



IMPLEMENTATION OF DIGITAL LITERACY AT DAYAH BUKIT EQRA AL-HARAMAIN WEST ACEH

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Abstract

Dayah Buket Eqra Al Haramain is a Salafi Dayah whose target is for students to be able to read the Yellow Book independently, within a minimum of two months and Dayah alumni are expected to be able to continue their education to a higher level in the Middle East. In order to achieve this program, Dayah implements digital literacy as a support in learning activities. This is marked by Dayah's openness to information and references available on digital platforms. This research aims to determine the reasons for the openness of Dayah Bukit Eqra Alharamain to information and references available on digital platforms and aims to determine the application of digital literacy in Dayah Bukit Eqra' Alharamain, West Aceh. This research is field research with a qualitative descriptive approach. The results of the research show that the Dayah's openness to advances in digital literacy is due to the fact that there are several applications and references that are considered relevant to the material being taught and are really needed to broaden the insight of the students and answer challenges and problems in society, so the students are allowed to apply them. to use digital media to assist the learning process under the supervision of the teacher council. It is hoped that the use of digital media will be able to help achieve the targets that have been determined

Keywords: *digital literacy, Dayah Bukit Eqra Al-Haramain*

INTRODUCTION

The advancement of information and communication technology (TIK) has led to a paradigm shift in the global educational system, including in Islamic education. One of the most important aspects of this transformation is digital literacy, or the ability to access, evaluate, communicate, and exchange information using digital technology in an efficient and effective manner¹. (P. Gilster, "Digital Literacy, 1997). Digital literacy is now a fundamental skill in education in the twenty-first century, and its use is not limited to educational institutions; it is also a necessity in the pesantren environment.

Pesantren, especially in Aceh, has a very strategic advantage as a centre for Islamic education and moral upbringing. As a traditional organisation that has long been a defender of Islamic and keacehan principles, pesantren faces significant challenges in meeting modern needs, one of which is the incorporation of digital technology into educational systems. On the one hand, digitally based modern education gives students the opportunity to access the core ideas of Islam worldwide, conduct dakwah through social media, and manage the pesantren more effectively. In the era of digital globalisation, pesantren is viewed as a significant challenge to reconcile traditional values with the demands of modern education. (Hidayat, D. N. (2020). Digital Literacy and Islamic Education: Challenges and Opportunities in a Disrupted World. Journal of Islamic Education).

Digital literacy implementation is crucial so that children and teenagers can use technology productively without compromising their religious and cultural identities. The digital literacy practice in the dayah bukit eqra haramain aceh barat is an example of how technology can be integrated with traditional education, even though it involves some challenges. However, dayah bukit eqra has adopted modern teaching methods by utilising digital tools and platforms to enhance the learning process. This change is intended to promote responsible digital literacy in addition to raising educational standards. In addition to learning how to use the internet responsibly, students receive instruction in creating digital da'wah content and running the dayah's social media accounts. As part of a modern da'wah strategy, some dayahs have even established internal media teams to record the pesantren's activities and share them on Facebook, Instagram, or YouTube. (Afdhalul Rahman, "Modernisasi Dayah: Integrasi Kurikulum Digital dalam Pendidikan Islam Tradisional di Aceh, 6, no. 1 (2022)

Although there are some educational institutions in Aceh that are beginning to integrate technology-based learning, such as using social media for teaching and daring learning applications, the process is generally quite parsial and unreliable. (Maurana, M. & Rohman, F. (2021). Digital Literacy Development Strategy in Santri. *Journal Al-Tadzkiyyah*, 12(2), 78-90.) Infrastructural deficiencies, low teacher training, and a lack of awareness will make digital content a real hindrance. This highlights the need for more in-depth research on how digital literacy is implemented and maintained in Acehnese pesantren environments, as well as the best strategy that fits local contexts.

Some pesantren are adapting by introducing daring learning applications, hybrid learning, and social media training, as demonstrated by the implementation of the dayah bukit eqra al-haramain that is located in Aceh Barat. This indicates that digital literacy is crucial for raising educational standards, such as using maktabah syamilah applications for daring learning.

Based on a few preliminary findings, it is evident that digital literacy in schools is being implemented gradually through santri instruction, curriculum integration, and administrative digitisation. The primary issues that frequently arise are infrastructure failure, SDM, and cultural resistance to technology. However, a few pesantren have successfully used technology for teaching, dakwah, and pondok management. The purpose of this study is to analyse the use of digital literacy in the classroom, evaluate the teaching methods used, and examine the impact of digital applications and their effects on students' ability to learn the material. It is hoped that the results of this study will contribute both academically and practically to the development of a flexible educational system in the digital age, enhancing the Islamic educational system that is relevant to the current era's development while remaining true to the principles of Islam.

