

Teungku, Dayah, and Traditional Books: Teungku's Teaching Style at Dayah Miftahul Jannah in West Aceh.

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Abstrak

Dayah memiliki peran penting dalam melestarikan tradisi keilmuan agama Islam melalui pembelajaran kitab *turats*. keberhasilan *santri* dalam memahami kitab *turats* sangat dipengaruhi dengan gaya atau metode mengajar *Teungku*. Penelitian sebelumnya banyak yang membahas tentang kitab *turats*, namun studi khusus mengenai mengajar *Teungku* di *Dayah* tradisional masih terbatas khususnya di *dayah Miftahul Jannah Aceh Barat*. Kebaharuan penelitian ini terletak pada fokusnya menelaah secara rinci gaya mengajar *Teungku* yang unik, sekaligus memperluas wawasan pedagogi pendidikan islam. Dengan demikian, penelitian ini bertujuan untuk mendeskripsikan gaya mengajar *Teungku* dan peran kitab *turats* dalam pembelajaran tradisional serta metode yang digunakan dalam proses mengajar di *Dayah*. Penelitian ini menggunakan metode penelitian kualitatif dengan desain studi kasus teknik pengumpulan data melalui observasi, mewawancarai *Teungku* dan pengelola *Dayah* serta dokumentasi. Hasil penelitian ini menunjukkan bahwa metode yang digunakan *Teungku* di *Dayah Miftahul Jannah* menggunakan metode *shurah*, yaitu membaca teks kitab dan terjemahannya kemudian menjelaskan. Penelitian ini memberi kontribusi akademik dengan wawasan tentang strategi pengajaran tradisional dan pengembangan pendidikan Islam berbasis *turats*. Gaya mengajar *Teungku* sangatlah penting untuk pemahaman *santri* dalam mempelajari kitab *turats*.

Kata kunci: *Teungku, Dayah, dan Kitab Turats*

Abstrak

Dayah plays an important role in preserving Islamic scholarly traditions through the study of classical texts. Students' success in understanding classical texts is greatly influenced by *Teungku's* teaching style. Previous studies have discussed classical texts, but research on *Teungku's* teaching in traditional *Dayah* remains limited, especially at *Dayah Miftahul Jannah in West Aceh*. The novelty of this research lies in its detailed examination of the *Teungku's* unique teaching style and in broadening the pedagogical perspective of Islamic education. Thus, this study aims to describe the *Teungku's* teaching style, the role of classical Islamic texts in traditional learning, and the methods used in the teaching process at Islamic boarding schools. This study uses a qualitative research method with a case study design, employing observation, interviews with *Teungku* and *Dayah* administrators, and documentation. The results of this study indicate that the method used by *Teungku* at *Dayah Miftahul Jannah* is *shurah*, which involves reading the book and its translation, then explaining it. This study contributes academically by providing

insight into traditional teaching strategies and the development of Islamic education based on turats. Teungku's teaching style is very important for the students' understanding of the turats books.

Keyword: *Teungku, Dayah*, and the book of *turats*

INTRODUCTION

Dayah is a traditional Islamic educational institution in Aceh that plays an important role in preserving classical Islamic teachings through turats books. Dayah plays an important role in helping the community (santri) to understand, evaluate, and apply Islamic practices by emphasizing the importance of Islamic morality as a guide for living in society (Bakar & Abdullah, 2022). Dayah is an important part of society and children's character building. The purpose of Dayah is to educate students so that they can become people with Islamic personalities who are useful to the country and nation and can serve as role models for the community in their daily lives (Azijah et al., 2024). On the other hand, the findings also show that despite Dayah's efforts to introduce a more modern approach to religious education, not all Dayah are able to implement it optimally. Some Dayah have limited human resources and funds to implement more innovative programs. Previous studies show that the success of religious education in Dayah is highly dependent on the quality of teachers and their ability to adapt teaching methods that are more relevant to the times (Hatta, 2025).

Amidst rapid developments, many people are searching for places that not only provide knowledge but also peace of mind. Moral values, ethics, and morals are beginning to fade due to increasingly complex external influences. In these circumstances, educational institutions are crucial in shaping the character and development of the younger generation, fostering knowledge, morality, and Islamic spiritual values. The process of shaping the character of santri (Islamic boarding school students) is not an easy task, given the differences in santri characters and the limitations teachers face in observing them (Abdullah et al., 2024). Therefore, as explained, regarding moral guidance, there has been a shift in society's view of character itself (Rizal et al., 2018).

