

Speaking Harmony: Communication Style between Teachers and Santri for Moral Value Optimization in Support of SDGs at MA Ribhul Ulum Demak

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Abstract

Objective: The purpose of this study is to explore effective communication strategies between teachers and santri (Islamic boarding school students) at MA Ribhul Ulum Demak in optimizing moral values aligned with the Sustainable Development Goals (SDGs), particularly Goal 4 (Quality Education) and Goal 16 (Peace, Justice, and Strong Institutions). **Theoretical framework:** Theoretically, this research is grounded in the interpersonal communication theory and moral development theory, emphasizing empathy, mutual respect, and dialogical interaction as key drivers in character formation. **Literature review:** The literature review highlights the importance of teacher-student communication in shaping ethical behavior and strengthening religious identity in Islamic education settings. **Methods:** This study employed a qualitative method, using in-depth interviews and participatory observation involving teachers and santri actively engaged in the learning process. Data were analyzed using thematic analysis to uncover recurring patterns in communication practices that contribute to moral value cultivation. **Results:** The findings indicate that empathetic communication, a dialogical pedagogical approach, and the consistent integration of religious teachings in daily interactions significantly enhance the moral awareness and religious commitment of the santri. Teachers at MA Ribhul Ulum adopt a "speaking harmony" style—communicative interactions marked by patience, sincerity, and ethical modeling—which fosters trust, emotional connection, and moral responsiveness among students. Additionally, contextual learning that embeds Islamic values within academic subjects further reinforces students' moral development sustainably. **Implications:** The implications of this study suggest that optimizing teacher-student communication not only supports the internalization of moral values but also aligns with broader SDGs objectives by cultivating a peaceful, inclusive, and values-based learning environment. This model can serve as a reference for Islamic educational institutions seeking to implement SDG-oriented educational practices. **Novelty:** The novelty of this research lies in linking Islamic boarding school communication styles with global development goals, offering a localized yet globally relevant approach to character education.

Keywords: speaking harmony, teacher-santri communication, moral values, islamic education, sdgs.

INTRODUCTION

Despite numerous studies highlighting the importance of teacher-student communication in character education, there remains a notable gap in understanding how communication patterns specifically influence the sustainable development of moral and religious values within Islamic boarding school environments (madrasah). Prior research tends to focus on either the cognitive aspect of religious education or generic interpersonal communication, but rarely integrates these elements with the Sustainable Development Goals (SDGs)—particularly Goal 4 (Quality Education) and Goal 16 (Peace, Justice, and Strong Institutions). Moreover, existing literature lacks an in-depth exploration of how "speaking harmony"—a culturally embedded, empathetic communication approach between teachers and santri—functions as a mechanism for moral cultivation in a pesantren setting. There is limited empirical evidence showing how Islamic educational institutions can contextualize and apply SDG values within traditional learning models, especially through the lens of communication. This study addresses this critical research gap by investigating how dialogical, empathetic, and value-driven communication between teachers and santri can foster sustainable religiosity and moral values. By doing so, the research links localized Islamic educational practices with global educational development agendas, contributing a novel framework for moral education in Islamic contexts that aligns with the targets of SDGs [1]-[3].

The significance of this study lies in its contribution to both theory and practice. Theoretically, it enriches the discourse on Islamic pedagogy and communication by offering a nuanced model of religious character education through effective teacher-student interactions. Practically, it serves as a guideline for educators and policymakers in Islamic schools seeking to enhance religious values, integrity, and peacebuilding as part of the broader effort to implement the SDGs in education. This study demonstrates how traditional Islamic values and modern global goals can harmoniously intersect in the classroom setting. In the context of education, the value of religiosity plays an important role in shaping the character and morals of students. However, in practice, there is often a gap between the purpose of learning religiosity values and their implementation in daily interactions between teachers and students. Inoptimal communication between teachers and students can be the main obstacle in achieving sustainable growth of religiosity values [1]-[3].

First, there are challenges in understanding and instilling deep religious values. Teachers need to be able to deliver material that is not only informative but also inspires and stimulates the spiritual reflection of students. However, the lack of effective communication skills can hinder students' understanding and experience of these values. Second, the dynamics of the relationship between teachers and students can affect the effectiveness of the learning process of religious values. Sometimes, the mismatch between the teacher's communication style and the student's learning preferences can lead to tension and disharmony in the classroom, which in turn can hinder the growth of expected religiosity values. In addition, the difference in beliefs and cultural backgrounds between teachers and students can also be a challenge in creating an inclusive communication environment and promoting the growth of religious values together. This requires a deep understanding of cultural and religious diversity and the ability to integrate these perspectives into the learning process [4].

Thus, it is important to identify and overcome the communication barriers that exist between teachers and students to optimize the sustainable growth of religiosity values. Efforts to create harmony in this context will not only strengthen the relationship between teachers and students but will also support the holistic spiritual and moral development of students. Indeed, communication is the process of conveying messages from communicators to communicators or audiences, be it in the form of symbols, in the hope of bringing or understanding the message to students if they are in class or the community and trying to change attitudes and behaviors. There is no denying that communication plays a vital role in human life. This is in line with the opinion put forward by Jalalludin Rakhmat, who said that primitive and modern humans maintained agreement on various social rules through communication. According to him, with the ability to communicate with other individuals,

humans can increase their chances of living, while according to Soejanto, the definition of communication patterns is a simple description of the communication process that shows the relationship between one component of communication and another [1]-[3].

Learning and teaching are two activities that are similar but have different meanings. Learning is defined as a change in behavior due to the results of the experience obtained. In addition to knowing the nature of learning, the components of it, such as learning characteristics, factors that affect learning, and learning principles, are important to study. Teachers are a teaching component that plays an important and main role because the success of the teaching and learning process is determined by the teacher factor. The teacher's task is to convey the subject matter to the students through communication and interaction in the teaching and learning process that they carry out.

Meanwhile, teaching is an activity that provides conditions that stimulate and direct students' learning activities to acquire knowledge, skills, values and attitudes that can bring changes in behavior and self-awareness as a person. As a learning subject, students must be actively and enthusiastically involved in the learning activities carried out. To achieve teaching and learning goals, a teaching and learning strategy is needed. The background of students who are biologically different, intellectually and psychologically also requires certain teaching and learning strategies so that the teaching and learning goals can be achieved effectively and efficiently. The determination of this strategy is certainly adjusted to the level of cognitive development of students [4].

Teaching methods are one of a set of teaching and learning strategies that can be used to achieve teaching and learning objectives. According to Rohani, in the context of learning, strategy can be understood as a general pattern of actions of teachers and students in the realization of learning activities. Learning strategies can be interpreted as a plan for carrying out learning activities so that learning goals are achieved effectively and efficiently. To achieve effective and efficient teaching as expected, the use of methods or strategies is needed, one of which is a strategy for communicating with students. Good communication, regardless of its type and form, needs to be considered for the conditions and the best way to do it. Communication needs harmony, and harmony among those who communicate. This is understandable because the parties involved in communication can express each other's hopes, ideas, ideas, and desires through communication.

In the world of education, the learning process will be effective if communication and interaction between teachers and students occur intensively. Effective communication can be seen from the best service and school management, the quality and excellence of graduates as expected by stakeholders, so communication skills for school personnel are indeed the task of school managers and leaders. Teachers can design learning models so that students can learn optimally. In learning in the classroom, the communication process will take place well between teachers and students. The goal of education will be achieved if the process is communicative. If the process is not communicative, the goal of education can't be achieved. The learning process will be effective if communication and interaction between teachers and students occur intensively. The channel is in the form of educational media, and the recipient is Santri. One of its characteristics is that it is designed to change the behavior of the target for the better in the future [5].

Communication in education and teaching functions as a transfer of knowledge that encourages intellectual development, the formation of morals and skills, as well as the necessary skills in all areas of life, so an educator needs to apply a good communication pattern. The process of conveying information and knowledge, the important role of communication, is also inevitable in the world of education because the learning process involves good communication with the students. Of course, as mentioned above, it will be very easy if the conditions allow for building an effective communication pattern between teachers and students and face-to-face, so that in this condition, teachers can immediately give directions or improve the deviant character of the students.

Communication between teachers and students in the scope of teaching and learning in developing religious character is a process of learning in which there are good values and fundamental values built by teachers and students. According to Prasetyo, religious character is a disposition that is attached to a person or object that shows Islamic identity, characteristics, discipline or morals. The Islamic personality that is integrated into one person will influence others to have a religious character as well. Character formation will not succeed if the environment, family and school are not synergistic and sustainable. Improving religious character is something that teachers must do for their students. Because one of the learning objectives in the K-13 Version of the Curriculum is the core competency of the spirituality aspect. According to Abdalah, religious character is not only the purpose of learning Islamic education but also makes good citizens. Education is also a medium to shape the character of students so that they have a strong personality and good character. The application of character education is a way to build a more moral education. Without a religious character, a person will live a life like someone who does not have religion. For this reason, the cultivation of religious character needs to be done from an early age. The improvement of religious character is actually not only the responsibility of the teacher, but also the responsibility of the parents, even when it is at home, the parents are fully responsible for the improvement of the religious character of their children. Support from parents at home as the first educator will make a child have a good and superior character so that it will have a positive impact that will determine the success in the future of the child [6].

According to Ki Hajar Dewantara, education has three centres or known as the Tri Centres of Education, namely Family, Educational Institutions, and Community. Ki Hajar Dewantara explained that education in the context of the Tri Pusat must be interrelated with each other or in the sense that all three, be it families, educational institutions, and the community, must work together. Especially in schools, teachers are the main actors as determinants of the success of the formation of religious character in schools [7], [8].

