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Interpersonal communication between students and *gurèe* in instilling Islamic values: A case study of Dayah Mudi Mesra in Aceh, Indonesia

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Abstract

This study examines the interpersonal communication between students *(santri)* and teachers (*gurèe*) in instilling Islamic values at *LPI Dayah Mudi Mesra,* Aceh. The interpersonal communication between *santri* and *gurèe* is not limited to the transfer of knowledge but also involves a deep emotional relationship, playing a crucial role in the internalization of moral and spiritual values. This research uses a qualitative method with a case study approach, collecting data through in-depth interviews, participant observation, and documentation. The results show that intensive interpersonal communication serves as an effective medium in shaping the Islamic character of *santri,* with teachers acting as a role model and providing moral guidance through daily attitudes and behaviors. This relationship enables students to more easily internalize religious teachings in their daily lives. This study contributes to understanding the important role of interpersonal communication in *dayah* education, particularly in shaping *santri* with noble character and strong spirituality. Moreover, this study strengthens interpersonal communication rooted in Islamic values, setting it apart from conventional notions of interpersonal communication

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Abstrak

Penelitian ini mengkaji komunikasi interpersonal antara santri dan *gurèe* (guru) dalam menanamkan nilai-nilai keislaman di Dayah Mudi Mesra, Aceh. Komunikasi interpersonal antara santri dan *Gurèe* tidak hanya terbatas pada transfer ilmu, tetapi juga melibatkan hubungan emosional yang mendalam, yang berperan penting dalam internalisasi nilai-nilai moral dan spiritual. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kasus, mengumpulkan data melalui wawancara mendalam, observasi partisipan, dan dokumentasi.

Hasil penelitian menunjukkan bahwa komunikasi interpersonal yang intensif menjadi sarana efektif dalam membentuk karakter islami santri, dengan *Gurèe* bertindak sebagai teladan yang memberikan bimbingan moral melalui sikap dan perilaku sehari-hari. Hubungan ini memungkinkan santri untuk lebih Mudih menginternalisasi ajaran agama dalam kehidupan sehari-hari. Kajian ini memberikan kontribusi terhadap pemahaman tentang peran penting komunikasi interpersonal dalam pendidikan di dayah, khususnya dalam membentuk karakter santri yang berakhlak mulia dan kuat secara spiritual. Lebih jauh, studi ini memperkuat komunikasi interpersonal yang berakar pada nilai-nilai keislaman, yang membedakannya dari konsep komunikasi interpersonal pada umumnya.

INTRODUCTION

Interpersonal communication plays a crucial role in the process of instilling Islamic values and shaping the character of the younger generation. Through direct interactions, whether between teachers and students, parents and children, or among peers, Islamic teachings can be conveyed more effectively and internalized more deeply. As highlighted by Mukhlis et al., (2024), the success of Islamic education is not solely dependent on formal instruction, but also on the quality of interpersonal relationships that support the transmission and application of these values in daily life. Therefore, interpersonal communication serves as a vital foundation for building a morally upright society grounded in spiritual and ethical principles.

One of the institutions that plays a role in Islamic education is the Islamic Education Institution *(LPI),* such as *Dayah*, where the interpersonal relationship between students and teachers is a key element in the learning process. Teachers at *Dayah* educational institutions are called *Syeikh* (a person with profound or mature religious knowledge), which in Acehnese is called *Gurèe* (Manan, 2022). The interaction between students and teachers is not only formal, as teachers and students, but also includes deeper personal relationships. This allows for a more effective transfer of moral values because this emotional closeness strengthens the process of internalizing religious teachings.

The communication between students and teachers not only functions as a means of transferring knowledge but also as a medium for instilling moral and spiritual values. Teachers not only convey religious teachings theoretically but also provide real examples through daily attitudes and behavior. This two-way communication is an important medium in shaping the character of students who are not only intellectually intelligent but also spiritually strong (Ridwan et al., 2024).

Intense interaction between students and teachers *(guru)* has a significant impact on shaping the mindset, attitudes, and behavior of students that are in line with Islamic teachings (Ridwan et al., 2024). Students who are involved in this interpersonal learning process find it easier to internalize Islamic values because they see firsthand the implementation of these teachings in the daily lives of the gurus. This process helps students develop a deeper and more applicable understanding of Islamic teachings.

