

The Urgency Of Learning Communication On Students' Understanding: An Emperical Report From Dayah Bustanul Huda, East Aceh, Indonesia

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Abstract. The understanding of students is not only supported by the material and good quality of education. More than that, communication and learning interaction are needed so that the transfer of knowledge runs effectively. At the Bustanul Huda Dayah, East Aceh, there is a communication model between Tengku Dayah and the students known as halaqah and talaqqi. This is a circular learning model and is directly face to face with the teacher during the teaching and learning process. This article belongs to field research with a qualitative approach. The methodology used is a phenomenological study by using Tengku Dayah and the students as informants. The results of the study concluded two, including; First, learning communication is very important in supporting the understanding of students with various ages and characters. Second.

Keywords : Urgency, Learning Communication, Dayah Bustanul Huda

I. INTRODUCTION

Dayah has a different learning and management system from formal education in general. The difference between dayah education (non-formal) and school (formal) is the age requirement for prospective students, as stated in the Ministry of Education and Culture Regulation through Permendikbud Number 14 of 2018, the 2018 PPDB age limit requirements are set at each school level. From the Permendikbud, we can see that schools have minimum and maximum age requirements for prospective students, but dayah does not. For anyone who wants to study at the dayah, the dayah will accept as long as the student is able to participate in learning activities (has been able to read and write in general).

The age difference as above will not be found in formal schools. In relation to educational theory, we are familiar with the terms andragogy and pedagogy. In learning activities, a Tengku (Teungku) must be able to adjust the material and language presented to the santri (students) who have different age backgrounds. Because at

the first entry stage, all those who will study at the dayah, whether they are 12 years old, 15 or even over 20 years old, will enter the tahzizi class (early class). So that the difference in age will make a difference in patterns and styles in learning as well as the pattern of teacher interaction.

Teaching and learning activities at Dayah Bustanul Huda are carried out in the form of large and small groups with a halaqah sitting position. Large groups are teaching and learning activities in general according to the level of the class that is cared for by a predetermined Tgk (teacher) while small groups are learning groups that are cared for by upper class students (seniors) and for the beginner class (for those who have just entered) called the tahzizi class (early/basic class). Learning in this elementary class is very interesting, because it is filled with students of various ages and backgrounds. So it is necessary to use learning methods and interaction patterns that are in accordance with the conditions of the students in it.

Therefore, Tgk's ability to transfer knowledge and the interaction patterns used in learning at Dayah Bustanul Huda are very urgent in determining the level of success and understanding of the students of different backgrounds and ages in the tahzizi class.

II. METHOD OF RESEARCH

This paper belongs to field research with a qualitative approach. The methodology used is a phenomenological study of Dayah Huda Paya Pasi. Research studies focus on communication and learning interactions carried out by tdk (educators) at Dayah Bustanul Huda, of course it is not only learning activities that are the focus of researchers, but the importance of applying the interaction patterns carried out by Tgk when the teaching and learning process occurs. Primary data sources are the results of interviews with the main administrators of power such as Tengku Dayah, the students, and the surrounding community. The secondary source is library literacy support related to educational themes and learning communication.

III. RESEARCH RESULTS

The Purpose of Dayah Bustanul Huda Education

Education and Teaching at Dayah Bustanul Huda is aimed at the formation of Human Resources (HR) with noble character, broad insight and knowledge, sincere in charity and in good health in order to serve the community, nation and state. Every santri, who studies and seeks knowledge at the Bustanul Huda Dayah, hopes to become a generation and take part to be able to illuminate the people and be a lamp wherever they (the students) will be. So that it can also avoid changes and bad or misguided culture that develops in society. Education is also aimed at watering the mental aridity of the younger generation in order to avoid the dangers of drug influence.

We can see and know that the purpose of the establishment of Dayah Bustanul Huda is a forum or place that is used as a means to educate

students to become human resources who excel in their faith, Islam, and knowledge and deeds in society so that these students can be useful in their community and pass it on to other people. So that Education and Teaching at Dayah is always directed so that students can play an active role in fostering the security of jihad fi sabilillah, adhering to the Qur'an, Hadith, Ijma' and Qias who are insightful and have the intention of ahlu sunnah wal jama'ah. All of this is done with sincerity and continuous training efforts in the habituation and supervision program in daily practice so that the goals that have been set can be realized and implemented.

