards himself and refrains from doing anything that is still *impossible*" (Al-Kinani, 2012).

Second, preserving knowledge as preserved by the predecessor scholars and implementing to it what Allah SWT has bestowed with majesty and honor. Don't humiliate knowledge by studying it with people who are not experts without an emergency or need, or by studying knowledge with people who are not experts even though they have a great position. Al-Zuhri said: "The low level of knowledge is the way pious people bring knowledge to students' homes, and there are many hadiths of Salaf scholars about this" (Al-Kinani, 2012). He should practice asceticism in this world and reduce as much as possible without harming himself or his dependents,

because what he needs is a land that is not considered part of the world. The lowest level of a pious person is attachment to the world. Because he is the person who best knows the ugliness of the world, its temptations, its speedy disappearance, and its accusative case, he has the right to not pay attention to the world and be preoccupied with the worries of the world. Yahya bin Muadh said: "If this world is gold that perishes and the afterlife is eternal clay, then a wise person should prefer eternal clay to gold that perishes; then isn't the world a perishing clay and the afterlife gold eternal?"

Third, separate his knowledge from making it a ladder by which he can achieve worldly goals, such as wealth, reputation, fame, service, or advancement compared to his peers. Imam Shafi'i said, "May people learn this knowledge, as long as not a single word is associated with me." Sufyan bin Uyaynah said: "I had been given an understanding of the Koran, so when I received the parcel from Abu Ja'far, I crucified him" (Al-Kinani, 2012).

Fourth, avoid vile and despicable endeavors and those that are abhorred by custom and law, such as cupping, tanning, banking, and goldsmithing. He also avoids places that are potentially suspicious, even though they are far away. He must not do anything that suggests a lack of dignity or that is truly reprehensible, even though it is permissible in his heart, because he exposes himself to that accusation and exposes people to accusations that are *accusatory* and cause them to sin. Must maintain Islamic law and its laws, such as praying in congregational mosques, greeting the elite and the common people, enjoining what is *right* and forbidding what is *evil*, being patient in the face of disaster, declaring the truth before the authorities, and humbling oneself before Allah without fear. reproach those who blame, remembering the words of Allah: "And be patient with what happens to you. These are some of the important things," and our Lord Rasulullah. Likewise with upholding the sunnah and suppressing innovations, as well as upholding Allah in matters of religion and what is in the interests of Muslims in a legitimate way. The ulama are role models, and for them they are the reference in making decisions; they are *the guidance* of Allah Almighty for the general public; and He is the one who supervises them to make these decisions useful. If other people's knowledge is less useful, as Imam Syafi'i said: "Knowledge is not what is memorized, but knowledge is what is useful, because this is how big a pious person's derailment is if he does mafsadahs, because he is followed by people" (Al-Kinani, 2012).

Fifth, sunnah practices (mandub) both in words and deeds, so that you will make it a habit to read the Koran and remember God Almighty with your heart and tongue, as well as prayers and remembrance that are said during the day and night, and sunnah worship such as prayer, fasting, pilgrimage to Baitullah, and blessings on the Prophet; loving him, respecting him, and glorifying him is an obligation, and etiquette when hearing his name and mentioning his *sunnah* is required and circumcised. Every time Imam Malik mentioned the Prophet Muhammad SAW, his color would change and he would bow, and every time he mentioned the Prophet Muhammad SAW in the presence of Jakfar bin Muhammad, his skin color would become pale, and Ibn al-Qasim said that if he mentioned the Prophet, his tongue would dry up because of the greatness of the Rasulullah SAW. And it is appropriate that when you read the Koran, you reflect on its meaning, commands, and prohibitions, as well as its promises as well as its threats, and to stay within its limits and be careful not to forget the Koran after memorizing it, because in the prophetic narrations things have been narrated that prohibit this (Al-Kinani, 2012).

