



## MULTIMEDIA-BASE ARABIC LANGUAGE LEARNING: A NEW APPROACH TO THE EDUCATIONAL SYSTEM OF ACEH'S SALAFI DAYAH

**\*Hidayatil Muslimah<sup>1</sup>, Sullati Armawi<sup>2</sup>, Syahminan<sup>3</sup>, Umi Yulia Sari<sup>4</sup>**

<sup>1,2,4</sup> STAIN Teungku Dirundeng Meulaboh, Aceh, Indonesia

<sup>3</sup> UIN Ar raniry Banda Aceh, Aceh, Indonesia

Email: <sup>1</sup>[cutnyakhida@staindirundeng.ac.id](mailto:cutnyakhida@staindirundeng.ac.id), <sup>2</sup>[sullati.armawi@gmail.com](mailto:sullati.armawi@gmail.com), <sup>3</sup>[syahminan@ar-raniry.ac.id](mailto:syahminan@ar-raniry.ac.id), <sup>4</sup>[umiyuliasari7@gmail.com](mailto:umiyuliasari7@gmail.com)

### Abstract

Teaching Arabic in Salafi Dayahs is essential for preserving the Islamic scholarly heritage rooted in classical Islamic texts (Kitab Kuning). The digital era presents both opportunities and challenges for Salafi Dayahs to enhance the development of Arabic language learning within these institutions. This study aims to examine the readiness and approaches adopted by Salafi Dayahs in Aceh in teaching Arabic in the multimedia era. The research employs a descriptive qualitative method, using observation and interview instruments. The findings reveal that Salafi Dayahs in Aceh, particularly in Nagan Raya, still rely on classical methods and approaches for teaching Arabic. These include using Kitab Kuning as the primary medium, traditional lecture-based methods, and rote memorization. Technology use is limited to using smartphones by the Teungku (teachers) for translating and interpreting texts. Arabic language learning in Salafi Dayahs still emphasizes profound respect for teachers (ta'zhim), resulting in minimal use of digital media in the learning process.

**Keywords:** *Multimedia; Arabic language learning; Salafi Dayahs*

### INTRODUCTION

Education is fundamentally a deliberate and goal-oriented effort, systematically aimed at behavioral change. Educational activities involve a process of providing comprehensive guidance to develop the potential of students in totality. Such guidance is expected to serve as a medium that enables students to live in their era, both as individuals and as members of society, in alignment with the noble values they uphold.

John Dewey stated that education is a process of developing fundamental intellectual and emotional skills in relation to nature and fellow human beings. The goal of education, in this context, is for the younger generation, as successors to the older generation, to internalize, understand, and practice these values or norms by passing down all experiences, knowledge, abilities, and skills that form the foundation of these values and norms in life.

In Indonesia, there are many types of educational institutions. Among them, Islamic educational institutions are the most diverse, with pesantren or dayah being the most prominent. Dayah has served as a center for religious education in Indonesia for centuries. Traditional dayah education primarily focuses on teaching religion and various Islamic studies. Dayah is the oldest Islamic educational institution, with a mission of da'wah (propagation of Islamic teachings) in its early

development. Thus, the dissemination of Islamic values in Indonesian society is closely intertwined with *dayah* or *pesantren*. This foundation underpins its educational model, which emphasizes the study of religious texts derived from classical Arabic-language *turath* (heritage) books as their original source.

From the arrival of Islam in Aceh until 1903, there were no other educational institutions in Aceh besides the *dayah*. Thus, the *dayah* served as the sole institution for learning religious knowledge and as the only school available to the people of Aceh. During the Islamic Kingdom era, the existence of the *dayah* as an educational institution brought significant benefits and influence in advancing the development of Islamic knowledge at that time. In terms of openness to external changes, *dayah* can be categorized into two types: traditional *dayah* (*salafi*) and modern *dayah* (*khalafi*). *Salafi* *dayah* is conservative in nature, while *khalafi* *dayah* is adaptive. Adaptation is made in response to changes and developments in education, driven by the demands of advancements in modern science and technology.