Advantages and Characteristics of Bustanul Huda's Dayah Learning

Every educational institution, regardless of its form and status, certainly has its own characteristics, characteristics and advantages that make it different from other educational institutions. The characteristics and advantages of Dayah Bustanul Huda are the Five Souls of Dayah (Ruhul Ma'had), namely sincerity, simplicity, independence, freedom and a close and solid brotherhood (Ukhuwah Islamiyyah). We can see that the five souls of dayah are started with a sincere soul. This is a sign that in doing something and doing charity, one must isolate the heart from self-serving feelings, silence the heart from the feeling of hope for creatures in doing something, so that every good deed that is done is based on a sincere soul. This situation then makes the situation and life in Dayah feel very different from the situation outside Dayah which is full of falsehood and selfishness.

Then we find the next five souls, namely the simple soul. We will see that life in dayah is a very simple life, simple here does not mean doing nothing and accepting what is, but this simple soul or simple situation is a value that can give birth to power (strength) and control the situation in the soul. to face this life. So that each student will grow in manners and morals as well as strong characteristics in each student.

Furthermore, an independent soul, namely a soul that is ready to face all kinds of circumstances

and life tests, so that each student is able to organize himself to study, repeat, and even take care of all the needs and necessities needed while studying at Dayah, so that this character will later grow and take root. strong in the santri, not only while in Dayah, but when the santri has completed his education, he will get used to it and not stand idly by with other parties. This means that as long as the needs and requirements can be resolved by themselves, then it will be done independently.

The fourth is brotherhood among Muslims. The atmosphere in Dayah has a very high sensitivity between students, so that every student has a strong solidarity, not only at Dayah, but also when they become alumni, this brotherhood continues to exist and at certain moments all alumni will return to Dayah, apart from saweu (to see) the state of Dayah, but also made a real contribution to the progress and development of Dayah.

The last thing we can see from Dayah's five souls is freedom / freedom which we can mean by "free in thinking and doing, free in determining the future, free in choosing a way of life, and even free from various negative influences from outside, society". This is what makes students have high spirits, and are always optimistic in living and dealing with life in society.

So that ruhul ma'had (five souls) becomes the motivation of students in all activities. The struggles and sacrifices made by everyone who is directly involved in Dayah starting from the leadership, the board of teachers, administrators and all students and female students. It can be seen that the students, both female students and female students, are in an atmosphere of religious boarding education for 24 hours, filled with warmth and brotherhood.

Halaqah and Talaqqi as a Communication Pattern for Learning Dayah Bustanul Huda

The process of teaching and learning activities at Dayah Bustanul Huda, still maintains its characteristics as an Islamic educational institution with communication patterns and ways of learning as well as with the same goals

from the beginning of this institution's establishment. As stated by Tgk Mulki, he revealed that :

"The purpose of holding this learning and education is to form Human Resources who have noble character, have broad insight and knowledge, are sincere in charity and have a healthy body in order to serve religion, society, nation and state. The learning of students with students is to improve their existing abilities and improve new abilities, both in terms of knowledge and attitudes. The learning activities are carried out in the form of halaqah, talaqqi and also discussion activities, between teachers and students and other students. So that Susana's learning comes alive and is felt through the exchange of thoughts, experiences, and ideas that are owned by teachers and students.

The statement above is in line with the theory presented by Hendri Julian Ibrahim, who explained that Dayah was still using the Islamic learning model from the beginning, namely since the time of the Apostle, Companions, tabi'in, tabi'tabi'in, and so on until the present day. This model is a characteristic of dayah learning that is still perpetuated today. This learning model is called learning in talaqqi and bersanad. This talaqqi study is a juzuk (part) of the Sunnah of the Prophet when the Prophet received revelations from Gabriel, and memorized the revelations directly from Jibril. This kind of recitation method is continued to this day because the flow of knowledge and enlightenment of the ulama's book which is consummated is conveyed in a sanad (from teacher to teacher) while maintaining the authenticity of the knowledge and meaning of the author of the book.

The Halaqah model itself, if we look at history, has started since the beginning of Islam. As is known, Mecca is the central religion of the Arabs. There was the worship of the Kaaba and the worship of idols and idols which were sanctified by the entire Arab nation. The aspiration to improve the condition of the Arabs is certainly more difficult and difficult if the people who want to make improvements are far from the state of the Arab nation's environment.

This requires a lot of effort, so in the face of such conditions, the wisest course of action is not to be surprised to suddenly encounter something that irritates the Arabs.