At *LPI Dayah Mudi Mesra*, interpersonal communication between students and teachers plays a central role in instilling deep and sustainable Islamic values. This institution emphasizes the importance of a close relationship between students and teachers, not only as educators and students but as figures who guide each other in spiritual and moral development. Thus, this *Dayah* becomes an educational center that is not only oriented towards knowledge but also towards character formation based on strong Islamic values.

Dayah, as a traditional Islamic educational institution, has a very important role in the formation of the character of students, especially in instilling Islamic values that focus on morality (Rahman & Syahminan, 2024). At *LPI Dayah Mudi Mesra,* this role is carried out through interpersonal communication between students and *gurèe* (teachers). This communication is the main means in the learning process that not only teaches religious knowledge formally but also instills Islamic values in every aspect of students' lives. However, although the role of interpersonal communication is very crucial, academic studies that examine in depth how the communication process between students and *gurèe* can shape Islamic character are still limited.

Most studies on *Dayah* emphasize the aspect of teaching religious material textually without reviewing much of the personal interaction that occurs between students and *gurèe*. Several studies have explored the role of interpersonal communication between teachers and students in instilling Islamic values within *pesantren* (Islamic boarding schools). For instance, research on *Pondok Pesantren* Al-Mustaqim Bugel revealed that direct communication, such as *sorogan* (dyadic recitation) and *bandongan* (small group recitation), effectively transmits moral values. Additionally, non-recitation interactions, including management consultations and personal guidance, further reinforce these teachings (Muslimin & Umam, 2019).

Similarly, a study at *Pondok Pesantren* Al-Islam examined how interpersonal communication aids in Quran memorization. The findings highlighted five key forms of communication: openness, empathy, mutual support, positive attitude, and equality. These elements collectively enhance the memorization process and strengthen the student-teacher relationship (Tuliabu et al., 2023). At the modern *Pesantren* of Darussalam Gontor, research focused on the interactions between class supervisors and

third-year students in cultivating moral values (Ghoni, 2021). The study identified that supervisors employed cultural, sociological, and psychological approaches, utilizing strategies like punishment and positive reinforcement to address behavioral issues and promote character development (Alfriani & Faizah, 2023).

Furthermore, research at Muhammadiyah Boarding School Yogyakarta examined the interpersonal communication between female students and their mentors in character building. The study found that psychological approaches were predominant, with language simplicity facilitating effective communication, while a lack of student confidence posed challenges in these interactions (Yunanta, 2018). Collectively, these studies underscore the pivotal role of interpersonal communication analyzed through the lens of *Symbolic Interactionism Theory* in fostering Islamic values and character development within *pesantren* settings. This theory emphasizes the importance of meaning-making through social interactions, aligning closely with the way Islamic teachings are transmitted and internalized in daily interpersonal exchanges within the *pesantren* environment.

In fact, this interaction is very influential in the formation of character, morals, and a deep understanding of Islamic values in students. Interpersonal relationships built at *LPI Dayah Mudi Mesra* are the main foundation in a holistic learning process where students not only learn through texts but also through examples of behavior and direct guidance from the *Gurèe*.

Furthermore, interpersonal communication between students and *gurèe* has the power to instill Islamic values such as honesty, simplicity, responsibility, and respect for others. These values are taught not only through formal teaching but also through daily interactions filled with advice, dialogue, and direct examples. In the context of *LPI Dayah Mudi Mesra*, this process is very profound, where *gurèe* often acts as a role model for students in living their daily lives following Islamic teachings.

However, studies on how interpersonal communication occurs effectively, both in formal and non-formal forms, are still minimal. The learning method that relies on personal relationships between students and *gurèe* is very unique and is a characteristic of education at *Dayah,* but has not been widely explored academically (Rasuli et al., 2023). How *gurèe* instills Islamic values through this interpersonal approach and how students respond to and apply these values in their daily lives needs to be studied further.

In addition, the lack of empirical evidence related to the effectiveness of interpersonal communication in instilling Islamic values at *LPI Dayah Mudi Mesra* poses a challenge in fully understanding the role of this institution in shaping the character of students. In fact, *Dayah* has great capital as an educational center that focuses on moral and spiritual development. *Gurèe*'s role in guiding students through communication full

of wisdom and prudence is the key to producing a young generation with noble morals and obedient to Islamic teachings.