In this modern era, technological advancements have progressed rapidly, influencing all sectors of society, including education. The increasing sophistication of technology demands that teachers become tech-savvy to achieve the predetermined educational goals. Various digital learning media have been introduced to facilitate the process of transferring information and knowledge to students or *santri*. In this context, *dayah* or Islamic boarding schools should also consider the direction of education in the current digital era by utilizing the conveniences offered by modern facilities, such as computers, language laboratories, and the use of the internet to access platforms that align with *dayah* learning objectives.

## **METHOD RESEARCH**

The research approach used in this study is descriptive qualitative research, which involves analyzing data by describing or illustrating a series of collected data. The qualitative method is a series of social research steps used to obtain descriptive data in the form of words and images. This aligns with the statement of Lexy J. Moleong, who explains that the data collected in qualitative research consists of words, images, and not numbers. Qualitative research employs evaluation procedures that produce descriptive data in the form of written or spoken words from individuals and observed behavior.

The data collection techniques in this study involved structured interviews, with the creation of a structured interview instrument serving as a guide for obtaining data. Additionally, the researcher employed observation techniques to ensure consistency between the informants' statements and field events. This approach aims to ensure that all collected data and information can be scientifically validated. The data analysis technique used in this study is descriptive analysis, which involves analyzing the research findings to produce meaningful data and information for readers. This analysis can also serve as a reference for developing education in Islamic boarding schools (*Dayah*).

## FINDINGS AND DISCUSSION

### Understanding Dayah

Dayah (in Arabic; زاوية *zawiyah*. The literal meaning is corner, because religious studies during the time of the Prophet were conducted in the corners of the mosque). In several other Muslim countries. Dayah is also commonly referred to as an Islamic religious school (*madrasah*). In Indonesia, the term *dayah* for an Islamic religious education institution is in Aceh (in Java it is called *pesantren*, the origin of the word "pe-santri-an". It means a place for students to live and study).<sup>1</sup>

Dayah in Aceh in the national context is one of the pillars of Islamic education in Indonesia whose existence has been carved long before the birth of the Indonesian State itself. Therefore, *dayah* is often considered a traditional Islamic educational institution that still exists today. If in Aceh the community calls the *dayah* educational institution almost the same as in Java calling it a *pondok pesantren*, or *surau* in West Sumatra.

In general, *dayah* in Aceh still maintains the traditional Islamic education model, this traditional *dayah* tends to call itself a Salafi *dayah* because the reference for *dayah* knowledge is books written by Salafi scholars called yellow books. In its activities, *dayahs* in Aceh remain maintain its traditional characteristics such as the term *teungku* for the teachers, *pondok*, mosque, and classical books. All these elements interrelated and inseparable in the social order of Aceh until now.

The spread of Islamic teachings in Aceh is predominantly carried out in Islamic educational institutions in Aceh called *meunasah* (educational institutions for children) at the elementary level, *rangrang* at the middle level and *dayah* (educational institutions for adults) at the high level. The *dayah* educational institution is a religious educational institution that has Acehese characteristics and has a figure of a cleric as an influential figure, namely; *teungku*, Abu or Abon who are usually the leaders of the *dayah* and the owners of the *dayah* which are established individually or in groups.<sup>2</sup>

### Elements of Dayah

Dayah or Islamic boarding school. Some important elements in establishing a *dayah* can be explained as follows:

#### a. Abu (Dayah Leader)

Abu in the term as the leader of the *dayah* is the most essential element. As the leader of the *dayah*, the character and success of the *dayah* are greatly influenced by the expertise and depth of knowledge, charismatic and authority, and skills of the *dayah* leader. In this context, the personality of the *dayah* leader is very important because he is the central figure in the *dayah* (*pesantren*)<sup>3</sup>

Abu is the main figure in the life of *Dayah* or he is the caregiver, guardian of values and at the same time the transformer of values to the students, he is also the

<sup>1</sup> Aceh, Kemenag. "[History of Dayah](#)" accessed August 14, 2023

<sup>2</sup> Ismet Nur, *Modernization of Dayah in Central Aceh Regency*, Dissertation , p.67