Sixth, treat people with good morals. Such as smiling, greeting people, offering food, suppressing anger, not hurting others, being tolerant towards others, being altruistic and not easily offended, acting fairly, being grateful for goodness, seeking comfort, and trying hard. fulfilling needs, prioritizing honor and dignity in intercession, doing good to the poor, doing good to neighbors and relatives, doing good to students, helping them, and doing good to them, and so on. If he sees someone who does not perform prayers, purify himself, or fulfill any of his obligations, he should guide him with restraint and gentleness, as the Messenger of Allah did with the Bedouin who urinated in the mosque and with Muawiyah bin al-Hakam when speaking during prayer (Al-Kinani, 2012).

Seventh, Beware of bad morals, such as malice, jealousy, and transgression, as they are the gateway to all evil. To purify oneself from these, practice the contents of the book Al-Ri'ayah, belonging to Al-Muhasabi. Cures for envy include recognizing that our knowledge, understanding, and clear thinking are God's blessings and a trust that must be guarded. To avoid insulting humans, pay attention to Allah SWT's words, "And let not one people make fun of another people, (because) they may be better than those (who) make fun of." Allah approves of morals like continuous repentance, sincerity, confidence, piety, patience, asceticism, trustworthiness, submission to Allah, good thoughts, good

character, seeing virtue, being grateful for blessings, loving God's creation, and being ashamed of God and humans. Love for Allah is a quality that includes all virtues and can only be achieved by obeying the Messenger of Allah."

Eighth, Continue to strive to improve by remaining diligent and truly carrying out the noble duties of worship, work, reading, teaching reading, researching, thinking, writing, memorizing, and discussing. You should not waste your life time on anything other than what is intended for you, such as knowledge and work, except for urgent needs such as eating, drinking, sleeping, resting because you are bored, and fulfilling obligations. A wife, fulfilling guest rights, earning a living, or other work.

Ninth, respect for the ulama. Students in the dayah are taught to respect the ulama and their teachers. They must submit and listen well to the advice, guidance, and lessons given by the ulama and teachers of the dayah. In addition, students are also taught to respect other human beings, both fellow students and the general public. They are taught to be humble, caring, and helpful to others in accordance with religious values.

Tenth, implementation of worship. Students at the dayah are expected to carry out worship with obedience and sincerity. They follow the five daily prayers, fasting, and other religious activities regularly. Spiritual guidance is an important part of education at the dayah. participate in various religious activities such as collective dhikr, holy book studies, and pengajian. This helps them strengthen their spiritual bonds and deepen their understanding of religion.

Eleventh, moral education. Apart from religious education, moral education is also emphasized in Dayah. Santri are taught values such as honesty, politeness, and compassion, all of which reflect a culture of reverence.

Twelfth, maintaining intimate parts. Pupils at Dayah are taught to take good care of their private parts and dress according to the teachings of the Islamic religion. Implementing a culture of reverence for Islamic boarding school students in Dayah is an important part of the religious and moral education they receive during their learning period. This helps them become responsible individuals, have good morals, and live lives in accordance with Islamic religious values and Acehese culture.

The response of *teachers* and students to the implications of the reverent culture in Dayah is usually very positive and closely related to the educational goals and values taught at Dayah institutions. The following are

some responses that generally arise from *teachers* and students regarding the implications of a reverent culture: *First*, deepening of religious values: Gurèes in the Dayah are spiritual and academic leaders, and they often serve as living examples for the santri. They feel proud and obliged to explore religious values and educate students about the importance of reverence in the Islamic religion. *Second*, concern for character formation: *Gurèe* Gurèe. in Dayah often sees the implementation of reverent culture as an effort to shape the character of the students. They support moral education, politeness, and respectful attitudes in everyday education. *Third*, Continuity of Tradition: *Gurèe feels* it is important to maintain and continue the strong cultural traditions of reverence in the Dayah. They play a role in educating students about these values and reminding them to respect their cultural heritage.