Until now, there have not been many studies that have thoroughly examined the interpersonal communication strategies implemented by *gurèe* in instilling Islamic values. These communication strategies can include advice methods, life examples, and persuasive approaches that are in accordance with the character and level of understanding of the students. Further studies are needed to explore how this interpersonal communication contributes to the formation of the Islamic character of students, as well as how interactions that occur in the *Dayah* environment can produce a young generation that adheres to strong Islamic values (Ghoni, 2021).

Thus, interpersonal communication between students and teachers at *LPI Dayah Mudi Mesra* has a vital role in the process of instilling Islamic values. An in-depth study of this aspect will provide a more comprehensive understanding of how the *Dayah* functions as an educational institution that not only teaches religious knowledge but also shapes the character of students through personal interactions that are full of Islamic values (Fadilah, 2023).

This study is important because it can provide deeper insight into how interpersonal communication between students and teachers plays a role in instilling Islamic values effectively. The relationship between students and teachers in *Dayah* is not only a teacher-student interaction but also a primary means of internalizing religious values. A better understanding of the role of this communication can help improve the quality of learning and moral development of students in these traditional educational institutions (Muslimin & Umam, 2019).

By understanding the dynamics of interpersonal communication between students and teachers, better strategies can be designed to strengthen these relationships in the process of religious education. These dynamics include various aspects such as verbal language, nonverbal communication, and cultural and religious nuances that influence daily interactions. Strengthening these interpersonal relationships is important to ensure that the Islamic values taught can be better accepted, understood, and applied by students in their lives (Aziz & Anam, 2021).

The purpose of this study is to analyze the role of interpersonal communication in shaping the character and Islamic values of students and to identify factors that influence its success. Factors such as cultural background, teaching methods, and communicative approaches of the teachers have the potential to influence the effectiveness of instilling religious values. By examining these dimensions within the context of *Dayah* education, this study contributes to the broader field of Islamic communication studies by offering empirical insights into how interpersonal communication serves as a medium for

religious transmission, value internalization, and character formation. Thus, the findings are expected to support the development of more effective educational and communicative strategies for cultivating students with noble character and a deep understanding of Islamic teachings.

METHODS

This study uses a qualitative approach with a case study design (Movitaria et al., 2024). which is considered appropriate for exploring complex social phenomena in their natural settings. The primary focus of this research is to gain a deep and contextualized understanding of interpersonal communication between students (*santri*) and teachers (*gurèe*) in the process of instilling Islamic values at *LPI Dayah Mudi Mesra*, Aceh. The case study design allows for a holistic investigation into the dynamics of communication in a traditional Islamic educational institution, capturing the richness of the social interactions and cultural context in which they occur.

The subjects of the research consist of both *santri* and *Gurèe* who are actively engaged in the teaching and learning process at the *Dayah*. These participants were selected using purposive sampling to ensure they possess relevant experience and are capable of providing in-depth insights into the interpersonal communication practices within the educational setting.

Data collection was carried out using three primary techniques: in-depth interviews, participant observation, and document analysis. In-depth interviews were conducted with selected teachers and students to capture their perspectives, experiences, and understanding of the communication that occurs during the teaching and learning process. These interviews allowed the researcher to explore both the content and emotional aspects of their interactions. Participant observation was conducted to directly observe the natural communication behaviors, patterns, and routines that take place within the *Dayah* environment, particularly during teaching sessions, informal gatherings, and religious activities. Document analysis was also used to examine supporting materials such as teaching guidelines, student handbooks, and other institutional records that could provide additional context to the communication process.

To ensure the reliability and depth of the findings, data triangulation was applied by comparing information obtained from the different sources and methods. This multi-method strategy allows for a comprehensive and credible understanding of the interpersonal communication dynamics between *santri* and *Gurèe.* The data analysis followed the model by Miles et.al. (2013), which consists of four key stages: data collection, data reduction, data presentation, and conclusion drawing.