<sup>3</sup> Hasbullah. *History of Islamic Education in Indonesia: Historical Trajectory of Growth and Development*. Jakarta: PT Raja Grafindo Persada, 1999, p. 144.

highest command or "sole determinant" who determines what policies must be done and prohibited, all coming from Abu. In the Dayah, Abu's existence is not only recognized as a teacher of religious knowledge, but is considered by the students as a father or their own parent. As a father whose influence reaches far and wide to all students, placing the kyai as someone who is respected, honored, obeyed and becomes a source of guidance for knowledge for the students.<sup>4</sup>

Educators (*Teungku*) are also a very important element in dayah. *Teungku* is an honorary title given to someone who understands or comprehends religious issues. <sup>5</sup>The existence of *teungku* greatly influences the smoothness of the teaching and learning process in salafi dayah. *Teungku* is also a figure who is always an example for the students of dayah.

b. Mosque

The function of the mosque is not limited to being a place of worship for Muslims, but since the time of the Prophet Muhammad SAW. The mosque is also a place for four prayers/Friday, educational studies, deliberation/dispute resolution/peace, preaching, a center for study and dissemination of knowledge, and wedding ceremonies. <sup>6</sup>. The mosque is a very important aspect of daily life for the Muslim community. In relation to the dayah, the mosque is considered as "the most appropriate place to educate students, especially in the practice of the five daily prayers, sermons and teaching of classical Islamic books." <sup>7</sup>The mosque is the first building that a dayah leader thinks of when establishing a dayah, as the main facility to facilitate the activities of students in the dayah.

c. Student

Santri are the most important element in the progress and improvement of the quality of the dayah. The existence of santri will make learning in the dayah lively. According to the Great Dictionary of the Indonesian Language, santri is someone who tries to study Islam seriously or seriously. <sup>8</sup>Regarding the origin of the word "santri" there are two opinions. First, is the opinion that says that santri comes from the Indian word shastri, meaning a person who knows the sacred books of Hinduism or a scholar of Hindu scriptures. The word shastri itself comes from the word shastra which means sacred books, religious books, or knowledge. Second, is the opinion that says that the word santri actually comes from Javanese, namely from the word cantrik which means someone who always follows a teacher to settle down, of course with the aim of being able to learn from him about a science.

Nowadays, being a santri is no longer so popular among children because of the many restrictions and rules that are not allowed when becoming a santri,

---

<sup>4</sup>Imron Arifin and Muhammad Slamet, *Kyai Leadership*, (Yogyakarta: Aditya Media, 2010), p.33

<sup>5</sup>Hakim Nyak Pha, *Acehnese Customs and Culture* (Banda Aceh: Center for the Study of History and Traditional Values, 2000), p.193.

<sup>6</sup> Baruzzaman Ismail, SH, M.Hum, 2002, *Mosques and Meunasah Customs as Energy Sources Bu Aceh power*, Regional Education Council Publisher, Hira Cave Printing, Banda Aceh, pp. 3-7

<sup>7</sup> Dhofier, Zamakhsyari. *Islamic Boarding School Traditions: A Study of Kyai's Views of Life*. Jakarta: LP3ES, 1985, p. 49

<sup>8</sup>Compilation Team, *Big Indonesian Dictionary*, (Jakarta: Language Center, Department of National Education, 2008), p. 878.

especially for santri who live in dormitories. When becoming a santri, their network with social media is immediately cut off. This is a big challenge in the digital era.

d. Hostel

The dormitory is the main facility that must be provided by the *dayah* to attract students to enter the *dayah*, the dormitory is a place to live for students who live or stay at the *dayah*. The dormitory (*Pondok*) is a place where students live together, the existence of a dormitory or students living together is one of the special characteristics that distinguishes *dayah* from other educational models in Aceh in particular and in Indonesia in general. If we look at it from a functional perspective, the function of the dormitory is a place to accommodate students who come from distant areas, they are not allowed to live outside the dormitory, with such arrangements, it allows the *dayah* leadership (*Abu*) and the *teungku-tengku* to supervise the students intensively. The size of the dormitory depends on the number of students who come from distant areas, and the condition of the dormitory generally reflects independence and equality, without distinguishing the socio-economic status of the students, they must accept and be satisfied with the situation.

e. Classical/yellow Bible teaching

Another fundamental difference between *dayah* and other educational institutions is the existence of classical book learning or commonly called yellow books. It is called yellow books because page by page the books taught are still classic and yellow in color. Classic books that are generally studied at *Dayah* can be classified into 8 groups: namely, *nahwu/sharaf*; *fiqh*; *ushul fiqh*; *hadith*; *tafsir*; *tauhid*; *tasawuf* and ethics, as well as other branches of science such as *tarikh* and *balaghah*.