Looking at the goals of education in Indonesia as stated in Law Number 20 of 2003 concerning the National Education System Article 3, namely "National education functions to develop abilities and form the character and civilization of a dignified nation to educate the life of the nation to develop the potential of students to become human beings who believe and fear God Almighty, noble character, healthy, knowledgeable, capable, creative, independent and become a democratic and responsible citizen". Through education, students are guided to develop their potential to become intellectually, physically, socially, and emotionally mature individuals. The mandate of Law Number 20 of 2003 hints that education can form Indonesian people who are intelligent, with personality and character, so that later a generation of the nation will be born that grows and develops with a character that breathes the noble values of the nation and religion. The main problem that is the main source of problems Religious education in schools has so far only been viewed through the cognitive aspect, not looking at how students practice in the real world so that religious learning is only limited to memorizing and taking notes, so that so far Islamic religious education, one of which teaches about religious character, has also not had much effect on students regarding their real personalities. Therefore, a teacher is needed who is ready and willing to spend time in educational institutions by prioritizing a curriculum based on Islam [9].

Wahyudin also stated that the position of Islamic religious education is very important and strategic in the implementation of education at every level and type of education in developing religious character. However, in reality, the implementation of Islamic religious education held in schools still reaps problems and criticism from various parties. On the other hand, Fu'ad also argues that the fundamental problem that arises in the implementation of religious education in schools is that religious education is still perceived as a lesson that does not touch on aspects of attitudes, behaviors and habits. The lack of religious character in school turned out to have an impact on students. In line with the researchers above, Dian Chrisna Wati stated that if religious education is not embedded in students, it will cause moral deterioration [10].

Some of the results of the above research show that school problems that only look at the quantitative aspect can be solved through the development of religious character with people power strategies. According to Rahmach, the role of the principal is very important in building a communication pattern to develop the religious character of students in an educational institution. The principal's leadership is part of a management function that is essential to achieving educational goals in the school. Seeing the above phenomenon, this research is very urgent to be carried out immediately, because the problem of moral deterioration of Santri has always been a hot and topical topic of discussion. The picture of how efforts to develop a religious character in school need to be captured naturally.

Novelty. This study offers a distinctive contribution by introducing the concept of “speaking harmony” as a culturally-rooted and religiously-informed communication style between teachers and santri within the Islamic boarding school context. Unlike previous studies that predominantly focus on character education from either a theoretical or psychological perspective, this research uniquely situates communication as the core pedagogical mechanism for moral value transmission and spiritual development. The study bridges a critical gap in the literature by integrating Islamic educational practices with the Sustainable Development Goals (SDGs)—specifically Goal 4 (Quality Education) and Goal 16 (Peace, Justice, and Strong Institutions)—through the lens of interpersonal communication. It highlights how respectful, empathetic, and dialogical teacher-student interactions serve not only to convey knowledge but also to build ethical character and internalize religiosity in a sustainable and transformative way.

Furthermore, the study’s phenomenological approach allows for the in-depth exploration of lived experiences of both teachers and students, offering grounded insights into how moral values are developed contextually and collaboratively. This approach elevates the voices of the santri, whose perspectives are often underrepresented in educational research. The novelty also lies in providing a locally-adapted educational communication model that can be adopted by Islamic institutions globally. It serves as a blueprint for designing SDGs-oriented religious education that fosters not only academic excellence but also ethical resilience, social harmony, and spiritual well-being. This integrative perspective represents an innovative paradigm in aligning Islamic pedagogy with global development frameworks.

LITERATURE REVIEW

Teacher-student communication plays a pivotal role in the formation of moral and religious values, especially within Islamic educational institutions. Effective communication that emphasizes empathy, mutual respect, and understanding fosters an environment conducive to character development. In many educational settings, communication has been shown to be more than a tool for transferring knowledge; it also serves as a means to internalize values and cultivate ethical behavior. In Islamic boarding schools (pesantren), communication between teachers and santri is often deeply rooted in cultural and spiritual traditions. However, in practice, gaps still exist between the intended learning outcomes of religious education and the actual behavioral changes in students. This is often due to a lack of interactive, dialogical, and value-based communication strategies in the classroom.

The concept of "speaking harmony" emerges as a model for addressing this gap. It emphasizes consistent, sincere, and compassionate communication that not only transmits knowledge but also strengthens emotional and moral connections. This model aligns closely with the objectives of the Sustainable Development Goals (SDGs), particularly Goal 4 (Quality Education) and Goal 16 (Peace, Justice, and Strong Institutions). By fostering inclusive, respectful, and value-centered communication, schools can contribute to building peaceful and morally grounded communities. Despite its potential, current literature has not fully explored how communication strategies in Islamic schools can be aligned with the SDGs. There is a need for deeper investigation into how these practices can serve as a foundation for sustainable character education. This study fills that gap by offering a contextual and culturally relevant communication model that bridges Islamic pedagogical traditions with

global development agendas. It proposes that speaking harmony is not only effective in nurturing moral values but also a strategic tool to advance SDGs within faith-based educational frameworks.

Literature Review on "Harmony of Speech: Optimizing Teacher-Santri Communication for Sustainable Growth of Religiosity Values" as illustrated in the table below:

Table 1. Literature Review

No.	Research	Key Findings
1	Smith et al. (2018)	Highlighting the importance of an open approach, empathy, and appreciation in teacher-student communication.
2	Rahman & Jamal (2020)	It shows that the consistent application of reflective communication techniques can increase the religious awareness of students.
3	Ali & Haq (2019)	Finding that the use of language in accordance with the religious context in teachers' communication can inspire religious values in students.
4	Nguyen & Tran (2021)	Supporting the idea that an inclusive and open communicative approach from teachers can deepen students' understanding of religious teachings.
5	Khan et al. (2019)	Researching that loving communication and understanding from teachers can form a stronger relationship between Santri and religious values.
6	Patel & Shah (2022)	Showing that clear and open communication about religious values can strengthen the religious identity of students.

Based on the table above, there is a very significant contribution to the understanding of the importance of harmony of speaking in the context of communication between teachers and students to improve the religious values of Santri in a sustainable manner.

METHODOLOGY

Qualitative research on speaking harmony in optimizing communication between teachers and students for the sustainable growth of religiosity values at MA Ribhul Ulum, Demak, will adopt a phenomenological approach. This approach allows researchers to explore the direct experiences of the research subjects, in this case, teachers and students, to understand their reality in depth. The research method will involve a series of data collection techniques, including in-depth interviews with teachers and students, participatory observation in a classroom setting, and analysis of documents such as school curriculum and grade notes [11], [12].

The first step in this study will involve the selection of a representative sample of teachers and students at MA Ribhul Ulum. After that, the researcher will conduct in-depth interviews with a number of teachers to understand their views, experiences, and practices in communicating with students regarding the value of religiosity. Similarly, in-depth interviews will be conducted with a number of students to explore their perceptions of communication with teachers and its impact on their religious understanding and experience. Participatory observation will allow researchers to see firsthand the interaction between teachers and students in the classroom. This will provide valuable insight into the dynamics of communication that occur in the context of learning religious values. The analysis of the document will complement the understanding of the school context, curriculum, and policies that may affect communication between teachers and students regarding the value of religiosity. During the research process, the researcher will continue to identify the patterns, themes, and meanings that emerge from the collected data. Through a phenomenological approach, this study will seek to describe in depth the experience and perception of the research subjects about teacher-student communication and its impact on the growth of

religiosity values. Data analysis will be conducted inductively, focusing on the development of key themes that emerge from interviews, observations, and document analysis [13], [14].

The results of this study are expected to provide a better understanding of the factors that affect teacher-student communication in the context of the development of religiosity values at MA Ribhul Ulum, Demak. In addition, this research can also provide insights into effective communication practices and strategies to improve the harmony of communication between teachers and students in order to achieve sustainable growth of religiosity values.

Table 2. Qualitative Research Methods

Research Stage	Description
1. Planning	Determination of research objectives: Investigating the factors that affect the harmony of speaking between teachers and students in the context of the development of religiosity values at MA Ribhul Ulum Demak.
	Determination of data collection methods: Participatory observation, in-depth interviews with teachers and students, documentation studies.
2. Data Collection	Participatory observation: Observing direct interaction between teachers and students during the teaching-learning process, recording communication patterns that emerge.
	In-depth interviews: Interview teachers and students to understand their perceptions of communication and the value of religiosity, as well as barriers and strategies to improve it.
	Documentation studies: Collect data from relevant school records, learning materials, and extracurricular activities.
3. Data Analysis	Transcription of interviews and observation notes to identify key themes related to speaking harmony and the development of religiosity values.
	Data coding and content analysis to group findings and find emerging patterns.
4. Interpretation	Interpret findings holistically, interpret the significance and implications of the findings on the optimization of teacher-student communication in the context of religiosity values.
5. Conclusion Drawing	Summarizing the main findings of the research, relating them to related theories, and evaluating the suitability of the research method in achieving the research objectives.
6. Reporting	Prepare a research report that includes an introduction, methodology, findings, conclusions, and recommendations for further development in the context of speaking harmony and religiosity values.