Figure. 1 Qualitative research data analysis process

After gathering the data, the researcher reduced it by organizing and filtering relevant information based on the research focus. The data was then presented in the form of narrative descriptions and categorized thematically to reveal emerging communication patterns. A thematic analysis technique was employed to identify, analyze, and interpret key themes and patterns related to the communication practices that contribute to the internalization of Islamic values. These themes were derived both inductively from the data and supported by theoretical insights. Through this methodological approach, the research aims to produce findings that are not only valid and contextually grounded but also reflective of the lived realities within the traditional educational system at the *Dayah.*

RESULTS AND DISCUSSION

The results of this study indicate that interpersonal communication between students and *gurèe* at *LPI Dayah Mudi Mesra* plays a central role in the internalization of Islamic values and character formation. The effectiveness of this communication is closely tied to the depth of personal relationships, the communication styles employed by the *gurèe*, and the cultural and spiritual atmosphere within the *Dayah.* Students reported that they gained not only religious knowledge but also moral guidance through daily interactions, personal advice, and life examples set by the *gurèe*. This finding reinforces the concept that meaningful interpersonal interactions are key to the transmission of values, consistent with the *Symbolic Interactionism Theory*, which posits that individuals construct meaning through social interaction.

Teachers in the *Dayah* setting act not just as academic instructors but as mentors and moral exemplars. Through consistent behavior, patience, empathy, and wisdom in

communication, they model the values of honesty, humility, piety, and discipline. The research also indicates that informal interactions such as conversations after prayer, shared meals, and personal guidance outside the classroom are particularly effective in reinforcing Islamic teachings. These forms of communication create a safe and respectful space for students to ask questions, seek advice, and reflect on their actions.

Cultural background and the traditional structure of the *Dayah* life further support the success of these interactions. The *pesantren* culture promotes respect, humility, and a communal lifestyle that nurtures spiritual discipline. However, several challenges were identified, including the varying communicative competence of the *gurèe*, generational gaps, and occasional lack of confidence among students to initiate dialogue. These factors sometimes hinder the full potential of interpersonal communication, suggesting the need for training or reflective practices for *gurèe* to adapt their approaches according to students' needs.

Religious dialogue and personal mentoring

Based on the interview results, it was revealed that intensive interaction between students and teachers often occurs through in-depth religious dialogue. This dialogue not only functions as a means to convey Islamic material but also as a platform for teachers to provide personal guidance to students. This personal guidance is considered very effective in strengthening students' understanding of religious teachings (Interview with Muhajjir, 2023). One of the key findings is the intensive religious dialogue between students and teachers, which functions not only as a method of delivering religious content but also as a medium for personal mentoring. Teachers are actively involved in guiding students through one-on-one discussions, offering personalized advice and moral direction. This approach allows students to connect deeply with Islamic teachings, not merely as abstract knowledge but as lived experiences. As supported by Muhajjir, such personal guidance enhances students' understanding and commitment to religious principles, demonstrating that effective communication must be both cognitive and emotional (Interview with Muhajjir, 2023).

Emotional closeness and informal communication

This personal guidance process also creates an emotional closeness between the students and the guide, which in turn strengthens the process of internalizing religious values. This interpersonal communication is not only verbal but also often informal and occurs in the daily lives of students at the *Dayah* (Muhammad Yanis, 2023). The *gurèe* acts as a central figure who provides advice not only regarding religious teachings but also ethics and daily behavior in accordance with Islamic teachings. This closeness is one

of the key factors in the success of instilling Islamic values in the *Dayah* environment. This mentoring process fosters emotional closeness between students and their teachers. Interviews revealed that such emotional bonds are crucial in the internalization of values, as students often perceive their teachers as spiritual guides and moral exemplars. Informal communication occurring outside classroom settings, such as during communal meals, prayers, or informal discussions, creates an environment of trust and openness. This relational dynamic strengthens the transmission of Islamic values, affirming that informal and affective communication contributes significantly to moral education

Nonverbal communication and discipline as character formation

In addition to verbal communication, observations conducted at *Dayah* show that nonverbal communication also plays an important role. In the *Dayah* environment, students show respect and discipline to the teachers, which is an integral part of the educational process. This respectful attitude can be seen from the way students behave when interacting with the teachers, such as lowering their gaze, bowing their heads, and speaking in a polite tone (Author's Observation 2023). This nonverbal communication is part of the instillation of Islamic values that are carried out implicitly in everyday life at the *Dayah.*

The discipline of students is also a form of nonverbal communication that contributes to the process of Islamic education. This discipline is manifest in various activities, such as obedience to the rules of the *Dayah*, adherence to the prayer schedule, and active involvement in learning activities. The disciplined attitude taught by the teachers through examples and direct supervision has a great influence on the formation of the character of students (Author's Observation, 2023). Thus, the interaction between students and teachers at *Dayah* is not only academic but also forms ethical values that are in accordance with Islamic teachings.