Yellow books are often referred to as "classical books (*Al kutub Al-qadimah*), these books refer to the traditional works of classical scholars with a different Arabic language style from modern books".<sup>9</sup> There are also those who interpret that "they are called yellow books because they are written on yellow paper, so if a book is written on white paper, it will be called a white book, not a yellow book"<sup>10</sup>

Classical books or what are often called yellow books have the following characteristics:

- 1) The books are in Arabic;
- 2) Generally, do not use a scarf, even without a period or comma;
- 3) Contains quite substantial scientific knowledge;
- 4) The writing method is considered old-fashioned and its relevance to contemporary science often seems thin;
- 5) Usually studied and learned in Islamic boarding schools;
- 6) Many of the papers are yellow.<sup>11</sup>

<sup>9</sup> Endang Turmudi, *The Kyai's Affair and Power*, (Yogyakarta: Lkis, 2004), 36.

<sup>10</sup> Ahmad Barizi, *Integrative Education: Roots of Tradition & Integration of Islamic Educational Science*, (Malang: UIN Maliki Press, 20011),

<sup>11</sup> Muhaimin, *Islamic Educational Thought*, (Bandung: Trigenda Karya, 1993), 300.

The learning of yellow books in Acehnese dayahs generally has its own levels. Starting from books for lower, middle and high grade levels.

### **Digital Era**

In this modern era or often called the digital era, technology is developing rapidly, almost every aspect of life cannot be separated from the flow of technological developments such as social, cultural, sports, economics and politics will always utilize sophisticated technology in every activity carried out, along with that the field of education is also greatly influenced by technological advances in order to facilitate the implementation of the education process.

The advancement of the digital era has many impacts on society in every aspect, especially in the field of education, the advancement of the digital era can have positive and negative impacts. Part of the positive impact is that the advancement of the digital era makes it easier to access information and learning materials and various other knowledge to increase the treasury of knowledge and insight, and also from the development of technology to the world of education is the emergence of new learning methods, which make it easier for students and teachers in the learning process. As for the negative impacts in this digital era, it is very easy for children, especially to surf the internet without limits, play games all day long, and can easily see pictures, watch videos that are not educational so that they damage the morals and ethics of the younger generation if the use of this digital media is not monitored by parents.

### **Readiness Teungku Dayah in Facing the Digital Era of Education**

Acehnese people are more familiar with the term dayah than Pesantren. The term pesantren is identical to modern or integrated pesantren where the learning process combines learning classical books and general school lessons as in schools outside the pesantren, while Slafiyah pesantren are often referred to as dayah, where students are only focused on studying Islamic sciences by reading and studying classical books or more often referred to as yellow books in our Acehnese society.

Lately, dayah has undergone many changes in various aspects, both physical and non-physical. Changes in the physical aspects of dayah can be seen in the availability of adequate rooms for both study rooms and student dormitories, and libraries. Non-physical changes in dayah can be seen in various policies and rules set by the dayah leadership. The changes that have occurred are inseparable from the dayah system itself, where so far dayah has been more being closed in all aspects, then starting to open up by being willing to come into contact with modern things.

This research was conducted in three Salafi dayahs located in Aceh province, Nagan Raya Regency, namely Bustanul Jannah Ujong Patihah dayah, Nurul Fata Alue Bilie Dayah and Nur Darissalam Ie Beudoh Dayah. These three dayahs are still included in the Salafiyah dayahs which are still very thick with the teaching of yellow books to their students. Bustanul Jannah Salafi dayah was founded by the late Tgk. H. Abdul Manaf passed away in 2011, then the leadership of this dayah was

continued by his son Tgk. Muhammad Zul Fatah. Until now, the Bustanul Jannah Islamic boarding school still shows its existence among the Nagan Raya community with regular religious studies for some time for male and female students as well as religious studies held for the village community every Wednesday night led directly by the leader of the Islamic boarding school.