Dayah Miftahul Jannah is an educational institution that shapes a young generation that is knowledgeable, moral, and cares about Islamic values. Dayah Miftahul Jannah has been around since 2001, although it was officially registered in 2005. It was founded by Tgk Yunus Thaha, known as Aba, and is now led by Tgk Abdullah Arif, known as Waled. The leadership

of Dayah at that time worked very hard to attract students. Leadership in an institution is an important factor, as it determines whether the institution achieves its goals (Bakar & Abdullah, 2022).

Dayah Miftahul Jannah Aceh Barat is a Salafi Islamic boarding school that still uses traditional texts as the primary source of learning. Therefore, students' understanding is closely tied to Teungku's teaching style, as it can influence their understanding of traditional texts. From a pedagogical perspective, teaching style is a pattern of behavior used by teachers in delivering learning materials. Teaching style encompasses not only the delivery of material but also how teachers manage learning interactions, provide explanations, and guide students in understanding the learning materials.

According to Uzer Usman, teaching style is an activity carried out by teachers in the learning-teaching interaction process aimed at overcoming student boredom, so that students consistently show perseverance, enthusiasm, and full participation in the learning-teaching situation. Teaching style is often equated with learning methods. Basically, learning methods and techniques are different (Busthomi, 2022). However, it is not yet known in depth how Teungku teaches the turats book, and how this method is systematically applied in learning at Dayah Miftahul Jannah Aceh Barat. This condition shows that it is quite important to study Teungku's teaching style at Dayah Miftahul Jannah as a pedagogical aspect that plays a role in determining the effectiveness of learning the turats book in the Dayah salafiyah environment.

Based on the results of the observation, learning at Dayah Miftahul Jannah uses a classical method that emphasizes reading texts, analyzing Arabic language structures, and explanations of meaning by Teungku. This method shows that Teungku's teaching style plays an important role in helping students comprehensively understand the contents of the turats books. This shows that Teungku's teaching style at Dayah Miftahul Jannah not only functions to convey knowledge, but also as the main mechanism for transmitting Islamic scientific understanding to students. The role of Teungku (scholars/teachers) is central to the process of transferring religious knowledge. Turats books are used as the main medium for conveying classical Islamic knowledge that is rich in meaning and full of scientific traditions. The role of Teungku Dayah in the development of Islamic society in Aceh is vital and multifaceted. In Acehnese society, Teungku Dayah is not only a religious teacher, but also a community leader, development agent, and guardian of tradition (Muhibuddin, 2024). Based on this description, this study was conducted to examine Teungku's teaching style in teaching turats books at Dayah

Miftahul Jannah in West Aceh. Previous studies have discussed the role of Teungku and turats books in general, but studies specifically discussing Teungku's teaching style at Dayah in teaching turats books at salafiyah Dayah are still limited, especially at Dayah Miftahul Jannah. Therefore, this study was conducted to fill the gap regarding Teungku's teaching style and the role of turats books at Dayah Miftahul Jannah Aceh Barat. However, this study focused on analyzing Teungku's teaching style at Dayah Miftahul Jannah and his role in shaping students' understanding at Dayah Miftahul Jannah Aceh Barat. This study is expected to contribute to enriching the study of traditional Islamic education, particularly in the learning of classical Islamic texts, and to serve as an academic reference for teungku in developing the learning of classical Islamic texts.

Thus, this study aims to analyze Teungku's teaching style and the role of turats books in classical learning used by Teungku at Dayah Miftahul Jannah in West Aceh.

METHODS

The research used was descriptive qualitative research with case studies to explore in depth Teungku's teaching style and understanding of the Turats book. This case study research was chosen because it sought to trace the unique teaching process in detail.