Observations further revealed that nonverbal communication plays a central role in reinforcing Islamic values. Respect and discipline, shown through gestures such as lowering the gaze, bowing slightly, and using polite language, are deeply embedded in the daily routines of the *santri.* These forms of communication, though subtle, are powerful tools for character development. The students internalize values through imitation and habituation, observing the consistent behavior of their teachers (Author's Observation, 2023). Moreover, discipline in adhering to prayer schedules, obeying rules, and maintaining study routines reflects the successful embodiment of Islamic values within the educational system. This aligns with the notion that Islamic education is holistic, involving both observable behavior and internal conviction.

Persuasive and dialogical teaching approaches

Furthermore, the documentation analyzed shows that the teaching methods used by the teachers are often persuasive and dialogical. This persuasive approach allows the teachers to be more effective in instilling Islamic moral values in the students. The teachers not only order the students to follow religious teachings but also provide in-depth explanations of the importance of these values in everyday life. The dialogical approach also allows for an exchange of ideas between the teachers and the students, which enriches the students' understanding of religious teachings.

Documentation analysis and interviews highlighted that the teaching methods employed at *Dayah* are predominantly persuasive and dialogical. Rather than imposing knowledge, teachers engage students in thoughtful discussions, encourage critical thinking, and provide rational explanations for religious commands. This dialogical approach not only facilitates better understanding but also promotes reflection and deeper internalization. Open dialogue fosters intellectual curiosity and emotional engagement, both of which are essential for moral development. The use of everyday examples, particularly from the life of the Prophet Muhammad SAW, further aids in translating abstract religious concepts into practical ethical behavior (Muhammed Thani et al., 2021).

Teachers as role models (*uswatun hasanah*)

In the teaching process, the teacher also uses various concrete examples from everyday life to explain moral values. For example, the teacher often provides illustrations of how the Prophet Muhammad SAW behaved in various situations, which are then expected to be role models for students. The use of these practical examples helps students understand how religious teachings can be applied in real life (Mahlizar, 2023). This method also makes the learning process more interesting and relevant to the students' daily lives.

In addition, the dialogic approach also allows students to ask questions and discuss directly with the teacher. These discussions often take place in a relaxed but focused atmosphere, so that students feel comfortable expressing their opinions or doubts about religious teachings. The teacher then provides answers or explanations that are appropriate to the level of understanding of the students, so that an interactive and personal learning process occurs (Nainunis, 2021). This strengthens the interpersonal relationship between students and teachers, which ultimately deepens the students' understanding of Islamic values.

The role of the teacher as a role model (*uswatun hasanah*) emerged as a dominant theme across all data sources. Teachers embody the values they teach, serving as living

examples of Islamic conduct in speech, action, and attitude. Students observe and emulate their teachers, which significantly enhances the authenticity and credibility of the educational process. This finding reinforces the view that character formation in Islamic education is deeply dependent on exemplary behavior rather than formal instruction alone.

The transformative nature of interpersonal communication

The interpersonal communication approach applied by the *gurèe* also reflects the nuances of Islamic education, which not only focuses on cognitive aspects but also includes affective and psychomotor aspects (Iman et al., 2024). *Gurèe* not only teaches religious knowledge but also guides students in applying religious values in their daily actions and attitudes. This guidance is carried out through continuous interaction, both inside and outside the classroom, which creates a holistic and character-centered learning atmosphere.

The interaction that occurs at *Dayah* between the students and the teachers also reflects the educational principle that emphasizes the importance of role models. The teachers act as models who provide examples of behavior in accordance with Islamic teachings, which are then imitated by the students. This role model is one of the most effective methods in instilling Islamic values because the students not only hear theories but also see firsthand how religious teachings are applied in everyday life. This strengthens the internalization of these values in the students.

The use of persuasive and dialogical teaching methods by the teacher also allows for a deeper reflection process among the students. Students are encouraged not only to memorize religious teachings but also to reflect on their meaning and relevance in their lives. This reflection process is very important in the formation of the character of students because it helps them to understand the essence of religious teachings and apply them consistently in their daily lives (Mahlizar, 2023). Thus, interpersonal communication between students and teachers is not only informative but also transformative.