The *second* is the Nurul Fata Alue bilie dayah, this dayah was founded by the late Abuya Tgk. H. Ismail AB passed away in 2002, currently the Nurul Fata dayah is continued by his son, namely Tgk. H. Muhammad Dustur Isma'il, S.Th. The Nurul Fata Islamic Boarding School provides Special Study Education for Arabic Books or also known as the Yellow Book which is tiered and arranged from the most basic class to the upper class according to the level and abilities that have been possessed by the students concerned. In addition, the Nurul Fata dayah / Islamic boarding school also provides other skills education to students such as Muhdharah speech skills, Dalael Khairat Art, the Art of reading the Qur'an and others. For potential students, Tahfidhul Qur'an education services are also provided.<sup>12</sup>

The Dayah that became the *third observation target* was the Nur Darissalam dayah located in Ie Beudoh Village, Seunagan District, Nagan Raya. This dayah was founded by the late Abu Syamsul Bahri. The leadership of this dayah was then continued by his son, Tgk. Masyhuri, SH. Until now, the Nur Darissalam Islamic boarding school still shows its role in developing knowledge for male and female students and the local community, which can be seen from the activeness of religious studies for students at all times.

From field observations and interviews conducted by researchers, these three Salafi dayahs still maintain a traditional system in their learning process. Based on the results of the interviews conducted by the author with the *teungku* and the dayah leaders, the author can summarize that the implementation of digital-based education has not been implemented optimally in the Salafi dayahs of Nagan Raya, because these dayahs still maintain the classical style in teaching books to their students, they focus on studying yellow books with the *talaqqi* and *halaqah* methods, the *teungku* reads the book then the students listen to the reading and *syarahan* meaning of the book delivered by *Teungku*, Next, the students are asked to repeat and convey their understanding of the material, then sometimes discussions, questions and answers are also carried out. memorization in learning at dayah.

From the results of the researcher's analysis, basically the *Tengku-tengku* who teach at the Bustanul Jannah, Nurdarissalam and Nurul Fata dayahs are already quite literate in the technology of the digital era that is currently being faced, they can apply computers and access teaching material sites on *Smart Phones*. However, in the implementation of teaching at the study room for digital media is not in operation. because they still maintain old method gone down hereditary obtained from his teacher.

Teachers' council or *Teungku* in Islamic boarding school The Great Jannah, the Nur darissalam dayah and the Nurul Fata dayah are basically expect existence

---

<sup>12</sup> <https://adoc.pub/nurul-fata-nama-dayah-nurul-fata-lokasi-gampong-alue-bilie-k.html>, accessed 15 August 2023

trainings and workshops that involve them in development teaching the yellow book in the digital era. In fact, they are not completely rejecting This digital flow enters the realm Islamic boarding school will but There is things to worry about from consequence progress technology information and developments in the digital era if come into contact with the students. It is feared that result in deviations in morals, morals and aqidah consequence influence progress of this era. According to One person's opinion My Brother The use of smart phones, for example, cannot be ascertained. that student will always use it For Study If allowed using a smartphone at the dayah, but on the contrary will give opportunities for students for affected by online games, video streaming and even pornography.<sup>13</sup>

For currently the majority My Brother Islamic boarding school apply method lectures, discussions, memorization, questions and answers and demonstrations. Didayah Nurul Fata for example, according to results interview delivered by one of My Brother This daycare has not yet used any digital media in teaching the book to its students. santri, as well as dayah peace be upon you as delivered by the Leader Islamic boarding school that they still stick with the method talaqqi and halaqah in carrying out learning. The advancement of digital media is considered unsuitable for applied in the garden Salafi Because limitations facilities and also the lack of skills the teacher's god in applying digital - based media.