From some of the explanations above, we can see that the learning activities carried out at the Bustanul Huda Dayah can also be said to be the same as at the time of the Prophet Muhammad SAW which was carried out in the mosque with the Halaqah model (students sit in a circle facing the teacher). talaqqi. This is done none other than to maintain the purity of the knowledge being studied or often referred to as bersanad. This is in line with the information that the researcher got from Tgk Mulki, he explained that:

"The atmosphere of teaching and learning is in a peaceful and comfortable condition, there is a debate between fellow students about the subject of the book. So that the policy as a teacher who teaches is also expected to be able to design learning models so that students can learn optimally. because the teacher has a dual role and is very strategic in relation to the needs of students. The intended roles are teachers as teachers, teachers as parents, and teachers as study colleagues. With the teacher's sitting position in front of the students, the students sit in a position such as circling the teacher forming a letter U or in a circle in front of the teacher.

We see that dayah education has implemented a learning model in the form of talaqqi and bersanad since the beginning of the dayah and is still ongoing today. This learning model will greatly determine the tempo (learning period) that will be spent on Dayah education for a student. Because the dayah does not determine how long it takes to study one book for a student. However, it is determined by how long a student can finish a book being studied.

Therefore, students who are in the tahzizi class (early class), are given an explanation, motivation as well as an understanding of how we should learn. This is as explained by Tgk Zulfikar, he revealed that the expectations of the educational output of Dayah Bustanul Huda are to make:

"Students (santri) are expected to grow into human beings with universal and cosmopolitan

religious insight, so that they are highly capable in dealing with the life of modern society and able to avoid the influence of perverted westernization culture. Education is also aimed at watering the mental aridity of the younger generation in order to avoid the dangers of drug influence. Likewise, Education and Teaching is always directed so that students can play an active role in fostering the security of jihad fi sabilillah, adhering to the Qur'an, Hadith, Ijma' and Qias who are insightful and have the intention of Ahlus sunnah wal jama'ah".

Reference Books in Learning Communication Systems

Learning patterns and also communication patterns in learning in Dayah Bustanul Huda are closely related to the practice of knowledge in the book of ta'limul muta'alim, because this book is also a mandatory study for every santri who studies at dayah in terms of Adab and Morals. So that we see that the santri are serious and think deeply about what they have received from the educator and repeat it. Because if he underestimates it once, twice until it becomes a habit, then he cannot understand something even if it is easy.

According to Tgk Zulfikar, the reference books for Dayah Bustanul Huda learning include; Class 1, matan taqrib, 'awamil, dhammon, history of the prophet, matan bina, matan needleiyya, akidatul Islamiyah and ta'limul muta'alim. Class 2, Bajuri, Minhahujthalibin, Kawakib Zuriat, Kailani, Khulasah, Khamsaton Mauton, Taisir Morals. Class 3, i'anutthalibin volumes 1 & 2, shaykh kalid (nahwu), ta'lim muta'alim, khulasah II, ushul warqa', matan sulam munauroq (mantiq), kifayatul lay (tawhid). Class 4, i'anutthalibin volumes 3 & 4, Shah Khaled, Salsil Madkhal, Amad Sawi (Bayan), Idhatul Muhkam, Muraqid Ubudiyah, Syarkawi Alal Hudhudi (Tawhid), Lathaiful Isyarah. Class 5, mahalli 1, taf sir 1, sirajuthalibin, lataiful isyarah, ibn 'agil, sabban, johar maqnun, matan mughits, syarah mathlub. 6th grade, same as 5th grade, mahali 2, ghayah ushul,

Furthermore, a teacher, usually always directs his students to always pray to Allah in earnest,

because Allah always answers the prayers of His servants. Then if we look in the Book of Ta'limul Muta'alim there is a verse, which was accepted by Shaykh Az Zarnuji, whose meaning is as follows:

"Serve knowledge, like you are a servant, learn always, by being polite and commendable. What you have memorized, repeat it many times and then tie it with a very strong rope. Then take notes so you can repeat again and forever you can learn. If you have believed, you will not forget after that, the new knowledge will enter immediately. Repeating knowledge, which used to be negligent and serious, this one adds. Talk to them, so that the knowledge of life always does not stay away, from those who are intelligent. If your knowledge is alone, you freeze up you will be known, as a stupid stupid fool. Hell fire will shackle you, later on the Day of Judgment a painful torment befall you licking".

Departing from that, it can be seen that the pattern of learning that runs in Dayah, it runs with a pattern of discussion. So that the pattern of interaction that appears, is also a pattern of many directions, because not only from a teacher, but also students and other students actively participate in learning. As explained by the author's observations, the interaction of students with teachers states that:

"The interaction between students and teachers is very good. Where when the teacher explained there were many students who responded and even asked the teacher after being given the opportunity to ask and respond. And the teacher's explanation when teaching in class is very easy to understand by students because it uses language and imagery that is close to the lives of the students, when the teacher teaches in class usually uses the lecture method and questions and answers as well as discussions with the students.