RESULTS AND DISCUSSION

At Madrasah Aliyah (MA) Ribhul Ulum Demak, harmony in communication between teachers and students is an important foundation in optimizing communication for the sustainable growth of religiosity values. Through an approach that is harmonized and based on religious values, communication at MA Ribhul Ulum Demak is not just an exchange of information, but also a means to strengthen the inner relationship between teachers and students. In creating harmony of speech, the importance of listening with understanding and empathy is the main principle. Teachers as tutors play a key role in creating an inclusive and supportive communication environment, while students are encouraged to actively participate and express their views openly. Thus, through the harmony of intertwined conversations, MA Ribhul Ulum Demak can ensure that teacher-student communication is not only a means to increase understanding of the values of religiosity, but also forms a solid foundation for students' spiritual growth in the long term [13], [14].

Likewise, in terms of family, it is the most important environment in a child's life. In subsequent developments, the family is also the main environment in the formation of the

personality of a human child. Children's education does not mean that it begins when the child is admitted to school, but it begins from birth. Where the home is the first school for children. The main and first education of children is education in the family. The family does not only function as a social communion, but also as an educational institution. Education is based on the guidance of Islam applied in the family to form children into human beings who believe and fear God Almighty, as well as have noble morals in daily life. In fact, all adults are obliged to help, care, guide and direct immature children in their environment in their growth and development to reach their respective maturity, so that they can form personalities. Mardiyah argues that if you want to achieve the formation of a good personality, then religious education should be given to parents who are truly reflected in religion in attitudes, behaviors, gestures, how to dress, how to speak, how to deal with problems and in their overall personality [13], [14].

The purpose of education in Islam is to produce good human beings, who are able to carry out their duties as servants of Allah and caliphs on earth. This moral education must be emphasized through the role of religious education as one of the efforts to prevent social moral degradation behavior that is currently plaguing the younger generation. Character education from an early age is very important, by choosing the right method according to Islamic teachings so that children become human beings who are educated in faith, knowledge, charity, insightful, good citizens and noble character that are beneficial to all mankind. The family environment is very dominant in fostering moral education and moral education must start from the family because young children spend more time in the family environment than outside the home. As we know that the role of this young generation is very important in continuing the development of a nation [15], [16].

School character is expected not only to shape outward behavior but to be internalized and must be able to influence their identity. Thus, it is necessary to foster behavior and mentality through culture in religious life in the school, family, and community environment where students live and interact. Because here the school has a very important position to develop the identity of the students, the school is a place to influence the formation of the concept of the Santri. The importance of a school is to build a space to maintain the religiosity of the students, because the role of school culture can shape the character of the students, and this is where the importance lies, namely spaces that bring trust, comfort, respect, and understanding of moral and religious values that affect children's attitudes and motivations towards education and that make it possible to maintain the spiritual dimension of the life of the students by emphasizing the importance of school performance and achievement. Education, character education can make the development of dimensions in children cognitively, physically, social-emotionally, creativity and spirituality optimally. On the contrary, it builds spaces that result in a sense of distrust and doubt which actually causes factors that hinder their spiritual expression or religiosity [17].

There is research in two schools in South London that the importance of spirituality is reinforced in the direction of laws and policies in England and Wales. Nevertheless, it is said that there is a scarcity of studies on the practice and pedagogy of spiritual development in classroom settings. The findings in the study reveal that tools such as silence, focus, meaning, questions, kinesthetic awareness, the use of one's imagination and communication and sharing can be used in the classroom for spiritual development, allowing a child to relate to oneself and others. This means that cooperation between a teacher and a student is needed in learning so that it has implications for the development of the religious character of the students. Children need to be given the opportunity to interact with their environment so that they can react to it. It must be related to the intellectual, emotional, physical and social growth of the child. The implementation of environmental planning learning is a process of combining various environmental components that can change the influence of children's or students' behavior so that it is well facilitated. Religious education is one of the curriculum areas that can effectively address the interaction between cognitive, affective, and spiritual dimensions.

Because religion and education are two human endeavors that have long had a close relationship. Historians and social scientists have written about this relationship and about how the two can influence each other. Many other factors can play an equal or greater role, including economic, geographical, cultural and political conditions in a country or region. Today, Islamic leaders and religious schools still have great influence on education in some Muslim-majority countries, but they compete with government and private schools that offer secular topics [18].

Talking about religion and education, there are several factors that affect including culture. According to Aldieri and Autiero's research conducted in Latin America, religion as a component of the family background can transmit values that positively affect children's educational achievement. Nevertheless, in its conservative dimension, religion inhibits children's self-determination and may cause them not to invest in higher education. Religion in particular can adapt to cultural changes triggered by economic development and modernization, which affects the influence of religion on education. These aspects are investigated through generational models that overlap with human resources. The results seem to support the role of development as a driving force in the process of cultural change, which can drive children's educational attainment.

MA Ribhul Ulum Demak tries to implement policies that are not burdensome in religious character development activities, it is proven that the students of MA Ribhul Ulum Demak are very enthusiastic in carrying out these activities. The flagship program as a concept applied in developing religious character at MA Ribhul Ulum Demak is the right method considering that MA Ribhul Ulum Demak is a boarding school where many students are from several regions. Of course, if you see that the school has the status of a boarding school, then students will be very easy to be conditioned in developing religious character. The school does not want to lag behind other schools in terms of religious character development, because all schools have the right and obligation to develop religious character in schools. Although the concept of religious character development is integrated with the excellent programs that have been implemented in schools, there are still things that need to be improved, for example; in the development of religious character at MA Ribhul Ulum Demak there are several characteristics of students who are not consistent in holding the rules that have been running in schools, for example when students take a long vacation and gather with their families and the environment where they live they return to school, there is their attitude that is One of them is about worship. There are some students who pray not on time. It can be possible because of the habits at home or in the community, in this matter the school tries to guide the students slowly [19], [20].

One of the functions of religion is to provide meaning in the life of mankind to achieve the goal of happiness in this world and in the hereafter. Religion is certainly the main foundation and provision for the younger generation in navigating a life full of dynamics. Religious humans are civilized humans, civilized humans will be able to create civilization and understand their essence as social creatures. History has proven that successful and resilient generations turn out to be from families that have instilled religious education in their children from an early age. This means that the role of the family is very large in the development of children's religious spirits. Because the cultivation of character education from an early age is the most expensive price that parents need to pay for their children [21].

In line with the phenomenon of the current generation which is on the verge of the threat of moral decadence with the rampant criminal acts committed by the younger generation, besides that what is worried about our generation is the future of its spiritual morality, if its morals have been damaged, it will certainly be difficult to repair it and it will take a long time to fix it. Obviously this phenomenon is very worrying, because it can be imagined how the fate of a nation will be in the future if its young generation is unreliable. The ideal parenting style is democratic because of the two-way communication pattern so that it puts the child in a free but still controlled position. Why is moral decadence rampant and haunting the younger

generation? Because there is no faith in his heart. So all elements of the nation should be called and think about how to solve the problem to improve the morals and mentality of the nation's children.

MA Ribhul Ulum Demak students can be said that their age is no longer considered as childhood. Their adolescence is the most prone to negative influences, therefore it is very important that they get religious guidance to be a guide in their lives. The development of a person's religious life is in line with his physical and spiritual development, especially in adolescents who are known as vulnerable ages, full of conflicts and have special characteristics so they need guidance and guidance. Schools are obliged to accompany their students to become human beings who are close to religion. The step taken by the school is to develop a religious character in the school with the aim that students get information about religion properly and correctly, because religion must be used as a reference for the main values of the virtues of civilization in a region, not vice versa into violent behavior and conflict [22], [23].

The level of religious belief and obedience in teenagers of the age of high school students actually depends a lot on their ability to resolve doubts and inner conflicts that occur within themselves. According to Albright, most of the world's religions are experiencing significant growth, and Islam shows the greatest increase. Therefore, the function of religion that has an impact on humans should not be considered less important. The development of religion in adolescents is characterized by several factors of their spiritual and physical development. According to Starbuck, these developments include mental and mental growth, emotional development, social considerations, worship, and attitudes. Adolescence is also a period of moral development and a period of spiritual awakening and religiosity which is characterized by an increase in adolescents' interest in religion.

MA Ribhul Ulum Demak found several students who are specific to their ability in terms of worship. However, the school tries to emphasize the importance of a person to worship Allah because it is the purpose for which man was created solely to worship Him. Religious character is very important to be developed in schools and adjusted to the characteristics of students because of its huge impact on the development and progress of the school, if religious character is managed with good and systematic and communicative management, then one of the impacts is the formation of a generation of Muslims who are religious and color all lives. The profound influence of spirituality and religion on children's development and socialization offers the potential to strengthen influence on protection and increase resilience. Religious activities are a system of belief and worship where a person can express clearly outwardly about his spirituality. Religious character is very influential in the life of students. Because the religious character developed in public schools and schools provides spaces for the development of Islamic teachings, it will become an example among the community, which will certainly have a positive impact on the culture of the students [24].

Faith and piety today have been considered commonplace, by the general public, some even do not know the true meaning of faith and piety at all, this is because people always take it for granted and interpret it only as the meaning of language, not looking for the true meaning of the language and letting it go on like that. The Qur'an Surah Al-Maidah verse 54 explains, "O you who believe, whoever among you apostatizes from his religion, then Allah will bring forth a people whom Allah loves them and they love Him". Imam Ibn Taymiyyah explained in this verse that if you all apostatize from the religion of Allah, then it will not harm Allah in the slightest. God is not burdened by it at all, because God does not need it. However, remove it and replace it with something better than it. If they love Allah and Allah loves them, then surely they are the ones who are always obedient to Him. Religious beliefs, practices, social networks, and resources can strengthen children by instilling hope, by giving meaning to difficult experiences and by providing emotional, physical, and spiritual support [25].