METHOD

This study uses a kualitatif deskriptif with the aim of accurately illustrating the implementation of digital literacy in the dayah bukit eqra' al haramain. The pendekatan is noteworthy because it can contextualise social and cultural

phenomena, particularly in the context of pesantren education based on Acehese and Islamic values. penelitian di dayah al-iqra' haramain di wilayah Aceh barat, which has already begun incorporating technology into the educational process.

The method of gathering data that is used is conducting in-depth interviews, or Wawancara: Dilakukan terhadap pesantren, ustadz, dan santri in order to gain a deeper understanding of their experiences and perceptions of digital literature. Observation: Researchers conduct research on educational activities and the use of digital devices in pesantren environments. Documentation: This includes written data, such as daring content, and an overview of the use of digital learning platforms.

The data analysis technique used in this study is carried out in a methodical manner throughout the lengthy data collection process. The method used is an interactive analysis that includes data reduksi, data analysis, and kesimpulan penarikan. However, the process is not linear, indicating that there are many different steps and interactions. (Metodologi Penelitian Kualitatif (Bandung: Remaja Rosdakarya, 2019), 190–192; Lexy J. Moleong.) At the first stage, researchers' reduce data by analysing and interpreting information derived from observation, documentation, and wawancara results. This process involves gathering information that is pertinent to the study's focus, namely the implementation of digital literacy in the pesantren bukit iqra' al-haramain in Aceh barat. Data that is not directly related to the research focus is identified, while data that is extremely important is classified into awal themes that emerge from the field. (Sugiyono, 2018)

FINDING

Pondok Pesantren Buket Eqra Al-Haramain, also known as Dayah Buket Iqra, is an Islamic educational organisation located in Gampong Pasi Teungoh, Kecamatan Kaway XVI, Kabupaten Aceh Barat, Aceh Province. Tengku Haramen Nuriqmar, also known as Abu Meulaboh, is the leader of this Pondok Pesantren. Beliau is known for being active in social and religious activities in Aceh Barat, including addressing the aspirations of the general public regarding the social programmes of the businesses in the aforementioned region. These programmes are supported by facilities that facilitate the learning process, such as nyaman classrooms, asramas, practical laboratories, perpustakaan, olahraga lapangan, kantin, and masjid. The purpose of these facilities is to create a conducive learning environment for the students.

The goal of Dayah Bukik Eqra' Al Haramain is for the santri to be able to study the kitab kuning in a private setting within a set amount of time. The method of teaching kuning kitab in this day and age is unique; instead of teaching dasar kitab like matan taqrib, students can learn kuning kitab by studying it in mahalli. This enables santri to obtain experience in studying kuning kitab from the beginning. The study's findings indicate that the use of this curriculum is not very effective because students are not interested in the material and have the capacity to learn from the very beginning. The teaching method used at Dayah Bukik Eqra' Al Haramain is known as method 77, and it indicates that students can learn the material in 77 hours.

DISCUSSION

Curriculum and Learning Methode

Pondok Pesantren Buket Eqra Al-Haramain connects the Islamic educational system with the national curriculum. In addition to formal education, this school offers a variety of extracurricular activities like karate, basketball, futsal, and learning groups whose goal is to develop students' potential in a holistic way. This is different from other schools that typically use dasar kitab like matan taqrib in the first grade, but in the dayah bukit iqra' kitab kuning that is used is kitab mahalli.

Kitab Mahalli is based on the writings of Imam Jalaluddin al-Mahalli, one of the most prominent scholars in the field of tafsir and fikih mazhab Syafi'i. Ringkas, padat, tapi sangat dalam, ciri-ciri. Using Arabic is difficult, but it's not always difficult. Many are used as dasar tafsir materials in pesantrens. Kitab Mahalli is not only an important text in tafsir, but it is also a part of the classical Islamic knowledge that is constantly taught to younger generations. Penekanannya kebahasaan aspek menjadikannya sangat relevan dalam tradisi keilmuan pesantren yang menekankan tafaqquh fi al-din melalui kajian intensif terhadap nash Arab. (Ahmad Syahrizal, "Tafsir Jalalain Kitab Tafsir Education Method in Traditional Classrooms," *Journal of Al-Qur'an Studies* 15, no. 2 (2021):

There are a few teaching methods used in Dayah Bukik Eqra' Al Haramain that are known as Method 77 and that involve specific tasks. In the first month, the teacher (ustadz) reads the text and explains the kuning kitab in a clear and concise manner, while the santri explains and summarises the same. This method works well for introducing klasik texts to the client. Santri bulan kedua membaca dan melatih kemampuan membaca kitab kuning. Santri reads and interprets the kuning text in a guru-assisted manner. After that, the guru gave clarification and koreksi. This method helps students understand the structure of Arabic and improves their ability to read classical texts such as matan

This memory strengthens understanding and santri memory regarding the material being taught. teacher and Student discuss various fiqh issues or other religious problems based on the yellow text. This method teaches argumentation and analysis skills. Student, and third month, is supposed to be able to independently study yellow book. (Wawancara hasil) This method is effective, with a success persentase of 80% for yellow texts, whether for students with basic school or those without. Method 77 indicates that with appropriate, student can achieve the ability to study yellow texts in short time.