One of the Teungku at Dayah Bustanul Jannah who was interviewed stated that very interested in combining method learning using digital audio and visual media to make it easier to give an understanding of the book materials presented to students and has also started to take advantage of these *Gadgets/ Smart Phones* For download supporting teaching materials understanding student to the book in progress studied.

## CONCLUSION

Based on results of studies that have been done on several dayah in Nagan Raya, namely Islamic boarding school Bustanul Jannah, Islamic boarding school Nurdarissalam, and Dayah Nurul Fata, the third Islamic boarding school has not yet fully accepted development technology learning Arabic language done in the garden Salafi the Still using the classical dayah curriculum, with yellow books as source main thing in learning. The use of media is still very limited in the implementation of learning, Teungku Islamic boarding school only utilizes smart phone as means Supporter learning like looking for the translation meaning of the book, adding examples and as an outlook additional in delivering book material.

---

<sup>13</sup> Interview with the Dayah Teacher The Blessing of Jannah



## REFERENCES

- Adri Luntedo, (2021). Digitalisasi Pesantren: hilangnya budaya Tradisional atau sebuah kemajuan? Jurnal Education and Development Institut Pendidikan Tapanuli Selatan
- Afiffah Vinda Prananingrum dkk, 2020, Kajian Teoriis Media Pembelajaran Bahasa Arab, (Prosiding Konferensi Nasional Bahasa Arab VI, Malang
- Ahmad Fattah, (2016). Inovasi Pembelajaran Bahasa Arab, Jurnal Arabiya, Vol. 8. No. 1 Juni
- Ahmad Rathomi, (2020), Maharah Kitabah dalam pembelajaran Bahasa Arab, Tarbiya Islamica, Jurnal Keguruan dan Pendidikan Islam, Volume 1, Nomor 1.
- Ahmad Ubaedi Fathudin, (2017), Model Pembelajaran bahasa Arab di Lembaga Pendidikan, UIN K.H Abdurrahman Wahid Pekalongan,.
- Akmal, haris Muhammad, (2023). "Urgensi Digitalisasi Pendidikan Pesantren di Era Society 5.0" Islamic Managemen Jurnal Manajemen Pendiddikan Islam
- Amarulloh, A., Surahman, E., & Meylani, V. (2019). Refleksi Peserta Didik Terhadap Pembelajaran Berbasis Digital. Metaedukasi, 1(1),
- Arianda, Irsan and Mutia Tisa. (2022). Dilema Kultur Dayah Tradisional di Aceh Menghadapi Transformasi Era Media Digital" Bayan Lin Nas Jurnal Dakwah Islam
- Arifin, Zainal, and Sri Rahmi. (2020). "Charismatic-visionary Leadership Of Teungku in Developing The Role of Dayah Mudi Mesra Samalanga, Biruen. Cendikia : Jurnal kependidikan dan Kemasyarakatan.
- Creswell, J. W. *Qualitative Inquiry & Research Design: Choosing Among Five Approaches*. Sage
- Damar Gemilang, (2020), Teaching Media in the Teaching of Arabic Language/ Media Pembelajaran dalam Pembelajaran Bahasa Arab, (ATHLA: Journal of Arabic Teaching, Linguistic and Literature, 1, (1),
- Diah Rahmawati As'ari, (2015), Strategi dan Metode Pembelajaran Bahasa Arab, Konferensi Nasional Bahasa Arab I
- Eka Setiyawan Andri dkk, (2021)..Pembelajaran Bahasa Arab Di Madrasah Aliyah, (El-Jaudah: Jurnal Pendidikan Bahasa dan Sastra Arab, Vol. 2 No.1
- Faiz in'ammurrohman, (2019) "Kesyubhatan TIK: Sisi Gelap dan Terang Penggunaan TIK pada Literasi Pondok Pesantren" Medika Teknika : Jurnal Teknik Elektromedik Indonesia. Vol 01 no. 1.
- Faliqul Isbah, (2023) Memahami Karakteristik Bahasa Arab Untuk Pembelajaran (Bashrah Vol. 3 No.1
- Farah Aziza Lady, (2020), Ariadi Muliansyah, Keterampilan Berbahasa Arab Dengan Pendekatan Komprehensif, El- Tsaqafah Vol. 19 No 1
- Gani Ali Hasniyati. (2013), Prinsip-prinsip Pembelajaran dan Implikasinya Terhadap Pendidik dan Peserta Didik, (Jurnal Al-Ta'dib, Vol. 6 No. 1 Januari - Juni.