Previous studies have discussed the role of Teungku and Turats books in general. Studies on Teungku's teaching style in Salafiyah Islamic boarding schools, particularly at Miftahul Jannah Islamic Boarding School in West Aceh, remain limited. In addition, this study can explain how Teungku's teaching style at Miftahul Jannah Islamic Boarding School may have its own characteristics. This research also contributes to the preservation of turats-based knowledge heritage. The research was conducted at Dayah Miftahul Jannah in West Aceh, Lueng Jawa Village, Woyla District, West Aceh Regency. This Dayah is one of the Dayahs that still consistently maintains the teaching of turats books. Data was collected through direct observation during teaching activities and in-depth interviews with Teungku Dayah Miftahul Jannah (Tgk Masyitah) and the Dayah administrator (Bunda Raudhah) regarding teaching methods and the learning process. In addition, documentation studies of the books used and teaching notes were conducted. Data analysis was carried out through the stages of data reduction; filtering relevant information from the results of observations and interviews; presenting data to facilitate interaction at the Dayah; drawing conclusions using a triangulation approach based on relevant sources; and employing techniques to strengthen the validity of the data in this case study.

FINDINGS AND DISCUSSION

Teaching Style of the Teungku

Based on observations and interviews, Teungku's teaching style at Dayah Miftahul Jannah tends to be oral-traditional, emphasizing reading (qirā'ah) and explanation (syarh) of classical texts. Teungku's teaching style is interactive, encouraging students to ask questions, discuss, and respond to his explanations. This approach creates a more active learning environment and helps students gain a deeper understanding of the book's contents. Learning is conducted systematically to develop a deep understanding of the book's contents. In the learning process, Teungku uses the shurah, bondongan, i'rab, and memorization methods.

Based on the results of an interview with Tgk Masyitah, the shurah method begins with the santri reading the text, then Teungku corrects the reading while explaining.

"Usually, before I explain, I ask one of the students to read the text from the book. However, if the student cannot read or misreads the text, I ask them to analyze the text (mufradat) one by one. After that, I dictate the translation and the students write it down in their respective books, then I give the explanation. (Interview with Tgk Masyitah, 2025).

This shows that the Shurah method is not passive, but involves the active participation of students in the learning process. The active participation of students is evident in the questions they ask during the learning process. Some students show a high level of interest in the texts and explanations of the Turats. This indicates that the teaching style of the Teungku is very influential in helping students understand the texts in depth. The use of the Acehnese language is also one of the characteristics of Dayah Miftahul Jannah in learning. Language is used to explain the meaning of the texts being read so that students can easily understand. As stated by Tgk Masyitah:

"I explain using the Acehnese language so that the students can easily understand what I am explaining."

From this excerpt, it is clear that the local language helps students understand classical texts, since they also use Acehnese in their daily lives. This shows that using the local language is an effective way to help students understand classical texts written in classical Arabic.

Teungku also uses the i'rab method, which is a learning method taught by Teungku that emphasizes Arabic grammar, especially to understand the function and position of each mufradat word. Through this method, students are trained to read and understand Arabic grammar in depth, so that they can not only read texts and their translations, but also analyze the grammar of each text in the book. These findings show that Teungku's teaching style at Dayah Miftahul Jannah requires students to determine the position of the verb, subject, object, and other parts, as well as explain the final harakat of a word and the reason for it. This method aims to help students understand the rules of nahwu saraf and to make it easier for them to read classical texts and translate them in accordance with those rules. However, the i'rab method plays a very important role in helping students improve their understanding of classical texts and read texts without lines. In addition to the i'rab method, Teungku also uses the Bondongan method, in which Teungku reads the text of the turats book directly and explains its meaning, while the students focus on listening to Teungku and then write down the translation in their respective books. This method aims to help students understand classical texts, their translations, and explanations, especially for those who find it difficult to understand Arabic when Teungku explains it directly. This shows that the bondongan method plays a very important role in improving students' understanding of classical texts, as they receive direct guidance from Teungku.

Finally, the last method is memorization, in which Teungku first dictates the translation and explains it; then, the next night, the students recite what they have memorized in front of Teungku during class. The memorization method aims to help students master the book's content accurately and systematically, as well as to train their memory. In addition, this method trains the students' discipline, concentration, and patience in seeking knowledge. This shows that this method plays a very important role in learning at Dayah, as it not only helps students understand traditional texts but also instills discipline in them. The classical method is applied in four main stages: shurah, bondongan, i'rab, and memorization. These stages are carried out systematically so that students gain a deep understanding of the book's text, while also training their discipline, memory, concentration, and understanding of Arabic language rules. Thus, the shurah method positively impacts the development of students' ability to understand Turaat's books in depth and helps preserve the tradition of Turaat-based learning in the Dayah environment. This is related to Teungku's role as an expert teacher who has mastered Islamic knowledge, as explained in the following passage, Teungku is a person who is knowledgeable

and learned in the field of Islam or who is more devout than most people, or a person who holds a position related to Islam, such as holy people, people who have performed the hajj, religious teachers, especially village leaders who are tasked with fostering religious life in the village, are given the title Teungku by the community in Aceh (Azijah et al., 2024). Teungku also engages students in discussion while teaching to improve their understanding of what Teungku explains, whether it is a discussion of i'rab or of Teungku's (Tgk Masyitah) explanation.