In line with the theory in the book ta'lim muta'alim, we will see and find the explanation given by Shaykh Az Zarnuji he explained that; Discussions also need to be carried out by students. The benefits of discussion are greater

than just repeating, because in discussion, in addition to repeating, it also adds knowledge. If the discussion is carried out with full awareness and avoid activities that bring negative consequences. Because the discussion, carried out to seek the truth, will not succeed if it is accompanied by violence or with an unfavorable background. Students should get used to thinking seriously about difficult lessons at all times. In addition, he also needs to be good at taking lessons from anyone. Ibn Abbas when asked about how he got knowledge,

The pattern of learning communication in Dayah Bustanul Huda, the teacher really has a role in carrying out many-way interactions in teaching and learning activities, as well as when in the Dayah environment. We will see this in a statement, which was conveyed by Tgk Mulki, he said that:

"Before teaching and learning activities take place, we teachers usually repeat the lessons that will be taught later. For example, the book of Jauhar Maknun, if you don't understand first about the lesson to be taught, if the teacher doesn't understand it, then the teacher asks another teacher who has higher knowledge, so that students are not disappointed".

From the statement above, we can see that teachers are very prepared to teach, so if something comes up and comes out (either in the form of questions or statements from students as a form of commentary on the contents of the book). So the teachers are ready with it all, this is a moral as a teacher and a form of practice that is in the book Ta'lim Al Muta'allim. Like Az Zarnuji's thoughts on moral issues, the author uses a method by taking Az Zarnuji's thoughts from various chapters in the Ta'lim Al Muta'allim book, which has something to do with students' moral problems. After that, to make it easier to understand, the writer grouped these thoughts into several parts, namely Morals to God, Morals to Parents, Morals to Educators, Morals to Friends,

This is in line with the statement from Maulaatul Aqmal, he said: When teaching sometimes Tgk tells us to read the book first, and in teaching it is also accompanied by jokes, and usually also

interspersed with stories of the prophets and aulia I am happy. After that, Tgk asked us to have a discussion with our friends to retell what was said during the lesson”.

In line with that, the statement from Tgk Mulki at Dayah Bustanul Huda, he also stated that: In my opinion, good communication is communication that occurs when both students and students have good communication skills. One-way communication of students at Dayah Bustanul Huda is very diverse, this happens because of the difference in age, background and habits before they stay, so Dayah also applies various learning models such as a discussion system, a system of students who read first there is also muthala'ah along with Companion teacher or more senior students.

From some of the information above, if we refer to the theory of learning models in Islamic boarding schools, we will also find the attachment of learning activities at Dayah Bustanul Huda to the learning theory. Dayah Bustanul Huda has implemented it even though with different languages or terms, this can be seen from Ismail Yacob's explanation, there are several systems commonly used in recitation and studying standard books in the dayah (Pesantren), namely:

“Wetonan, which is a teacher reading a certain book, translating and then explaining its intent and purpose. While students listen, pay attention to the reading with full concentration. Then there is the Muzakarah, muzakarah is held between fellow students to discuss a problem that has been prepared in advance. In muzakarah, students are usually divided into several groups according to the desired problem being discussed. One is called the muthbid group (the defending group), while the other is called the munfi (opponent) group. Muzakarah is usually led by one or several ustazd who act as judges. The purpose of this system is to educate students to be creative, dynamic and critical in dealing with and understanding a problem. Furthermore, there is also such a thing as recitation, namely the teacher gives assignments to students to study, either done in class or in their respective dormitories. The last one is the Ta'lim Assembly.

In addition, the dayah also developed the ta'lim assembly system, which is a recitation that is open, even to outsiders. The ta'lim assembly is usually led directly by the leader of the dayah”.

The Relationship between Dayah Bustanul Huda Learning Communication and the Islamic Boarding School System in General

Looking at the format and mechanism of learning communication that exist in Dayah Bustanul Huda, it has similarities with the format of Islamic boarding school education media in general, namely the halaqah, sorogan, wetonan, and bandongan systems. In line with Ismail Ya'cob, Binti Maunah also explained about the learning system in Islamic boarding schools, (in this case also Dayah). That "learning in the dayah is usually held with a halaqah (circle) system. As for the learning patterns commonly practiced in dayahs or pesantren, they are sorogan, wetonan and bandongan".

soroganis a student learning method by means of students reading books individually with nyorog (facing the teacher individually) to be taught by the teacher several parts of the book they are studying. Learning with this pattern is practiced by means of students on their own initiative depositing; showing or thrusting (shoving) his skills in reading certain books in front of the teungku or kyai. Then Wetonan, learning with the wetonan pattern is carried out by reading a certain book, at a certain time, and students learning the same book by listening to it. When viewed from the initiative, it seems that this pattern is more initiated by the teungku or kyai. In practice, it does not recognize absenteeism; students may come or not, and there is no exam. This pattern then forms a circle (halaqah).