- Hamdan, (2017) "Dayah dalam persepektif perubahan social", jurnal Al- Hikmah, vol. IX No. 14
- Haq, Samsul, (2023). Pembelajaran bahasa Arab di Era Digital: Problematika dan Solusi, Muqaddimah Jurnal Pendidikan Sejarah dan ilmu-ilmu social,
- Hasan, ( 2017), Keterampilan Mengajar Bahasa Arab Materi Istima' Menggunakan Media Lagu,( Ittihad Jurnal Kopertais Wilayah XI Kalimantan Volume 15 No.28
- Hayati, N. R. (2019). Peran Pesantren menghadapi Konstelasi Era 4.0. Islamic Review: Jurnal Riset dan Kajian Keislaman, 8(2),
- Irham Absul Haris, (2023) "Pesantren: Karakteristik dan Unsur-Unsur Kelembagaan" An Najah, Jurnal Pendidikan dan Sosial Keagamaan, Vol. 02.
- Irma Sulistiani dkk. Makna Guru Sebagai Peranan Penting dalam Dunia Pendidikan, Jurnal Citra Pendidikan vol 3.
- Kardi, K., Makin, A., & Masruri, A. (2021). Maktabah Syumila Nu Fiha Dan Maktabah Syamilah: Digital Transformation and Contestation in Pesantren. Akademika: Jurnal Pemikiran Islam, 25(2).
- Kesuma. (2017). Refleksi Model Pendidikan Pesantren dan Tantangannya Masa Kini. Tadris: Jurnal Keguruan Dan Ilmu Tarbiyah
- Mauli, vina diana, (2021). Analisis Tingkat Kesiapan E-Learning (E-Learning Readiness) Teungku di Dayah Nurul Huda Aceh Besar, *Skripsi* UIN Ar-Raniry
- Melvi Noviza Hasibuan, Halimatus Sa'diyah, (2023), Metode Contextual Teaching and Learning dalam Pembelajaran Maharah Qira'ah, (Jurnal REVORMA, Vol.3, No. 1.
- Meriza, Iin, Asra Febriani, Mutia Tisa, and Muhammad Riza Nurdin. (2022). "The Existence of the Yellow Book in the Digital Era: Study in Dayah Aceh." FITRAH: Jurnal Kajian Ilmu-Ilmu Keislaman 8 (1): 21–36.
- Fathurrahman, Muhammad, (2017), Belajar dan Pembelajaran Modern (Yogyakarta: Garudhawaca.
- Muhammad Firgah, (2019), Strategi Pengelolaan Komponen Pembelajaran Bahasa Arab Di Madrasah Aliyah Muhammadiyah Limbung, Universitas Muhammadiyah: Makassar
- Muid, A. (2019). Peranan Pondok Pesantren Di Era Digital. At-Tahdzib: Jurnal Studi Islam dan Muamalah, 7(2)
- Mundiri, A., & Nawiro, I. (2019). Ortodoksi Dan Heterodoksi Nilai-Nilai Di Pesantren: Studi Kasus Pada Perubahan Perilaku Santri di Era Teknologi Digital. Jurnal Tatsqif, 17(1)
- Munifah, M. 2019. Antara Tradisi dan Modernitas: Metamorfosis Pesantren di Era Digital. Prosiding Nasional, 2,
- Nasir, Mohd. (2023). "Teungku Dayah: Era Society dan Ruang Seumebeut" Edukasi Islam, Jurnal Pendidikan Islam
- Nasri, U. (2018). Bersahabat dengan Ilmu: Sebuah Pengantar Filsafat Ilmu. Mataram: Haramain Lombok.