The role of Teungku in Dayah, according to Zamakhsyari Dhofier in his book, *The Tradition of Islamic Boarding Schools*, states that the role of Teungku is as follows: First: Quran teacher (the person who teaches directly): The role of a Quran teacher can be further explained as follows: preacher, advisor, teacher or guardian, reciter of classical texts in the sorogan bandongan system. Second: Caregiver and guide: The diversity of Islamic boarding schools reflects the Teungku. However, the title for Teungku varies from region to region. In Aceh, they are called Teungku; in Java, Kiai; in Sunda, Ajeng; in Minangkabau, Buya; and in Nusa Tenggara, South Kalimantan, East Kalimantan, and Central Kalimantan, Guru. They can also be referred to as ulama, although the term has shifted in meaning. The role of Teungku, together with the turats book, is not only to impart knowledge, but also to guide the moral and spiritual development of santri. In addition, Teungku is also tasked with motivating santri, advising, and nurturing their character.

How the teacher instills discipline in the students

Discipline is the control and direction of a person's feelings and actions within an educational institution to create and maintain an effective working atmosphere (Ahmad Manshur et al., 2019). In the context of Dayah, Teungku instills discipline in students by establishing rules, such as assigning sections. Each section will be guided by the respective Teungku responsible for that section. The division of students into groups demonstrates a systematic training structure that allows the Teungku to provide targeted supervision and guidance in accordance with their respective responsibilities. Then, the method used is the advice method, in which students are given guidance on how to uphold discipline. In addition to giving advice, the Teungku also provides various motivations to students to study diligently so that they can become knowledgeable successors of the nation (Azijah et al., 2024). This shows that advice and responsibility play a very important role in shaping the discipline of santri. Tgk Masyitah said that:

“In the educational process at Dayah, the Teungku often face very difficult challenges, ranging from students and some of their guardians who do not respect the rules established at Dayah. For example, it has been established that male students are not allowed to enter the female students' area unless they have a specific purpose, such as carrying heavy items, but this rule is not obeyed”.

This shows that in implementing discipline training, there are still obstacles that require Teungku's active role in guiding and supervising the application of applicable regulations. One way to train santri discipline is by implementing existing rules and regulations (Husnurridlo et al., 2022). A santri should have a disciplined attitude. Life in a pesantren involves a variety of busy daily activities, from waking up in the morning to going to bed at night. Activities at Islamic boarding schools are generally more intense than at other formal educational institutions. The routine includes academic, religious, and skill-building activities, as well as rules governing students' rights, obligations, and responsibilities. The method of advising and sharing responsibility is very effective in shaping students' discipline because it accustoms them to consistently follow established rules and instills a sense of responsibility. In addition, regulations govern students' rights and obligations. Islamic boarding schools are known for students' obedience and compliance with their guardians' instructions. Therefore, discipline is crucial for students to achieve the main objectives of the learning process in Islamic boarding schools (Sunandar et al., 2025). This confirms that discipline plays a very important role in supporting the success of Dayah education, as it helps students to participate in activities systematically and correctly. Therefore, this study provides an overview of Islamic education management practices based on turats that are systematically applied to discipline santri.

Interaction Patterns Between Teungku and Santri

Teacher-student interaction is a form of social interaction. Social interaction refers to dynamic relationships among individuals, groups, and individuals and groups. Social interaction requires social contact and communication (Isa, 2022). A pattern is a model, a variety, or a reference. A model is a representation that clarifies the relationships among existing elements (Yasin & Fira Rusdianti Nasution, 2022). The hierarchical but spiritual relationship between students and teachers means that students view their teachers as both mentors and spiritual guides. The pattern of interaction between teachers and students occurs both in and outside the classroom, as well as in the Dayah environment. This relationship reflects emotional

closeness with family ties, so that students not only receive knowledge, but also guidance on attitude and behavior. The pattern of interaction between the Teungku and the santri is almost similar to that between a child and their parents, namely a relationship based on kinship, openness, and the santri's respect for their teacher. If a santri encounters a problem, the Teungku offers advice and solutions as guidance. In addition, Teungku must be gentle in guiding the students so they feel comfortable at the Dayah, while still showing firmness so they obey the applicable rules. This emphasizes that a balance between gentleness and firmness is important for disciplining students and ensuring their obedience.