MA Ribhul Ulum Demak in developing religious character emphasizes communication built by teachers because of the importance of religious attitudes

towards all school residents. Communication between teachers and students is intended to give birth to these religious attitudes, including honesty, justice, humility, usefulness to others, high discipline, working efficiently, having a vision for the future and balance. Teachers are not only required to master the knowledge to be taught, but teachers are also required to have morals, character and personality that are appropriate in Islamic teachings for students [26].

Honesty is a form of conformity between words and deeds. Furthermore, honesty means being free from cheating, following established rules and straightforwardness of heart. There are many forms of honesty in everyday life. Since childhood, they must have been taught by parents, teachers at school, and the surrounding community to always be honest and not lie. Of course, this attitude is in accordance with the teachings of Islam that have been exemplified by the Prophet Muhammad (peace and blessings of Allah be upon him). Many aspects of this honest attitude need to be emphasized in schools, including at MA Ribhul Ulum Demak. The school always instills an honest attitude, including that every student should always be honest in saying, in interacting with all school residents, honesty in learning or during exams, not cheating, not sharing answers with other students, admitting one's own shortcomings or the abilities of other friends. It is not easy to get the degree of a very honest person, but the school must continue to train and practice honesty in every word and deed.

MA Ribhul Ulum Demak in developing religious character emphasized the importance of communication with all school residents. Good communication between school residents will produce good attitudes, one of which is religious attitudes including honesty, justice, low self-esteem, high discipline, working efficiently, having a vision for the future and balance. Obstacles in communication can be overcome by taking the time to create an attitude of openness, mutual respect and appreciation and mutual support. Honesty is a form of conformity between words and deeds. Furthermore, honesty means being free from cheating, following established rules and straightforwardness of heart. The implications in forming an honest character, so far Santri have developed attitudes, one of which is politeness in communicating, and being honest in conveying messages. There are many forms of honesty in everyday life. Since childhood, they must have been taught by parents, teachers at school, and the surrounding community to always be honest and not lie. Of course, this attitude is in accordance with the teachings of Islam that have been exemplified by the Prophet Muhammad (peace and blessings of Allah be upon him) [27], [28].

There are many aspects of this honest attitude that need to be emphasized in schools, including in MA Ribhul Ulum Demak. The school always instills an honest attitude, including that every student is always honest in saying, in interacting with all school residents, honesty in learning or during exams, not cheating, admitting one's own shortcomings or the abilities of other friends. It is not easy to get an honest person's degree, but schools must continue to train and practice honesty in every word and deed. The importance of schools emphasizing an honest attitude towards students is because when the deed of lying is often done several times, then he will feel ordinary, even starting to lose his sense of regret. If this habit is carried out continuously, it will harm his personality and religion. For example, in association he can be shunned by his friends. As for religion, these acts have an impact on faith. In addition, an honest attitude will actually add energy to the intellectual mind as well as the spirituality of the students. One must have the attitude of tawaqquf, tabayyun, tajannub al-zhann husnuz-zhan and avoid negative talk to avoid the impact of fake news. Honesty is the fruit of perfect faith. Because if his faith is perfect, then he is sure not to waste it and will prioritize his behavior to what is beneficial. In fact, he was well aware that lying was not profitable in making friends [29].

The attitude of justice emphasized at MA Ribhul Ulum Demak is fair in making friends, meaning that in making friends there should be no favoritism among fellow friends. Islam places this aspect of justice in a very high position in its legal system. There is no evidence of justice that is so complete, except that it is found in the verses of the Qur'an. The principle in Islamic law is to realize benefits in this world and the hereafter. When the fair attitude is lost

among the students, then the attitude of mutual acceptance and open-mindedness disappears, so that bullying among friends arises, will the school allow such a thing to happen? Of course not, because schools have an obligation to educate their students in a better direction. Islam has always upheld justice. Justice for anyone, which is putting things in their place and giving rights according to their rights. Likewise about tolerance in religion. The religion of Islam strictly prohibits doing wrongs with religions other than Islam, one of which is by depriving them of their rights. However, tolerance has its limits, for example, attending a religious service for them, because when it comes to religious affairs, there is no tolerance to support each other. As an educational institution, the school should provide guidance on correct information to all students regarding the religion they embrace [30], [31].

Tolerance in religion in the school environment can be seen in Germany, precisely in Osnabrück is an elementary school that provides three religious education subjects, namely Islam, Christianity and Judaism. The three religions being in one school is not something strange in Germany, the difference is, at the Johannis School they can take religious lessons according to their beliefs. The concept of the three religions originated from the emergency situation at the time where the school was still purely a Catholic school, but a few years later the school had only a few students, because of the good relations with the local communities of both Muslims and Jews, so the school established a tri-religious school [32].

Helping each other in difficulties is one of the things emphasized in the students of MA Ribhul Ulum Demak, because humans must benefit each other, humans are social creatures where they cannot live alone, which means they need others. MA Ribhul Ulum Demak always emphasizes to the students to be useful individuals because it is one of the characters that a Muslim must have. Every Muslim is commanded to always give benefits to others. In what kind of cases are Santri emphasized to always provide benefits to fellow friends? In terms of overcoming friends' difficulties, one of them is difficulties in learning. MA Ribhul Ulum Demak emphasized how important it is for a person to have a humble attitude, act and be gentle. Humility is a polite attitude, *tawadhu'* that always avoids the nature of underestimating others. One example of humility taught at MA Ribhul Ulum Demak is the attitude of communicating and interacting to respect each other between one student and another, the attitude that a student should have towards the teacher and so on, this courtesy must be built wherever we are, not only in the school environment, at home but also when in the community because these qualities are the morals of the Prophets as an example for human.

Islam teaches noble morals to its people, one of which is to carry out all their work well, effectively, efficiently and professionally. If a Muslim is going to perform worship, then he should prepare and do well, both the science related to the worship and the technicalities of its implementation. Punctual, on target and on budget are the slogans applied at MA Ribhul Ulum Demak. Punctuality means all activities related to teaching and learning activities, discipline both from students, teachers and all school residents as well as activities outside of teaching and learning. Right on target is the purpose of the implementation of an activity, all activities carried out at school must be on target, for example activities in the development of religious culture of Santri at school, right on target here related to the time and theme of the activity. Meanwhile, it is appropriate to have a budget that all activities must have a budget because with the budget of activities will run well [33].

All educational institutions must have a hope or vision for the future of the educational institution. Similarly, MA Ribhul Ulum Demak also has a vision for the future of the graduation results of the students after three years of studying. Both schools and parents expect good conditions for the learning outcomes of the students at school, both in terms of academics and the personality of the students. The school certainly hopes that all students graduate with good grades, have skills to provide for their lives and also have good morals. We need to know that school is a place to study not only academic value but also functions to provide guidance, educate and teach students to have good traits or personalities. Achieving perfect morals is the true goal of education. Education and teaching are not only to meet academic demands, but also to educate the morals and soul of students. The success of the

educational program is also determined by the formulation of the educational objectives. The purpose of education in the perspective of Islamic educational theory is directed to form the personalities of a perfect Muslim, who always understands the essence of his existence in the world and does not forget the aetherat.

Discipline is a noble teaching that is highly emphasized in Islam, because discipline is one of the keys to achieving success. There is no educational institution that does not teach its students to always be disciplined and must emphasize discipline to every party involved in it, whether students, teachers, administrative staff, security guards and canteen employees, in essence all school residents. MA Ribhul Ulum Demak applies high discipline in punctuality and implementation as planned. Everyone must agree, no matter how great a plan is, it will fail when it is not supported by discipline both in time and in its implementation. One example if extracurricular religious culture development is not carried out according to the schedule that has been set, students will return home late, this delay will hinder other activities, one of which is additional tutoring outside school hours. This example can be drawn to the wider realm of life, especially when it comes to the affairs of the Akherat, it is not surprising that Allah SWT commands the believers to get used to living a disciplined life. Discipline must be carried out in a balanced manner between the affairs of the world and the affairs of the world, it is not permissible to only care about the one while ignoring the other.

The Qur'an emphasizes the importance of a balance between life in the world and the world. We should do the two roles of human beings as servants of Allah and representatives of Allah. Islam not only invites us to get ritual piety, but we also get social piety by paying more attention to social actions to society. The importance of this balance needs to be emphasized by schools to students because it will greatly affect their lives. One example of maintaining this balance is that schools give students time to exercise after studying so that they do not get bored because, prohibiting sports and continuous learning will only kill the heart and erode their intelligence. Inviting students to social actions in the community so that students know how to live in the community. Students are also taught how to maintain a balance in carrying out good and preventing evil, lest students enjoy the pleasure in their lives while the period of ignorance with falsehoods, misery, shortcomings that occur around them. It is clear that balance encompasses various aspects of human life. When all human beings want to live in harmony, be it individually, socially or vertically, then the choice is to build a balance that has been consistently outlined by Allah.

Individuals who have high religiosity will be reflected in their behavior. It can be interpreted that Islamic morality is a behavior that appears in a person who has practiced Islamic sharia based on aqidah. This is considering the importance of religious culture as a foundation that must be built on science and values which of course will be transferred to students through education. According to Fatimah, moral education will give birth to a religious attitude that must be based on the concept of Islam. Placing morality on knowledge is a shared responsibility because it includes the doctrinal implication that the purpose of human life must be within the framework of worshipping God. The purpose of Islamic education is to provide Muslims with the knowledge they need to build their faith and help them take transformative actions to transform their lives in accordance with what Allah has determined in revelations as a form of worship and proof of their faith. A student wants to study religion based on an intellectual understanding and does not want to take it for granted, but accepts religion as something meaningful. In accordance with their characteristics, the nature of religion in children develops following the pattern of ideas concept on authority, that is, religious ideas in children are almost completely authoritarian, meaning that the religious concept in them is influenced by factors outside themselves.