Furthermore, learning with the bandongan pattern, which is carried out to complete sorogan and wetonan, where the teungku or kyai convey their knowledge by lecturing or reading certain books and students do not have to show their understanding of the material presented. The most identifying and characteristic of a Dayah is the Dormitory. Dormitories or huts or skeletons or booths or rooms are intended as a means of

residence for the students. By living in a boarding school or in a dayah, students can interact and socialize with the pesantren or dayah community for twenty-four hours in their daily life.

This is then important, because it can create an atmosphere of togetherness, sharing and the intensity of the internalization of students that is getting stronger. In addition to dormitories, mosques or prayer rooms are a very important element for a dayah or boarding school, because this is where the center of educational activities, let alone carried out en masse.

The Role of Learning Communication on Students' Understanding of Dayah Bustanul Huda

The use of good and good communication patterns in learning activities has implications for teaching and learning activities themselves. As for learning activities that only use a one-way or two-way pattern, there are differences in the learning atmosphere from learning activities that apply three patterns of interaction at once in one learning activity. The students have a variety of grasping power in the learning communication model. Among them;

First, one-way model. This learning communication format usually tends to be liked by students who are passive and less active in debate and verbal communication. Even so, there are students who actually increase their grades and achievements with this method. This group is usually the santri or female students who are smart in capturing and listening to the knowledge given. Meanwhile, when asked to explain the science, he tends to be embarrassed to appear in public. However, when a written test was conducted, this group scored very well.

Second, two-way model. Is a learning communication format where the dayah teacher explains the material to the students. Furthermore, students can ask questions and discuss directly with the teacher who teaches. In this plain, students who are mentally strong will be more active than students whose only advantage is IQ. You could say, this learning communication format is strongly influenced by

one's EQ. That means, students who are only smart for themselves tend to be weak if they follow this pattern. Not to mention if there are students who are reluctant and reverent towards their necks. This format usually makes him shy and less active.

Fifth, multidirectional model. Is a learning communication that occurs not only between students and teachers. But it also occurs between fellow students with each other in the form of discussion. This communication format is similar to discussions in lectures even though the dayah students are at the high school level. At this stage, usually students' understanding will be more complex because almost all students are involved in discussions which are often in the form of groups. In addition to increasing the absorption of what is informed by the teacher, this communication makes it easier for teachers to see the capacity and mentality of students.

Furthermore, the students' motivation to learn also has an impact on their learning atmosphere. Students who have a good enthusiasm for learning, as well as high curiosity are easier to communicate in learning than students who do not have enthusiasm. Therefore, it is not uncommon for Tengku's communication to be oriented towards fostering good and high morale in students with good interaction patterns.

Tgk's level of understanding, that students have differences from one another. In terms of interests, abilities, enjoyment, experience and learning methods have an impact on the learning activities themselves, study room arrangements, learning materials, study time, learning tools and assessment methods according to the characteristics of students who are framed with interesting interaction patterns so as to produce values and the quality of the level of absorption of a good understanding in the teaching and learning activities themselves.

The results of the study have implications for every prospective educator or educator as additional material or material to improve the competence of educators in terms of communication in teaching and learning activities. The results of this study also have implications for the need for further research as

a form of completing the description and explanation of the norms of interaction in learning, language functions, and non-verbal language in learning activities as well as in terms of the relationship between learning interaction patterns and students' learning motivation.

IV. DISCUSSION

There are 3 (three) types of learning communication patterns used in the teaching and learning process at Dayah Bustanul Huda between Tgk and students, including one, two and three-way (multi-way) patterns. The advantages of applying learning communication patterns to Dayah Bustanul Huda are making learning and making effective use of time.

Generating satisfaction between both parties (Tgk and students). In the end, it fosters the nature (feel) of kinship, intimacy, and a democratic atmosphere and the most important thing is to minimize misunderstandings.

Learning communication is very important in achieving the level of student understanding. This is because students have different character variations and capture power. Moreover, in the dayah environment usually consists of students who are not the same age. Through halaqah and talaqqi communication media students can immediately absorb what is taught by Tengku Dayah. Not only that, Tengku Dayah's charisma and multi-directional discussions allow students to communicate directly if there are discourses that need to be asked or discussed.

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