- Nginayatul Khasanah, (2021) Pembelajaran Bahasa Arab Sebagai Bahasa Kedua (Urgensi bahasa Arab dan pembelajaran di Indonesia), (An- Nidzam, Vol. 3 No. 2
- Nurainiah. (2021). Sistem Pendidikan Dayah Tradisional Aceh, Serambi Tarbawi 9(1):75-91
- Nurainiyah, (2021) "Sistem Pendidikan Dayah Tradisional di Aceh" Serambi Tarbawi: Jurnal Studi Pemikira, Riset dan Pengembangan Pendidikan Islam. Vol 9.
- Pera Aprizal Ambo, (2021) Urgensi Pembelajaran Bahasa Arab dalam Pendidikan Islam, Jurnal Pendidikan Guru, Vol. 2 No. 2
- Poluakan, M. V., Dikayuana, D., Wibowo, H., & Raharjo, S. T. (2019). Potret Generasi Milenial pada Era Revolusi Industri 4.0. Focus: Jurnal Pekerjaan Sosial, 2(2) Proceedings of Annual Conference for Muslim Scholars. Vol. 3. No. 1..
- Rahayu subakat, (2017) "Peranan Dayah dan Meunasah di Aceh dalam membentuk masyarakat religius", Jurnal As-Salam Vol.1 No.3
- Rahman, F. (2019). Digital Media Literacy for the Better Santri: Reconsidering the Power of Internet for the Students of Traditional Pesantren. Proceedings of International Conference on Da'wa and Communication Vol. 1, No. 1.
- Ritonga, Ade Muhammad, Muhammad Suaib, dan Ahmad Zaki, (2023). Tantangan dan Hambatan: Analisa Problematika pembelajaran bahasa Arab Era Society 5.0 di Perguruan Tinggi Agama Islam di Indonesia.Syntax Literate: Jurnal Ilmiah Indonesia.
- Ritonga, M., Nazir, A., & Wahyuni, S. (2020). Pengembangan Model Pembelajaran Bahasa Arab Berbasis Teknologi Informasi dan Komunikasi Dalam Dialektika Revolusi Industri 4.0. Deepublish.
- Rudi Anto. (2018). "Kasus cybercrime Sebagai Dampak Perkembangan Teknologi Komunikasi yang Meresahkan Masyarakat" Pusat Studi Perencanaan dan Pembangunan Masyarakat.
- Saiful, (2021) "Eksistensi Dayah di Aceh: Peran dan kiprahnya dalam memajukan masyarakat" AL-FATHANAH: Jurnal Studi Islam dan Pendidikan Agama Islam Vol. 1, No. 2,
- Silahunudin. (2015). "Transformasi Budaya Pendidikan Dayah di Aceh." Jurnal MUDARRISUNA
- Tamrin Hidayat, (2019). Rembesan Teknologi Digital Dalam Pondok Pesantren Salafiyah", Skripsi UIN Semarang,
- Ulum, Miftachul, and Abdul Munim. (2019) "Digitalisasi Pendidikan Pesantren (Paradigma Dan Tantangan Dalam Menjaga Kultur Pesantren)."
- ZA, Tabrani, Saifullah Idris, Ramzi Murziqin, Syahrul Riza, and Wahyu Khafidah. (2021). "Parameter Transformasi Kurikulum Dayah Salafiyah Di Aceh." Tazkir : Jurnal Penelitian Ilmu-Ilmu Sosial Dan Keislaman 7 (1)
- Zulfikar, Azmi Yudha. (2022).Transformasi Sosial dan Perubahan Dayah di Aceh. Yayasan Penerbit Muhammad Zaini,.

### **Authors' Brief CV**

**1<sup>st</sup> Author.** Hidayatil Muslimah, MA., Ph.D. lecturer in the Arabic Department at STAIN Teungku Dirundeng Meulaboh

**2<sup>nd</sup> Author.** Sullati Armawi, M.Pd., Ph.D lecturer in the Arabic Department at STAIN Teungku Dirundeng Meulaboh

**3<sup>st</sup> Author.** Dr. Syahminan, M.Ag lecturer in the Arabic Department at Arraniry State Islamic University Banda Aceh

**4<sup>st</sup> Author.** Umi Yulia Sari. Students of the Arabic Language Education Program at STAIN Teungku Dirundeng Meulaboh