Thus, the teacher must also demonstrate good behavior when interacting with students, because students tend to imitate the teacher's behavior. The interaction between Teungku and santri should be based on trust. With this trust, communication between santri and Teungku will also run smoothly (Azijah et al., 2024). The interaction between Teungku and santri at Dayah Miftahul Jannah Aceh Barat is now running well, both in teaching and learning, and in daily life, such as mutual cooperation and greetings between santri and Teungku. The interaction between Teungku and santri at Dayah, as described by Panis d. Salam is characterized by a pattern of interaction that is often egalitarian, marked by familiarity and warmth. (Yasin & Fira Rusdianti Nasution, 2022). This shows that Teungku plays an exemplary role, and that Teungku's attitude and character can influence students' behavior. Therefore, being a Teungku involves not only imparting knowledge but also maintaining an attitude and authority to be a good example for the students. This shows that interactions based on exemplary behavior play an important role in shaping students' attitudes and character at the Dayah.

The interaction between Teungku and santri during teaching and learning went well. Teungku must be able to create conducive conditions in the surrounding environment and Dayah. Teaching is conducted through halaqah (study circles), creating a collective and sacred atmosphere. The pattern of interaction between the Teungku at the Dayah and the santri is not limited to the transfer of knowledge, but also the creation of intimacy between the Teungku and the santri, which is like a family. This shows that familial interactions play a significant role in strengthening the emotional bond between Teungku and santri, thereby fostering a more effective classroom environment. Unlike the pattern of interaction between teachers and students in formal schools, which is generally limited to learning activities, interactions at Dayah are more intense because santri and Teungku are in the same environment. This shows

that his strong intentions enabled Teungku to provide comprehensive guidance, not only in academic matters but also in shaping his students' character.

Based on the results of an interview with Tgk Masyitah :

“The pattern of interaction applied in the classroom begins with praying before starting the lesson. Then I ask the students what we have learned previously, and only after that do I begin teaching” (Tgk Masyitah. 2025).

This shows that interaction prior to learning plays a very important role in motivating students. In the learning process at Dayah, the pattern of interaction between Teungku and students is very important. In general, this interaction can be divided into two main forms: one-way and two-way. The two-way interaction pattern is one in which Teungku explains to the students who are listening and also involves the students. If one of the students does not understand the explanation, Teungku will demonstrate it to that student so the student truly understands it in the book. This is very important to implement so that students are not confused by the explanations and also to enable two-way communication.

Based on data collected through interviews with one of the Teungku at Dayah Miftahul Jannah, the teaching method currently used there is a two-way interaction pattern. This is very important so that students truly understand the material. Asking questions or practicing makes it easy for students to understand. With this pattern, students do not just passively receive information; they are more enthusiastic because they are more involved in the teaching and learning process. They are motivated to find out more by asking questions and finding answers themselves, which can increase their enthusiasm for learning and their confidence in learning. Social interactions among students are divided into three categories, namely: (a.) Patterns of interaction between individuals. Basically, every individual is a social being who lives within a community, both in a physical and psychological environment, in which individuals engage in reciprocal relationships with one another. (b.) Patterns of interaction between individuals and groups. Students at the Hidayatullah Islamic Boarding School do not have the freedom to communicate and interact with the outside community except during extracurricular activities, so social interaction among individuals and groups can be observed in the patterns of interaction between students and their school friends. (c.) The process of social interaction between groups is carried out by individuals who share a common awareness based on similarities, interests, or goals, whether due to ethnicity, religion, race, or other factors (Wattini et al., 2019). This shows

that it plays a very important role in shaping students' social skills, cooperation, and discipline within the Islamic boarding school.