A difference between the other dayah dayah book learning strategies is that if teungku typically teaches kitab to be taught by santri, then at Dayah Bukit Eqra, on the other hand, santri is encouraged to teach and explain the material to teacher. At Dayah Bukit Eqra, on the other hand, students are instructed to read and take responsibility for their reading to the understanding nahwu and sharfu is crucial for understanding kuning kitab. Every day, Teacher also mentions the substance readed. This explain is not applicable to the yellow books that is currently being discussed; Teungku suggests that readers look to other book that explain similar things as a comparison or a comparison. 86% student understands Arabic so that they can read the yellow books and understand the underpinnings of various means.

LITERASI DIGITAL IN DAYAH BUKIT IQRA'

In addition to preserving Islam's intellectual legacy, the digitisation of the yellow books makes it more current and approachable for the next generation. Every form has pros and cons, and the user can select the one that best suits their needs. Dayah Bukit Iqra offers the following types of digital literacy.

1. Maktabah Syamilah

Application for Maktabah Syamilah Dayah Bukik Eqra' Al Haramain studies yellow books using the Maktabah Syamilah app. Because it is accessible from anywhere, this app is thought to be more practical and more affordable than purchasing actual books. In the Islamic world, Maktabah Syamilah is widely used, even by Indonesian scholars and students. This application has grown to be a significant component of daily studies, takhrij hadith, and even writing papers and scientific works in many Islamic boarding schools. Maktabah Syamilah continues to be the primary entry point to Turats literature (classical Islamic scientific heritage), which is still utilised today by generations despite the fact that the majority of the books are still in Arabic.

Maktabah Syamilah is evidence that technology can serve as a bridge to preserve tradition in the current digital age. It is an extension that increases access, learning effectiveness, and research depth rather than a replacement for printed yellow books. Since mastery of classical knowledge no longer depends only on memorisation and manual study, but also on the intelligent and prudent use of technology, many Islamic boarding schools and universities have started incorporating this application into their curricula. In the Islamic world, Maktabah Syamilah has come to represent digital transformation because of its capacity to bridge the past and present. It serves as a link between the younger generation and yellow books, between technology and turats, between classical texts and modern contexts

2. Arabic dictionary digitization

The students of Dayah Darul Iqra utilise a digital Arabic dictionary in addition to the Maktabah Syamilah application. The digitisation of Arabic qamus signifies a significant shift in how we view and use Arabic as a language for science, religion, and culture. It goes beyond simply turning books into files. Along with the rise of a generation of tech-savvy students who maintain a strong tradition, this is part of a broader movement to digitise Islamic sciences.

3. Studying books on audio and video

One aspect of the digital transformation in the field of education is the widespread use of YouTube in Aceh. In recent years, many traditional teachers have begun using YouTube as a more extensive and comprehensive teaching and learning tool. YouTube channels such as Dayah MUDI Mesra Samalanga, Dayah Buket Iqra' Aceh Barat, and Dayah Darul Ihsan Abu Panton have been used to document religious activities, teach kitab kuning, and conduct general research. The YouTube video highlights the teachings of Islam Ahlussunnah wal Jama'ah Khas Aceh for a

wider global audience. (Syahrul Maulana, "Strategi Dayah Tradisional dalam Menghadapi Era Media Baru,, no. 2 (2020)

Dayah Bukit Iqra' Aceh Barat uses digital channels to document and share rutin research with the general public, which is a modern form of dakwah that is still rooted in salaf traditions. Such an explanation indicates that traditional pesantrens have the ability to adjust to modern times through digital literacy. Bukit Eqra Learning videos, lectures, and dayah activities are shared on the official YouTube channel. This platform makes educational resources more widely available and exposes Dayah Bukik Eqra' Al Haramain to a larger audience.

CONCLUSION

Amidst the socio-religious dynamics of Aceh, the adoption of digital literacy in traditional Islamic educational institutions like dayah is an attempt to adapt to the advancement of information technology. Once renowned for its highly traditional approach to education, Dayah is now beginning to embrace the use of digital devices in administration, learning, and preaching on social media. In order to enhance learning, several dayahs in Aceh, including Dayah Buket Iqra' in West Aceh, have made use of technology like laptops, LCD projectors, the internet, and even digital yellow book applications like Maktabah Syamilah.

According to Dayah Bukik Eqra' Al Haramain, digital literacy can coexist with traditional education without compromising religious values. The use of digital applications and online platforms has improved learning effectiveness and increased access to educational resources. The teaching methods used at Dayah Bukik Eqra' Al Haramain, particularly method 77, have proven to be effective in helping students reach their learning goals in a short amount of time. Dayah Bukik Eqra' Al Haramain serves as an example of how technology can enhance student learning and encourage santri to overcome zaman.

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