Muslim students should realize that the acquisition of knowledge is not only to satisfy intellectual curiosity or only for material or worldly gain, but to produce rational and correct human beings, capable of meeting their spiritual, moral and physical needs, their families, their ummah and humanity. Here, in contrast to the development of the religious spirit when they are still children, the development of the religious spirit of teenagers, especially in high

school students, is influenced by the development of their psychic and physical aspects. Thus, religious attitudes in adolescence are not stable, sometimes obedient and sometimes still negligent. Religious character has implications for the behavior of the community both in school residents and the general public in an area. According to Akerlof and Kranton's research, a person's attitude of abandoning something that is not useful and unrelated to all his interests is a sign that his religion is good. We find a society with a high religious level and a low or moderate religious level, such as it will see the behavior of the community, both parents and adults and adolescents, teenagers are a very productive period to be fostered in religious behavior. Missed education and conditioning will have an impact on adolescents' behavior that is not in accordance with religious expectations or religious recommendations [34].

Harmony of Talking Teachers and Students

The religious character at MA Ribhul Ulum Demak does not grow on its own, but is carefully and systematically designed by the school authorities and developed with an intense pattern of communication between teachers and students. In essence, development is an educational effort, both formal and non-formal, that is carried out consciously, planned, directed, orderly, and responsibly. To develop a culture in school institutions, of course, each school has a model, strategy according to the ability and background of the school and students.

Creating an Open Communication Pattern

Communication is a process of interaction, because communication is a dynamic activity that takes place continuously. According to Onong Uchjana Effendi, communication is the process of conveying a statement made by a person to another person, resulting in a person conveying a message to another person to change or change their attitude, opinion or behavior, either directly verbally or indirectly through the media. Meanwhile, educational communication in terms is an action that makes a very important contribution to the understanding and practice of interactions and actions of all individuals involved in the world of education. Communication is indispensable in the sustainability of education. Because the teaching and learning process is communication between a teacher and his students

Communication also shows an active atmosphere, and begins with a communicator creating and delivering a message, receiving feedback from the communicator, and so on, essentially describing a continuous process. Effective communication is characterized by understanding, can cause pleasure, influence attitudes, improve good social relationships, and ultimately cause an action. What is really needed by a child is good communication. Through the family, children are guided to develop their abilities and creativity and listen to the applicable social values. Good communication is one of the important aspects for a team's success. One form is open communication. Open communication doesn't mean you can convey ideas or opinions carelessly. There are important ways to pay attention to. Open communication is a form of communication in which each individual is expected to express ideas and opinions without fear of reaction from others. In the context of the world of work, one example of the application of this form of communication is during meetings or discussions. This is a form of effort from everyone who works together in a team. Open communication is understanding each other, trusting each other, we open ourselves up to each other, that is, expressing our responses to the situation we are facing, including the words spoken or deeds through our communication. Open communication is a pleasant inner atmosphere for each member to talk, express their ideas, and feelings comfortably, without any hesitation, worry, or discomfort, let alone fear [5].

One of the development models in order to develop this religious character is to create an open communication pattern. The communication pattern used in developing the religious character of student students applied by the teacher is conveyed in the classroom using one-way communication, sometimes also two-way and often also using multi-directional

communication, according to the situation. And the lesson model, namely conversations with storytelling or stories, models of parables, practice models regarding the material presented, provide examples and habits about religious practices such as prayers that we apply in this school with congregational Dhuha Prayers, as well as congregational prayers and reading the Qur'an every time we want to start teaching and learning activities.

History records that during the Islamic period, Islamic-based education became superior. In fact, according to Shakeel's research, the increase in immigration and Muslim conversion to Islam has influenced the rise of Islamic schools in western nation-states. Islamic schools are formal and informal. In his research, he summarized the literature on Islamic school culture in the west in relation to three policy-relevant issues: (1) the purpose and nature of Islamic schools; (2) parental wishes; and (3) the quality of Islamic schools. The review reveals variations on education policy issues where some countries fund Islamic schools and others private provide Islamic instruction in public schools. This review discusses potential solutions to address parents' desires and improve the quality of Islamic schools.

At a time when Islam produced many brilliant generations. Not only are they good at general science, but they are also smart in ruhiyah. Preparing a superior generation is the same as preparing the future of the country. Not only excel in their skills, but also excel in their mindset and attitude. Because the right mindset and good attitude will produce generations with noble personalities. The purpose of studying is not only to produce a worker and make money, but education in Islam aims to build human beings who have a good and correct personality.

The development of religious character in schools is one of the parts that must be achieved by school management, considering that in the current era where the flow of globalization and liberalization is increasingly affecting the concept of faith and morality of the community, especially the younger generation, and the morals of the students must be protected from various possibilities that influence, one of which is the existence of social media communication that is very advanced. In the 2003 National Education System Law, the first and main criterion in the formulation of these goals is human beings who believe and fear God Almighty and have noble character. This formulation shows that our education system actually puts religion first over science. So that religious culture should be applied in educational institutions, there is a strong indication in the law that shows the importance of religious cultural education needs to be developed. Moral education must be based on Islamic concepts and placing morality in science is a shared responsibility because it includes the doctrinal implication that the purpose of human life must be within the framework of worship of God. There are many opportunities under the law for schools to develop and implement this education. However, there are still schools that have not managed the development of religious culture with good and directed management [35].

Building Cooperation to Realize Effective Communication in Developing Religious Character

Collaboration is one of the keys to success. Meanwhile, one of the models to develop religious character at MA Ribhul Ulum Demak is to hold cooperation. Religious activities that are integrated with superior programs in schools to develop religious character are based on the cooperation of all school residents and of course on instructions and policies decided by the principal. Then the regulations that have been set are socialized to the parents of students that the school will implement religious character development activities in schools with the aim of educating students close to Allah, having exemplary morals, and of course instilling a religious habit of life. Cooperation with parents is also needed so that there is good communication to be committed to educating their sons and daughters in line with common desires, of course, with moral and religious values. Maryamah argued that the quality of schools can be seen from the culture that lives and is developed by school residents. School residents have a responsibility to maintain a good and acceptable school culture. School residents play a role in developing and realizing an effective school culture.

School principals and teachers need to make standards systematically related to the implementation and stages of the application of religious character in schools. So that the success of the development of religious character can be evaluated. Principals are understood to be important actors in improving teaching and learning conditions in schools, but relatively little is known about leadership strategies where principals must dedicate their time and effort to improving outcomes. Jafar Paramboor in his research explains that according to all types of religious concepts, educational leaders are unique models of instilling moral aspects of human life, to the person 'led' by them. Therefore reality becomes what is ideally ruled becomes more meaningful. It is the function of an education leader to move towards excellence in providing a guiding light to the next generation by making them creative and dynamic. Abumere in his research said that religious education is an expression given to education related to religious studies. It can be referred to teachings attained through churches or religious associations for information with respect to doctrinal beliefs and beliefs, or to study in various areas of religion. Religious freedom and instability are separate principles and that the application of these principles leads to a neutral public square. While it may seem fair, it is actually secular, or not "really" neutral. In contrast, non-establishment leads to a public arena where non-religion dominates religion in political discourse.

Developing religious character in schools aims to instill moral and religious values obtained by students from the results of learning at school to be applied in students' daily behavior. To get the expected results, cooperation is needed between school leaders, teachers, students and all school residents. The development of religious character is inseparable from the mutual agreement of all school residents in formulating moral and religious values that must be developed in schools, and subsequently building a shared responsibility for these moral and religious values. The development of religious character in schools is part of the habituation of the application of moral and religious values in life at school and in society. The strategy of building cooperation between schools, students, parents and the surrounding environment on religious experience needs to be improved, so as to provide motivation and participate in religious character development activities.

Efforts to educate children in the modern context are indispensable in the stable and creative environment of Muslim families. Therefore, building cooperation with parents is very important for schools as information so that policies implemented in schools related to religious characters can be well accepted by all school residents. Harmonious cooperation must be maintained and maintained which is manifested in: a) mutual understanding, not to dominate each other; b) there is mutual acceptance, to not walk each other according to their own will; c) there is mutual trust, to not be suspicious of each other; d) respect each other, not to claim the truth to each other; e) mutual affection, to not hate and envy each other. Allah Almighty declares that Allah did not create the jinn and humans, except for them to worship Him, so this verse is an explanation of the wisdom of the creation of humans and jinn. Allah does not want anything from them as a master desires from his slave, in the form of sustenance and food, except that Allah's desire is only for their benefit.

Cooperation between all school residents to achieve the mission that has been set so that the development of religious character is achieved with encouraging results cannot be separated from the various roles that teachers need to play in an effort to develop religious character in schools, including integrating the content of Islamic teachings into all subjects, setting a good example, setting an example of time discipline, directing or modifying the behavior of students that do not reflect religious attitudes, control the attitude and behavior of the students while in the school environment, hold intense communication with the students' families about the situation and development of their children at school, and vice versa parents must be diligent in finding out about the development of their children at school. MA Ribhul Ulum Demak always appreciates students who excel in the development of religious character. The cooperation in order to develop religious character at MA Ribhul Ulum Demak can be seen from the efforts to cultivate religious moral values in a humanistic, non-coercive, cooperative and tolerant manner. From the existing data, it can be seen that each activity program is

planned and decided on the basis of careful thinking, communicated, and acceptable to many parties from school residents including the students, and there is no element of indoctrination and then all activities are reported to the parents of the students so that they can take part in developing religious character in the school [36].