Based on the results of interviews with the *gurèe regarding the implementation of a culture of reverence*, the researcher can understand that: 1) Santri usually accepts the reverent values taught in the Dayah well. They understand the importance of respecting parents, scholars, others, and religious values. 2) Santri tends to be obedient in carrying out worship and following religious rules. They view this as an integral part of the culture of reverence they learned in Dayah. 3) Santri are often active in various religious activities such as recitation of the Koran, study of the holy book, dhikr, and other worship. They see this as a way to strengthen their spiritual ties and draw closer to Allah. 4) Santri also considers implementing a culture of reverence as an important part of developing their character. They try to be individuals who have good character, are humble, and care about others. 5) Santri tends to show a respectful and polite attitude in their interactions with *gurèe*, fellow students, and the general public. They consider this attitude part of their identity as Dayah students.

The application of a culture of respect in Dayah builds strong relationships between teachers and students and contributes to the creation of an educational environment rich in religious and cultural values. This supports a strong religious and moral education and helps students develop their character. The integration of local Acehese culture, which highly values the gurèe or ulama as the main figures in religious education. The Culture of Respect emphasized in the form of reverence towards the gurèe and the educational values taught at the Dayah. In this culture of respect, reverence towards the gurèe is not just a social rule, but also a profound spiritual practice, which is reflected in the attitudes and behaviors of the

santri towards their gurèe. In its implementation, this culture of respect is not only manifested in physical actions such as not sitting in the gurèe's chair or not speaking without permission, but also in the santri's understanding of the importance of maintaining personal integrity, upholding religious values, and cultivating good habits in accordance with Islamic teachings. This illustrates how the communication built in the context of gurèe-santri goes beyond mere verbal communication, but also includes non-verbal behavior and consistent moral attitudes.

The implementation of this culture of respect has a very positive impact on the character development of the students. Students show a deep understanding of the importance of respecting teachers, not only as figures of authority in religious education but also as role models in practicing Islamic teachings with sincerity and humility. The acceptance of these values of respect is evident in their behavior, which includes obedience in performing worship, active participation in religious activities such as study circles and dhikr, and maintaining politeness in interactions with fellow students and the wider community. (Darling-Hammond et al., 2023). The instillation of these values also plays a role in shaping the morality of the students, which is then reflected in their more patient, humble, and caring attitudes towards others.

Students at Dayah tend to show a very respectful attitude towards their spiritual guides, as well as demonstrating high respect in various aspects of daily life. The religious education implemented in Dayah not only focuses on teaching religious theory but also on character formation based on the culture of respect and ethics highly esteemed in Acehnese society. Thus, this research shows that the culture of respect implemented in Dayah plays an important role in shaping students into individuals who not only possess religious knowledge but also good character, respectfulness, and obedience to Islamic teachings, and become an integral part of a civilized society.

Thus, the culture of respect as a model of communication in Dayah Bireuen Regency not only plays a role in religious education but also in building the character and morality of the students. This culture of respect becomes the foundation of education that involves a very close relationship between the teacher and the students, as well as creating an educational environment filled with religious and local cultural values (Eden et al., 2024). This can serve as a reference for other Islamic educational institutions, especially those based on local culture, in developing teaching

methods that not only emphasize religious knowledge but also the development of good character for future generations.

CONCLUSION

The implications of implementing the gurèe communication model in fostering a culture of respect among students in Bireuen Regency, Aceh Province, are evident in the respect manifested through polite behavior and etiquette, where students are expected to place gurèe in a position of honor both during their studies and after becoming alumni. Obedience to the gurèe is an important part of the etiquette of seeking knowledge, which includes behaviors such as not sitting in the gurèe's seat, not speaking loudly in front of the gurèe, and respecting the gurèe's time and privacy. This model of gurèe communication also plays a role in shaping the culture of takzim among dayah students, where communication filled with respect, politeness, and obedience to religious values strengthens the bond between gurèe and students and supports the realization of a sustainable culture of takzim in Bireuen Regency.

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