The transformative dimension of interpersonal communication in Islamic education. Through continuous interaction, personal mentoring, reflective dialogue, and lived example, teachers facilitate not only the acquisition of religious knowledge but also the internalization and practice of that knowledge in daily life. Students are encouraged not just to memorize but to reflect on, question, and embody the teachings. This process ensures a deeper transformation that is sustainable and grounded in both intellectual and spiritual growth. The results of this study as a whole show that interpersonal communication between students and teachers is a key element in the educational

process at *Dayah*. This communication not only functions as a means of conveying religious knowledge but also as a medium for instilling deep Islamic values. Strong interpersonal relationships between students and teachers allow for a more effective and sustainable learning process.
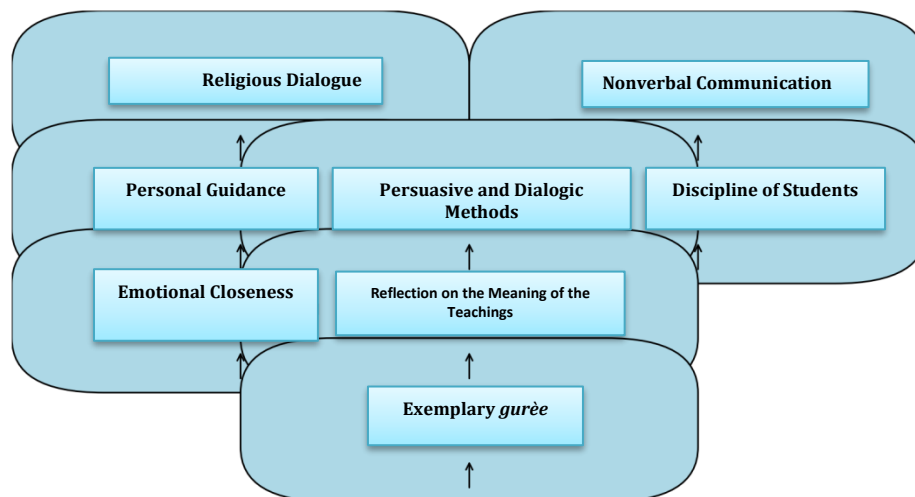

**Figure 2. Interpersonal communication diagram
between students and *gurèe***

Discussion

The results of this study provide an important contribution to answering the gap regarding how interpersonal communication between students and teachers plays a role in instilling Islamic values. This study found that the interactions that occur are not only formal in teaching activities but also include personal guidance and informal dialogue that help strengthen religious values in the daily lives of students. Thus, this interpersonal communication becomes one of the key factors in the educational process at *Dayah.*

This finding emphasizes the importance of a close personal relationship between students and teachers as an effective means of forming Islamic morals. This process takes place through ongoing guidance, both in teaching and learning activities and outside the classroom. Teachers not only function as religious teachers but also as moral guides who direct students' behavior based on Islamic values (Mulyana et al., 2023). The emotional closeness formed through interpersonal communication allows students to more easily accept and internalize religious teachings.

Nonverbal communication also plays a significant role in the process of instilling Islamic values. Students show respect and obedience to the teacher, which is not only a form of respect for the teacher but also part of practicing Islamic values themselves. This attitude is a real example of how ethics and manners in Islam are taught implicitly

through daily behavior at the *Dayah.* This shows that education at the *LPI Dayah Mudi Mesra* is not only cognitive but also forms the character of students comprehensively.

Furthermore, the discipline applied at *Dayah* is also an important part of instilling Islamic values. The discipline shown by students, such as obedience to the *Dayah* rules and consistency in carrying out worship, is a reflection of the Islamic values taught. This discipline is part of the process of internalizing religious values (Kusumawati et al., 2023), which is supervised and guided directly by the teacher. Thus, discipline at *Dayah* is not only a formal rule but also an effective means of instilling religious values.

The teaching methods used by the teacher also show the important role of interpersonal communication in the education of Islamic values. The persuasive and dialogical approaches applied allow students to understand religious teachings more deeply (Rosidah et al., 2024). The teacher not only delivers the material but also provides an explanation of the relevance of the teachings in the daily lives of students. This strengthens the process of internalizing religious values because students can see how the teachings are applied in real-life contexts.