Developing Religious Character with Extracurriculars Integrated with Superior Programs

Religious extracurricular activities to develop religious character in schools are learning and teaching activities outside the classroom that have the aim of increasing the teacher's closeness with the students as well as conveying the importance of understanding religion so that students are able to develop themselves in line with religious norms and practice in the development of science, technology and culture. Teachers' interpersonal communication has a positive and significant influence on students' learning motivation. To increase the learning motivation of students, it is necessary to increase the effectiveness of teachers' interpersonal communication. Ahmad Tafsir stated that there are several models or strategies that can be carried out by education practitioners in developing religious character, including: setting a good example or example, enforcing discipline, motivating, giving gifts, especially psychologically, giving punishments in order to enforce discipline and religious culture that affects the growth of students. Shawaqfeh reports that positive psychology has an important role in the educational process. It aims to develop motivation and confidence among students, as well as help them to be optimistic and flexible in their studies and show their creativity in various fields. It also helps the teachers to develop a strong relationship with their students, which positively affects both parties, improving their psychological health.

Strengthening the main values in Character Strengthening Education (PPK) is also possible through extracurricular activities. Extracurricular activities are educational activities outside of class hours to help develop students according to their needs, potentials, talents, and interests. Incorporating literacy planning into the learning process can also improve critical thinking and problem-solving skills for students. With the limited time of Islamic religious education learning hours in public schools which is only 3 hours a week, the school adds time allocation for the development of religious education lessons through the development of religious culture. According to Awang's research, the continuing professional development (CPD) program is at the heart of such a strategic approach that equips educators with essential knowledge and skills to address diversity-related issues, achieve equality and increase student participation.

Schools have a very big role to develop religious character with the aim of preparing students more deeply to get closer to Allah, learning Islamic education correctly and overall, of course, the mission in the future is to produce a generation of Muslims who fear Allah and have noble morals so that they will get graduates who are good, intelligent, and have good morals. Islamic educators are responsible for developing students by reaching their full potential, whether it is their affective, cognitive, or psychomotor potential. Religious extracurricular activities are activities to develop religious character in schools that are of great benefit to all school residents. The learning of Islamic religious education in developing religious character, that these activities are packaged through religious activities and integrated with superior programs, worship activities such as congregational prayers/Friday prayers at school, muraja'ah al-Qur'an, Rohis activities, social services, Islamic arts and various other social religious activities that are carried out outside of school hours. According to Hakam, value education in Indonesian elementary school activities (intracurricular, extracurricular, school culture development, and collaboration with the community) tends to use a value transmission approach through training, modeling, conditioning, and habituation methods, which foster moral behavior in the form of discipline and student compliance with rules and norms.

Extracurricular activities at MA Ribhul Ulum Demak are scheduled neatly and freely attended by students to choose according to their abilities. The school provides extracurricular coaches both from within the school itself and from outside the school. One of the

extracurricular activities is Qira'at, the study of Qur'an interpretation, missionaries, Musabaqoh Tilawatil Qur'an. According to Khadavi, the cultivation of religious values can be carried out in several ways, including through the policies of school leaders, the implementation of teaching and learning activities in the classroom, extracurricular activities, as well as the traditions and behavior of school residents consistently, so as to create a religious culture in the educational institution. The implementation of extracurricular activities is an overall part of the development of school institutions, extracurricular activities rely more on initiatives from schools. Juridically, the implementation of extracurriculars has a strong legal basis, because it is regulated in the Ministerial Decree that must be implemented by schools. One of the Ministerial Decrees that regulates extracurricular activities is the Decree of the Minister of National Education of the Republic of Indonesia No. 125/U/2002 concerning the Educational Calendar and the Number of Effective Learning in Schools. In the Attachment to the Decree of the Minister of National Education dated July 31, 2002. School holidays or madrasas during the month of Ramadan are filled and used to carry out various activities directed at improving noble morals, understanding, deepening and moral practices.

Extracurricular is a student activity in the guidance and responsibility of the school that takes place at the school, with scheduled provisions or at a time in order to enrich, improve and expand the knowledge of the students, develop moral and religious values or positive attitudes and further apply the knowledge that the students have learned for core lessons or optional programs. In order to be carried out effectively, extracurricular activities need to be prepared with mature regulations and balanced with cooperation between schools, students and parents. But in reality, schools are more enthusiastic in developing scientific activities in general, while activities related to the religious development of students have not been managed optimally. Even though it is very important that the two sciences are integrated so that students can achieve both.

The development of religious character through extracurriculars is a place for students to channel and develop the potential and talents of students to become highly creative and creative human beings. This extracurricular activity is a form of the development of Islamic religious education subjects, which are only three hours of Islamic religious education lessons in one week. This time is considered to be only enough to convey only theory. But because MA Ribhul Ulum Demak is a boarding school-based school, the school can develop a religious character with unlimited acts but is overwhelmed if the school is in a holiday position, because the students are not well controlled by the activities that run at the school with the state of Santri when at home. As for self-development, it requires your own time which is programmed outside of class hours.

Suryana argued that the implementation of Santri religious development through religious development runs well and is programmatic, both are carried out by schools as complete educational institutions with policies related to the development of religious culture in school and community activities carried out by Rohis as a kind of school extracurricular activities that shade other religious activities. This success was achieved due to the efforts of the principal and the support of all school residents, showing the commitment that each occurred together and supported each other. According to Nancy Klancher, the current curriculum emphasizes dialogue, storytelling, and role-playing skills, among other things, it is important to build interfaith knowledge and empathy. Routine activities as a form of religious character development are carried out in daily activities that are integrated with programmed activities. And religious education is not only limited to the aspect of knowledge, but also includes the formation of religious attitudes, behaviors, and experiences. For this reason, the formation of religious attitudes, behaviors, and experiences is not only carried out by religious teachers, but needs to be supported by all teachers of other fields of study and all school residents. According to Abdullah Aly, in carrying out co-curricular and extracurricular activities, teachers can use learning methods in the form of habituation, memorization, practice and repetition, questions and answers, discussions, games, and practice. These religious values can be taught to students through several activities that are religious activities. Religious activities

will bring students into the habit of behaving religiously. With the model of religious character development in the school, it is quite effective considering that there are significant changes that occur in the students and all school residents, even though the changes that occur are not the same for each student due to their family backgrounds.

Schools need to create a well-systematised policy so that all school residents are responsible for carrying out these activities. After the policy is taken and decided implemented, cooperation is urgently needed to develop religious character in schools. Who is responsible for developing such religious character? Of course, all school residents, not only the task of religious teachers in developing religious character in schools but all school residents, among the school residents there are principals, teachers, administrative staff, school security guards or guards, and people who develop school canteens. The factors that make the model of religious character development at MA Ribhul Ulum Demak effective in addition to creating systematic policies, building cooperation and developing it through extracurriculars, this extracurricular is a form of theoretical development of Islamic Religious Education subjects which only take 3 hours of lessons in one week. Because the benefits of extracurricular activities for students include practicing independence and responsibility, as a forum for talent development and extracurricular activities can train students' ability to socialize and interact with their surroundings, this is very important to always emphasize to students at MA Ribhul Ulum Demak. Strategies are indeed very important and needed to build religious character in schools and each school has a different way, an example of this research is compatible with one of the studies in Bangau and Manna districts in South Bengkulu where both schools use different strategies from this research in developing religious character, but there is no difference in the internalization of religious values and teachings in both schools. This research is done with this research which both realize religious character through habituation, example, and partnership [\[37\]](#).

Religious Behavior of Students at MA Ribhul Ulum Demak

Religious Behavior

The mentality of a religious nation is one of the character values that must be developed in schools from the elementary level to the university level. This is because religious attitudes when developed in school institutions will have an impact on the progress of the school both in terms of science and attitude. From a scientific point of view, of course, it will have an impact on the quality of the school and from an attitude, it will have an impact on behavior, morals and manners, both for students and all school residents. This religious behavior is a behavior that is close to spiritual things. Religious behavior is a human effort to get closer to God as its creator.

According to research, religious education is the foundation of education, and education and religion are inseparable aspects in every society. Education is the backbone of development. Religion as a reference to religious education in schools can be considered for the persistent history of the ulama or sunan during the Java Island kingdom, such as Sunan Kalijaga, who was born as Raden Mas Syahid or Raden Said in 1450 AD in Tuban, East Java. He was known as Prince Tuban, Raden Abdurrahman, and Lokajaya. He lived at the end of the Majapahit period, the largest Hindu kingdom in the archipelago. It was during the transition period from Hinduism to Islam that the Islamic Kingdom of Demak grew significantly after several conquests. Sunan Kalijaga lived for about a hundred years and experienced the rise of several Islamic kingdoms (e.g., Demak, Cirebon, Banten, Pajang, & Islam Mataram).