The use of classical texts

Turats books are books left behind by scholars of the past, or what could be called the intellectual and spiritual legacy of earlier scholars. Turats is the result of Arab culture, which is a legacy of Islamic civilization in the Middle Ages. Classical books have served as the main source of learning in the field of Islamic sciences in Islamic boarding schools, passed down from generation to generation (M. Kausar et al., 2020). This culture shaped cultural construction projects in the 2nd century AH and mid-3rd century AH, better known as the period of codification ('ashr tadwin), and served as a reference for Arab thought with all its diverse scientific disciplines (Lestari, 2023a). In the context of traditional Islamic education, turats are understood not only as historical heritage but also as the primary source that shapes the system of knowledge transmission and religious authority. In Dayah or Salafi Islamic boarding schools, turats books are used as the main source in teaching fiqh, tauhid, tasawuf, and akhlak. Books such as Tafsir Jalalain, Taqrib, and Hikam are regularly referenced. Qiro'ah kitab turats (reading of classical texts) is a distinctive feature of salaf-style Islamic boarding schools. Classical texts are used as teaching materials, textbooks, references, and curriculum. Affandi Mochtar in Siradj (1999) mentions two reasons why classical Islamic texts are used as references and curricula: (1) the content of classical Islamic texts is unquestionable because their concepts are based on the Quran and Hadith; (2) they are a source of deep religious understanding and have a foundation in Islamic teachings, the Quran, and Hadith (Herawati, 2020). This shows that the turats function as an epistemological foundation in shaping religious understanding and the educational structure of Dayah. Turaats are understood not only as the scientific heritage of the past but also as relevant to addressing various religious and social issues faced by the community. Thus, Turaat's books not only have historical value but also have an educational and contextual function in supporting the development of Islamic thought. Based on research findings from interviews (Bashori et al., 2022), various efforts have been made to improve the ability to read classical Islamic texts. These findings show that the study of classical Islamic texts is conducted in a structured manner and plays an important role in improving students' ability to read, understand, and internalize Islamic values.

Thus, the turats book serves as a pedagogical instrument that not only transmits knowledge but also shapes mindsets, attitudes, and scientific traditions within the Dayah environment. More broadly, the use of the Turats book in Dayah education demonstrates its role in maintaining continuity in Islamic scientific traditions and in shaping the religious identity and mindset of santri. There is an adaptation of the text through contextual explanations, without losing the authenticity of the content. Turats is a record of how Islam has been understood and practiced since its early generations. Turats compiles knowledge produced by scholars over more than 1,400 years. These records and scientific treasures are very important for guiding today's Muslims in understanding and practicing Islam, as well as in living good lives. The knowledge they inherited from authoritative scholars is invaluable for maintaining a correct understanding of Islam and for achieving true happiness and real development (Lestari, 2023). One of the more popular classical texts is the yellow book, a text written in Arabic without vowels and used as a teaching resource in Islamic boarding schools (Lestari, 2023).

The curriculum used at Dayah covers scientific studies in fields such as tauhid, tafsir, fiqh, mantiq, tasawuf, and others. The aim is to provide a comprehensive understanding to students. Regarding the curriculum and learning programs at the Dayah Miftahul Jannah boarding school, traditional books also play a role in shaping students' moderate attitudes in faith and morals, Sufism, and other fields of knowledge (Tgk Masyitah).

Based on observations, the classical texts studied at Dayah Miftahul Jannah currently cover a wide range of subjects, including fiqh, Jalalain tafsir, tasawuf, mantiq, hadith, akidah akhlak, nahwu, saraf, and so on. The classical texts contain Islamic values and knowledge related to Islamic teachings, written in Arabic or Malay, which were originally or are still studied in Islamic boarding schools (Lestari, 2023). One of the Islamic boarding schools that still study classical texts today is Dayah Miftahul Jannah in West Aceh.

This book of turats is a legacy from scholars of the past, one of which is the book of fiqh, the result of compilation and legal deduction, sourced from Islamic law, the Qur'an, and hadith. The material contained in the yellow book or turats is very diverse, ranging from fiqh, tauhid, akhlak, tafsir jalalain, hadith science, tasawuf, nahwu and saraf, and mantiq. Based on Ustadz Firman's findings, learning the turats book is important for teaching Islam correctly and forming a moderate understanding. By studying the turats books, students gain religious

knowledge in the fields of fiqh, hadith, aqidah, tasawuf, akhlak, and so on, thereby developing a broad understanding of Islamic teachings and avoiding a narrow understanding of Islam.