In addition, the use of persuasive and dialogical teaching methods allows for two-way communication between students and teachers. Students are given the opportunity to ask questions and discuss religious teachings, which in turn enriches their understanding of Islamic values. These discussions often take place in a relaxed atmosphere so that students feel comfortable expressing their opinions. This not only strengthens the interpersonal relationship between students and teachers but also deepens students' understanding of religious teachings.

This interpersonal communication also reflects the importance of the grandmother's role model in the educational process at the *Dayah.* The girl acts as a role model who provides examples of behavior in accordance with Islamic teachings. Through daily interactions, students can see how the *gurèe* applies Islamic values in their actions. This role model is a very effective method in instilling religious values because students not only learn through words but also through real actions exemplified by the *gurèe.*

The interpersonal communication process that occurs at *Dayah* also encourages students to be more reflective in understanding religious teachings. Through dialogue with the teacher, students are encouraged to reflect on the meaning of religious teachings and how these teachings can be applied in their lives. This reflection process is very important in the formation of students' character because it helps them to better understand the essence of Islamic values and how these values can guide their daily behavior (Musnandar & Ubaidi, 2022).

Furthermore, this study shows that interpersonal communication that occurs at *Dayah* not only functions as a means to convey religious teachings but also as a medium

to shape the spiritual awareness of students. The emotional closeness between students and teachers creates a conducive atmosphere for students to develop a deeper relationship with religious teachings. This allows for a deeper spiritual process where Islamic values are not only understood theoretically but also applied in everyday spiritual life.

The findings of this study not only affirm the crucial role of interpersonal communication in instilling Islamic values but also argue for its recognition as a distinct form of Islamic interpersonal communication. Unlike secular theories of interpersonal communication that often emphasize individual expression, psychological needs, or social bonding without necessarily grounding these in ethical or spiritual dimensions, Islamic interpersonal communication is inherently value-laden and purpose-driven (Adeni et.al., 2021; Affandi et.al., 2024; Koroglu & Tingoy, 2011). It is guided by core Islamic principles such as sincerity *(ikhlas),* honesty *(sidq),* mutual respect *(ihtiram),* and the intention to guide others towards righteousness *(amar ma'ruf nahi munkar)* (Bakti, 2010).

In the context of *Dayah* education, interpersonal communication is not merely an exchange of information or emotional support; it is a deliberate, spiritually motivated act of *tabligh* (conveying the message of Islam), *ta'lim* (teaching), and *tarbiyah* (character nurturing). The teacher-student interactions observed in this study reflect these functions. The *gurèe* are not just educators but spiritual mentors whose words, behavior, and presence are intended to inspire moral transformation and religious commitment. This communication is dialogical yet rooted in the Islamic ethical framework that shapes not only what is communicated but also how it is communicated—with wisdom *(hikmah),* compassion *(rahmah),* and patience *(sabr.*

This view challenges the dominant secular interpretations of interpersonal communication, which may overlook or undervalue the religious and spiritual motivations behind communicative behavior. In Islamic communication, the ultimate goal is not just social harmony or personal fulfillment, but the cultivation of *akhlaq al-karimah* (noble character) and alignment with divine values. The pedagogical model at *Dayah Mudi Mesra* illustrates this principle in practice. Teachers use persuasive yet ethical methods such as life example, spiritual advice, and personal attention, not as psychological tools alone, but as acts of religious responsibility and moral leadership.

CONCLUSION

The results of the study indicate that intense and trust-based interaction between students and teachers is a key factor in the process of internalizing religious values. The emotional closeness that is established through interpersonal communication allows

Islamic values to be applied in the daily lives of students. This study contributes by providing new insights into the importance of interpersonal communication as an educational strategy to shape the character of students with noble morals. However, this study has limitations because it does not discuss in depth how interpersonal communication plays a role in shaping the wider social awareness of students, which can be the focus of further studies.

The study also contributes to Islamic communication studies by highlighting the practical application of Symbolic Interactionism Theory within religious education, showing how meaning and values are negotiated and internalized through repeated social interactions. These findings emphasize the importance of enhancing communicative competence among *gurèe*, fostering student confidence, and preserving cultural values that support effective teacher-student relationships. In light of these conclusions, it is recommended that the *Dayah* institutions further explore methods to strengthen interpersonal communication through structured mentorship, reflective teaching practices, and cultural sensitivity training. By doing so, traditional Islamic educational institutions can continue to play a pivotal role in shaping morally grounded and spiritually aware individuals who embody the values of Islam in every aspect of their lives.

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