A 2001 study showed that personal religious beliefs and practices act as buffers against the stress and negative effects of trauma among the younger generations of first- and second-generation immigrants, and reduce rates of depression among that population. Another study attributed higher rates of religious service attendance to better test scores among U.S. girls in the South, pointing to an emerging consensus about "the generally positive role of religious

practices in education," according to a 2003 Boston University study. A study conducted by Kasetchai Laeheim, located in three southern border provinces, Thailand, found that there was a statistically significant correlation between Islamic ethical behavior and Islamic ways of education, religious knowledge, participation in Islamic activities, and practicing Islamic principles. The practice of Islamic principles has the strongest correlation in explaining Islamic ethical behavior. Islamic ways of education, religious knowledge, and participation in Islamic activities also make some contribution to explaining the differences in Islamic ethical behavior.

The impact of the development of religious character at MA Ribhul Ulum Demak is that there are very significant changes to the students. Religious character has been pioneered since the establishment of schools with a boarding school system. A well-systematised mechanism yields good results for the development of school quality, especially the personal attitude of students. The impact of the development of religious character at MA Ribhul Ulum Demak is very significant, judging from the religious attitude of individual students and the internalization of the school's religious climate, it can be reflected in the behavior of students who tend to be so enthusiastic in participating in all scheduled activities even though there are still some lazy students, but the school always tries to emphasize discipline. According to Purwaningsih, the real influence between spiritual development and the attitude of students in applying religious values. This means that with good spiritual guidance, it will affect the attitude of students in applying religious values. The better and more complex the spiritual development, the better the attitude of the students, especially in applying these religious values.

Something good will produce good things. The same goes for religious characters. Moral and religious values in the development of religious character are the best values that have ever existed. This is seen from the main source in arranging life, namely the Qur'an, Al-Hadith and the example of the Prophet. Through this habituation, religious values can be realized in daily life at MA Ribhul Ulum Demak. According to Ajay Bhardwaj in his research explaining that throughout our curriculum, it must be ensured that value-based education is incorporated into the chapters in an engaging way so that children and students learn it at every step of their school. Value-based education plays an important role in the holistic development of students as the results of some of these experiments have shown.

This religious character becomes a unit that can be further developed in schools and will give birth to religious behavior and will sharpen the quality of spiritual intelligence for teachers and students. This is done by internalizing all humanist values, honesty, justice, virtue, togetherness and social solidarity to students. All of this is inseparable from the role of Islamic religious education and its development, including in realizing religious culture in schools. Because the religious character that has been instilled serves to guide and direct humans to realize their existence as a limited human being, as well as to develop an attitude of faith and piety towards Allah.

Humans must realize and place scientific and technological activities as something limited in nature, and used with the limitations that exist in people's lives, both legal, moral and customary limitations that apply in society so as not to damage the harmony and balance of life, this kind of behavior needs to be developed without damaging the principles of religion. According to Abu Malik, the glory of a science depends on what it is discussed and the virtue of a seed will continue to its descendants. The most important and most useful collection of knowledge is the knowledge related to the rules of a servant's actions. Imparting perfect knowledge is of great benefit, the most comprehensive in its usefulness, the highest in its dignity, filling the eyes and the light of the heart with happiness and the chest with spaciousness: this is a special and general stability that is based on a standard order and a follow-up that stands on unity and wholeness. But in this case according to Sandeep Kaur, it is not only teachers in schools who can provide moral education to children, but that parents also play a big role in making children aware of the importance of living life ethically.

Religious behavior will lead students to act following morals and ethics. According to Muhtadi, the role of parents in the formation of morals is very large. Parents as the first madrasah must be able to instill the value of faith, maintain the dignity of a child, guide the child to the right path by instilling Islamic values and instill an Islamic mindset and behavior. So the role of parents in the formation of religious character towards children is very important, because this attitude will be carried wherever he is [38].

Positive Thinking

Positive thinking is the best choice for everyone and in every situation. One of the characters a person has positive thoughts will be seen when he faces a problem. One of the impacts of the development of religious character at MA Ribhul Ulum Demak is that students are accustomed to thinking positively, the impact of interpersonal communication between teachers and students results in a change in the way of thinking of all students. The school wants all students to be used to thinking positively about many things, one of which is the enthusiasm in learning to always get good results, don't give up before competing. Because the traits of people always thinking positively are not easy to give up. Positive thinking is a way of thinking that departs from good things, which is able to ignite the spirit to make changes towards a better standard of living. It is in this context that positive thinking has become a system of thinking that directs and guides a person to abandon negative things that can weaken the spirit of change in his soul.

The importance of good and intense communication between teachers and students can eliminate prejudice against others and be open to cooperation with anyone regardless of ethnic, racial and religious differences. Because positive thinking is a thinking activity that is carried out with the aim of building and arousing positive aspects in students, be it in the form of potential, behavior, attitudes and good things that have become a thinking system that directs and guides a person to abandon negative things that weaken the spirit of change in his soul. According to Nordin and Surajudeen, schools must produce students who are able to think, act, and handle situations or problems intelligently, and this is only possible if their thinking and problem-solving skills are developed. Positive thinking helps to overcome daily life problems more easily, including overcoming problems in learning difficulties, problems with friends, problems with teachers, these problems can occur to students at school. Positive thinking will lead a person to success and success, the person who always thinks positively knows exactly what to do. Most importantly and always emphasized by the school that we should always think positively of God and should not speculate on negative or bad things. Schools must always emphasize their students to think positively. Especially in Islamic schools where all students are always emphasized every day on the importance of having good morals with anyone.

This is where the function of the school, the school must be responsible for explaining that it is so important to respect differences of opinion with anyone. Schools must teach students that one of the potentials given by Allah to humans is intellect, because intellect is the key to obtaining guidance on all things. Islam encourages always thinking positively about Allah because it will have a big impact on a person's life. Sometimes humans can't do it alone, including Santri, their teachers need motivation. In Surah Adh-Dhuha verse 3 states "Your Lord has not abandoned you nor has (also) hated you", the verse explains how important it is to think positively in Islam. Therefore, the religious character developed in schools must be really handled with a good system in order to give birth to students who are religious, enthusiastic and always think positively [39].

The Emergence of Good Manners

Moral education has become a hot topic and is gaining popularity among educational practitioners. This is in line with one of the biggest problems faced by society, namely moral problems. Moral/Religious Values Education is very important for youth as the next generation, which raises the dignity of the nation, improves the quality of life, makes life better, safe and comfortable and prosperous. Based on the worldview, every education system

has a purpose, be it secular education or Islamic education. In contrast to modern secular education, which considers this life as a goal in itself, Islamic education provides a comprehensive concept of the world and the hereafter. Islam gives recognition to religious supremacy. According to the Islamic perspective, when education ignores the moral teachings of religion, education is bound to fail. Allah explains in Surah Luqman Verse 33, in translation: "O people, fear your Lord and fear the day when a father will not be able to help his son and a son will not be able to help his father in the slightest. Verily, the promise of Allah is true, so do not let the life of this world deceive you, and do not deceive you in obeying Allah."

Imam Ibn Kathir in his Tafsir in connection with the above verse of Surah Lukman said that, on that day a father cannot help his son, if he wants to redeem his son with himself, he will not be accepted, and neither will a child, if he wants to redeem his father with himself, then he will not be accepted. Religious education is directed to the faith in the existence of akherat, life after death, will undoubtedly remind educators and those who are educated about things that will make a religious character. The habit of behaving religiously at school is able to lead students to act and behave following Islamic manners. Licona argues that respect and responsibility are the two core components of morality from which other principles originate. The term respect includes two aspects, namely respect for oneself and respect for others (beliefs, opinions, and culture). Responsibility involves acceptance of one's own life and deeds and commitment to the welfare of society in general through active participation in socio-economic, political, and cultural activities of the community.

The Qur'an affirms that the ideal example for a civilized person is the Prophet Muhammad. The main task of the Prophet Muhammad was sent to earth was not to conquer the world or to Islamize all mankind. But more than that, the main mission of the prophet is to spread mercy and perfect all human morals. Therefore, the purpose of Islamic education is to produce civilized human beings or good human beings. This should be used as a reflection to make adab a curriculum in educational institutions because the impact of the implementation of the adab curriculum is very large, one of which is that it will give birth to civilized people and of course will be harmonious and expected to be able to balance the fulfillment of cognitive needs with other needs as mandated by the National Education System Law of 2003. Therefore, the emphasis of this adab education is not limited to the transfer of knowledge about good values, but more than that, it is how these values should be embedded and integrated in totality in thought and action [40].

Al-Attas stated that education must produce civilized people, that is, people who are fully aware of their responsibilities to God; be able to understand and fulfill justice for themselves and others in their society; There is always a willing to improve every aspect of themselves towards perfection as a civilised human being. The importance of Muslim families in the current era must have an Islamic worldview. One of them is by returning to concentration, focus and commitment to fulfilling children's right to education in the home. Because adab education will make our children grow up with intelligent personalities full of morals. They will not think ambiguously, let alone cause a myriad of problems and chaos in society. Because with this adab education, our children know how to be civilized (polite) towards Allah, the Prophet, parents, teachers, knowledge, friends, nature and even themselves every day for 24 hours in all life activities. Adab education applied at MA Ribhul Ulum Demak includes greetings when meeting teachers, manners when eating, not bullying fellow friends, respecting and loving friends even though they have different beliefs, dressing politely, not being rude, maintaining manners in the mosque when there are activities, both congregational prayers and other activities. Schools, families and communities, instead of being busy responding to the onslaught that is weightless from views in the media, it is better to focus on educating children with manners. Especially manners to Allah, manners to the Prophet, to parents, teachers, knowledge, and others, so that they are children who are optimistic with their faith in answering the challenges of the times.