Education is a conscious or planned process undertaken by an individual to develop their potential so that they become a person of intelligence, character, personality, skill, and noble morals. According to Notonegoro, Islamic educational values generally consist of three types: material, vital, and spiritual. Material values are everything that is useful for human physical life or human material needs. Vital values are everything that is useful for humans to carry out activities. Examples include calculators for class treasurers and textbooks for students. Spiritual values are everything that is useful for the human spirit. Examples include reciting prayers, remembering Allah, and reading the Qur'an. Spiritual values can be distinguished as follows: The value of truth, which comes from reason (human intellect, intellect, and creativity); the value of beauty or aesthetic value, which comes from human will; moral values or values of goodness, which come from human will; and religious values, which are absolute spiritual values that are never wrong and come directly from God (Indana et al., 2020).

Education is an endeavor undertaken by an individual or a group to enable those who are unable to reach their full potential to develop religious and spiritual strength, self-control, personality, intelligence, noble character, and the skills they need (Ummah, 2019). Learning is not only about transferring knowledge but also shaping character, ethics, and spirituality. Values such as humility, patience, and steadfastness are instilled consistently.

The educational values applied at Dayah Miftahul Jannah include the following aspects: Religious and faith values, Character education values, Moral and ethical values, Sincerity in seeking knowledge, Respect for Teungku, and discipline in worship. Based on observations, religious values are applied, such as understanding classical Islamic texts, practicing religious teachings, attending regular congregational prayers, reciting prayers, and being devoted to Allah SWT. The formation of religious and faith values is very important in the Dayah environment because all students need the opportunity to understand them.

Based on the results of a direct interview with one of the Teungku at Dayah Miftahul Jannah, the character education values of independence, community service, mutual cooperation, politeness, creativity, and others are applied. Puskur (curriculum center) provides a definition or understanding of character as a person's nature, morals, or personality that is formed from the internalization of virtuous values that can become a belief. It is used as the

basis for one's perspective, thinking, attitude, and actions (Baginda, 2018). In Islamic religious education, morals are the actualization of Islamic values that need to be viewed as an important issue in the effort to instill Islamic ideology as a way of life. However, in the effort to actualize Islamic moral values, teachers must make a concerted effort to shape and improve students' morals and ethics, so that this instillation is not merely formal but enters into practical function (Parnawi & Ahmed Ar Ridho, 2023). Character can be defined as the traits that enable others to distinguish one person from another. Character must be created, shaped, developed, and strengthened because it plays a role and functions in a person's actions in daily life (Curriculum et al., 2023).

Teungku teaches students to be sincere in seeking knowledge, not because of who they are or for any particular reason, but solely for the sake of Allah. Teungku also teaches students to respect him, for example, when Teungku is explaining something or speaking, they are not allowed to interrupt him. Students at Dayah Miftahul Jannah are accustomed to maintaining regular prayers and congregational prayers, voluntary fasting, and regular dhikr and wirid after congregational prayers, specifically after the dawn prayer with the head of the Dayah (Bunda Raudhah) and also during the maghrib, isya, and asar prayers, but not during the zuhur prayer because many students have not yet returned from school (Tgk Masyitah).

Morals and ethics need to be instilled in children or students from an early age, because morals and ethics are very important when students become vulnerable and easily influenced by bad influences or negative impacts that can damage themselves, whether in the Islamic boarding school environment, the school environment, the home environment, or the social environment.

Religious values, character, morals, sincerity, respect for Teungku, and discipline show that Dayah Miftahul Jannah Aceh Barat focuses not only on academic aspects but also on the character building of santri. These findings indicate that Dayah-based education plays an important role in shaping the overall personality of santri, including intellectual, ethical, and spiritual aspects.

CONCLUSION

Based on observations at Dayah Miftahul Jannah in West Aceh, it can be concluded that Teungku's teaching style emphasizes a balance between the delivery of religious knowledge through classical texts and the cultivation of character values, such as spirituality

and discipline. Learning is oral-traditional in nature, prioritizing the reading (qir'ah) and explanation (syarh) of classical texts. Learning is conducted in classical Arabic and the Aceh dialect, according to students' level of understanding.

The interaction between santri and Teungku reflects a family-like harmony. These findings indicate that education at Dayah not only develops cognitive aspects but also shapes character holistically. In addition, these findings can be used as a reference for the development of character education methods at Dayah and for broader studies of traditional Islamic education. Ethics and morals are important elements instilled from an early age because they serve as the primary defences against various negative influences, whether from social circles, social media, or daily life.

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