The habits that have been instilled in schools must be used as a culture, because the culture will always be followed by the next generation. Of course, the culture that is built is a culture that is beneficial for the school and all school residents. As the Prophet (peace and blessings of Allaah be upon him) instilled manners in the younger generation, "Abdullah bin 'Abbas (may Allah be pleased with him) narrated, "One day I was behind the Prophet (peace and blessings of Allaah be upon him). He said, "Son, I teach you a few strings of sentence: Take care of Allah, He will surely take care of you. Take care of Allah, you will surely find Him before you. If you want to ask, ask Allah, and if you want to ask for help, ask Allah. Know that if all the people unite to give you an advantage, then you will gain nothing but what Allah has ordained for you. And if they unite to do something that harms you, then it will not harm you except what Allah has ordained for you. The pen has been lifted and the sheets have dried." (HR. Tirmidhi). The next generation of this nation will appear to be state warriors, defenders of all people and actors of the realization of welfare for all Indonesian people. If it is true that we desire the civilization of the nation to live and lead the world, this is the education of manners that is very much needed by children both in educational institutions, families and the community [\[41\]](#).

Expected Speaking Harmony

Schools as a system have three main aspects that are closely related to school quality, namely: the teaching and learning process, leadership, school management, and school culture. Culture is a view of life that is recognized by community groups, which includes ways of thinking, behavior, attitudes, and values that are reflected in both physical and abstract forms. Culture can also be seen as behaviors, values, attitudes of life and way of life to make adjustments to the environment, as well as to look at problems and solve them. Therefore, a culture will naturally be passed down from one generation to the next, and the school must create a systematic school culture. Communication is a form of interaction between teachers and students at school. Communication is one of the important points in conveying messages, both learning messages and moral messages that teachers want to teach students. In order to establish good communication between teachers and students who are taught, it is necessary to have certain strategies in communication so that communication runs effectively. Communicating well and correctly is one of the indicators of effective communication. To be able to achieve this, teachers must pay attention to the following five things:

- a. Respect. Respect or appreciation is an attitude of respect for each individual who is the target of the message conveyed, in this case, the Santri,
- b. Empathy. Empathy is the ability to put oneself in situations or conditions faced by others. Communication in the world of education must also place empathy as a guideline so that communication runs well,
- c. Audible. Communication in learning must be "listenable" so that or can be understood well by teachers and students. A message will be conveyed well if it is conveyed in a way or attitude that can be accepted by the recipient of the message.
- d. Clarity. Communication, be it daily communication or educational communication, must be conveyed clearly. Do not let the message cause multiple interpretations or various interpretations.
- e. Humble. Humility is an attitude of respecting others, being willing to listen, accepting criticism, not being arrogant, and not looking down on others. Communication will run effectively if every communication actor applies a humble attitude.

Then, how to apply effective communication in learning. According to Miftah, in order for communication to be quality, a communication approach is needed, namely, The approach is epistemologically (what is communication), but also axiologically (how effective communication takes place) and ontologically (what is the communication for). Meanwhile, on the other hand, effective learning communication can also be through the following:

a. Communication should be in clear language so that it is easy to accept and understand. If the language or way of packaging the information to be conveyed is not clear, it is feared that students will experience confusion.

b. Accuracy or accuracy is related to the correct use of language and the correctness of the information conveyed. The choice of words will greatly affect the accuracy of the information that is to be conveyed.

c. The context in effective communication learning is that the language and information conveyed must follow the circumstances and environment in which the communication occurs. Context is important so that the information conveyed is on target and does not cause various interpretations.

d. The flow or systematics in communication must be concise and clear to make it easier for students to understand the information conveyed by the teacher.

e. Culture in effective communication is related to manners and ethics. The point is that in communicating, you must adjust to the culture of the person you are communicating with, both in the use of verbal and nonverbal language. This is so as not to cause misperception. The communication built by teachers with students can make a very significant contribution in providing explanations and understanding of the learning materials provided to students. Even the interactions built into the learning process will be more dynamic by involving all individuals. Effective communication plays a very big role in determining the success and goals to be achieved in Education. Teachers need to learn the science of communication, the components, functions and objectives of communication, effective communication, intercultural communication, and the basic concepts of educational communication. Religious values are one of the character values that must be developed in schools from the Kindergarten level to the university level. This is because religious attitudes, when developed in school institutions, will have an impact on the progress of the school, both in terms of science and attitude. From a scientific point of view, of course, it will have an impact on the quality of the school and from an attitude, it will certainly have an impact on behavior, morals and manners, both for students and all school residents [42].

The impact of religion on (formal) education has greatly ensured the development of the lives of individuals, school communities and other institutions, studies with this aim will help promote better relationships between students, teachers and school citizens. The involvement of religious groups or religious organizations in education has contributed to the spiritual development of both teachers and students. Some educators have emphasized the need for a well-rounded educational goal. This viewpoint has led to the development of two goals namely the complete purpose of life and the harmonious development goal that suggests spiritual and physical development. Education practitioners in developing religious character include setting a good example or example, enforcing discipline, motivating, giving gifts, especially psychologically, giving punishments in order to enforce discipline and religious culture that affects the growth of students. Routine activities as a form of religious character development are carried out in daily activities that are integrated with activities that have been programmed to give birth to a concept so that it runs as expected [43].

The development of religious character in schools at the high school level must be conceptualized following Law No. 20 of 2003 Article 3 which reads, "National education functions to develop abilities and shape the character and civilization of a dignified nation to educate the life of the nation, the development of religious education in junior high schools must give birth to the development of the potential of students to become human beings who believe and fear God Almighty One, have noble character, healthy, knowledgeable, capable, creative, independent and be a democratic and responsible citizen. According to Prasetyo, religious character is a disposition that is attached to a person or object that shows Islamic identity, characteristics, discipline or morals. The Islamic personality that is integrated into one person will influence others to have a religious character as well. Religious character is a way of behaving based on religious values that do not violate religious principles. Religious

character must pay attention to differences in principles and must be instilled in the school environment to realize the values of religious teachings as a culture in daily behavior. The background of the students greatly affects religious behavior as well as school policies will also affect the development of religious character, so that the development of religious character will affect the growth of the character of the students. So the development of religious character is influenced by the background of the students and the school policies that are applied, so that it has an impact on the character of the students [44].

Analysis

The findings from the study at MA Ribhul Ulum Demak emphasize the centrality of harmonious communication between teachers and santri in fostering the sustainable development of religious character. Communication that is empathetic, dialogical, and values-based allows for mutual trust and emotional safety, which significantly supports students' moral and spiritual growth. In this context, "speaking harmony" is more than a teaching method—it becomes a moral pedagogy deeply rooted in Islamic tradition.

From a structural perspective, the school's strategy integrates religious values across both curricular and extracurricular activities. Daily practices such as congregational prayers, Qur'anic recitations, and open dialogues help internalize religious teachings. This model contributes directly to SDG 4 (Quality Education) by ensuring that students not only receive knowledge but also develop ethically and spiritually in a holistic educational environment.

Furthermore, the emphasis on inclusive communication practices aligns with SDG 16 (Peace, Justice, and Strong Institutions) by promoting a culture of tolerance, honesty, humility, and justice within the school setting. Teachers function not only as instructors but also as spiritual guides and role models, facilitating personal reflection, social cooperation, and responsible behavior among students. The analysis also identifies a potential challenge: inconsistency in students' behavior when returning from long school breaks. This suggests the need for collaborative efforts with families and communities, reinforcing the idea that moral education must be continuous and supported by all stakeholders. Overall, the case of MA Ribhul Ulum Demak illustrates how Islamic schools can operationalize global educational goals locally. The model of teacher-santri communication presented here offers a culturally contextualized yet globally relevant approach to character education, advancing the SDGs through the integration of religious, moral, and pedagogical excellence.

CONCLUSION

This research provides compelling evidence that harmonious communication between teachers and students is a critical factor in optimizing the sustainable growth of religiosity values at MA Ribhul Ulum Demak. The findings underscore that when teacher-student interactions are characterized by empathy, openness, and mutual respect, a more inclusive and supportive learning environment emerges—one that nurtures the moral and spiritual development of santri. The study reveals that in a school atmosphere where communication is based on mutual understanding and compassion, students feel safe to express their views, ask questions, and engage in meaningful discussions about religious values. This openness not only encourages intellectual and emotional engagement but also allows teachers to better assess and respond to the spiritual and ethical needs of their students. The result is a more dynamic and relevant moral education process that is tailored to the lived experiences of the students. These findings directly support the goals of Sustainable Development Goal (SDG) 4: Quality Education, which emphasizes inclusive and equitable education that promotes lifelong learning opportunities. In addition, the implementation of value-based communication practices contributes to SDG 16: Peace, Justice, and Strong Institutions by fostering a culture of mutual respect, justice, and moral accountability within the school environment. Furthermore, the conclusion confirms that "speaking harmony" is not merely a communication technique but a transformative educational tool that strengthens the religious identity of students while promoting a peaceful and ethical school culture. By prioritizing communication

that respects the dignity of all participants, MA Ribhul Ulum Demak actively contributes to shaping spiritually resilient and socially responsible individuals. In summary, this study affirms that the cultivation of religiosity through effective communication is not only essential for character building in Islamic education but also serves as a practical model for advancing the moral dimension of education in line with global sustainable development frameworks. The harmony in teacher-santri dialogue is a vital component in shaping a future generation grounded in both spiritual values and social responsibility.

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Author Contribution

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Conflicts of Interest

All authors stated that there was no conflict of interest.

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