

Challenges of Students In Learning The Islamic Yellow Book at Dayah Raudhatul Qur'an Darussalam, Aceh Besar, Indonesia

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Abstract

This study examines the obstacles that Dayah Raudhatul Qur'an Darussalam santri (pupils) face when learning the *Kitab Kuning* (Islamic yellow books). Dayah Raudhatul Qur'an Darussalam is one of the traditional dayah in the Aceh Besar district that still adheres to the "*beut seumeubeut*" learning model. Dayah Raudhatul Qur'an is situated between two of Aceh's most prestigious universities: Syiah Kuala University and Ar-Raniry State Islamic University. The majority of Dayah Raudhatul Qur'an Darussalam's pupils attend the two campuses, with a few attending the other campuses. The purpose of this descriptive qualitative study is to examine the obstacles that Dayah Raudhatul Qur'an students face when learning the Islamic yellow books. This research data was collected through a combination of literature reviews, observations, and interviews. From the collated data, a descriptive analysis was conducted, describing the Islamic yellow books learning system in Dayah Raudhatul Qur'an Darussalam, whose santris were in fact university students. This study reveals that Dayah Raudhatul Qur'an Darussalam students face a number of obstacles when attempting to learn the Islamic yellow books, including a lack of teaching staff, a lack of learning time, insufficient and irregular repeating time, a large number of student activities, and the negative impact of using technology.

Keywords: *Dayah Raudhatul Qur'an Darussalam; The Islamic yellow books; Challenges*

Abstrak

Penelitian ini mendiskusikan tentang tantangan santri Dayah Raudhatul Qur'an Darussalam dalam pembelajaran kitab kuning. Dayah Raudhatul Qur'an Darussalam merupakan salah satu dayah tradisional di kabupaten Aceh Besar yang masih mempertahankan konsep dan model pembelajaran secara klasik "beut seumeubeut". Letak Dayah Raudhatul Qur'an sangat strategis yaitu berada di antara dua kampus ternama di Aceh yakni Universitas Syiah Kuala dan Universitas Islam Negeri Ar-Raniry. Mayoritas santri di Dayah Raudhatul Qur'an Darussalam adalah mahasiswa dari dua kampus tersebut dan beberapa dari kampus lainnya. Penelitian ini menggunakan metode kualitatif deskriptif, dengan tujuan membahas tantangan santri Dayah Raudhatul Qur'an dalam pembelajaran kitab kuning. Data penelitian ini diperoleh melalui studi kepustakaan, observasi dan wawancara. Dari data yang terkumpul dianalisis dengan pendekatan deskriptif yakni menggambarkan sistem pembelajaran kitab kuning di Dayah Raudhatul Qur'an Darussalam yang santrinya notabene adalah mahasiswa. Hasil penelitian ini menunjukkan bahwa terdapat beberapa tantangan santri Dayah Raudhatul Qur'an Darussalam dalam mempelajari kitab kuning, di antaranya kurangnya tenaga pengajar, kurangnya waktu pembelajaran, waktu mengulang yang kurang dan tidak teratur, banyaknya kegiatan santri, dan dampak negatif penggunaan teknologi.

Kata Kunci: *Dayah Raudhatul Qur'an Darussalam; kitab kuning; tantangan*

A. Introduction

Dayah is a prominent traditional educational institution in Aceh. In Aceh, Islamic boarding institutions are referred to as dayah, which is derived from the word *zawiyah*, which means corner.¹ The function of dayah as a center for education and *da'wah* has resulted in numerous scientific advancements from one generation to the next. As the earliest educational institution, dayah has produced many influential scholars in Aceh and nationally. In addition, dayah is a hub for the economic empowerment of the people, although this potential has not been fully realized.² It must be acknowledged that dayah is capable of integrating secular and religious education. This is demonstrated by the fact that dayah graduates in Aceh, in addition to their orientation to become scholars, can become politicians, board members, department leaders, and influential statemen.

The existence of infrastructure facilities to support the learning process, such as cottage buildings, dormitories, mosques, and the availability of books as teaching

¹ Marzuki, "Sejarah dan Perubahan Pesantren di Aceh," *Millah: Jurnal Studi Agama* 11, no. 1 (20 Agustus 2011): 222, <https://doi.org/10.20885/millah.vol11.iss1.art11>.

² Nurainiah, "Sistem Pendidikan Dayah Tradisional di Aceh," *Serambi Tarbawi* 9, no. 1 (30 Januari 2021): 75–92, <https://doi.org/10.32672/tarbawi.v9i1.5054>.

materials, among others; the presence of teachers (*guree*); and the presence of students and seniors are all necessary components of dayah. Dayah is divided into two types: *salafi* (traditional) dayah and modern dayah.³ In various regions of Aceh, the salafi and modern dayah movements are widely dispersed. This traditional dayah, which is still quite excessive, employs a traditional learning paradigm based on the concept of “*mondok/meudagang*”.

The preponderance of dayahs in Aceh, including Dayah Raudhatul Qur'an Darussalam Aceh Besar, continue to use the traditional learning system "beut seumeubeut" despite the passing of time. The learning methodology of Dayah Raudhatul Qur'an Darussalam is still based on the classical method of studying Islamic yellow books by class level. This dayah implements a residential system for all students, requiring all students to live on campus and participate in all dayah activities.

Dayah Raudhatul Quran welcomes pupils from diverse Aceh campuses. 98% of Dayah Raudhatul Quran Darussalam students are enrolled in school. Dayah Raudhatul Quran Darussalam students engaged in dayah activities, particularly the study of the Islamic yellow books (*beut kitab kuneeng*), find it difficult to fulfill two obligations simultaneously. So that learning it becomes difficult for students.

Dayah Raudhatul Qur'an Darussalam pupils (*santri*) are dispersed across a number of prestigious campuses in Aceh, including Syiah Kuala University, Ar-Raniry State Islamic University, and Abulyatama University, among others. To be a santri is to be obligated to observe all the rules established by the leadership and management of the dayah. Anyone who violates these rules will be punished by cleaning the dayah location, cleaning the bathroom, cleaning the sewers, toilets, and others as necessary. In

³ Anton Widyanto, “Pengembangan Fiqh Di Zaman Modern,” *Jurnal Ilmiah Islam Futura* 10, no. 2 (February 1, 2011): 82–100, <https://doi.org/10.22373/JIIF.V10I2.46>; Nur Salami and Anton Widyanto, “Etika Hubungan Pendidik Dan Peserta Didik Menurut Perspektif Pendidikan Islam Dan Pendidikan Barat (Studi Komparatif Pemikiran Al-Zarnuji Dan Paulo Freire),” *DAYAH: Journal of Islamic Education* 1, no. 2 (July 10, 2018): 164, <https://doi.org/10.22373/jie.v1i2.2945>; Usman Muhammad and Anton Widyanto, “Internalisasi Nilai-Nilai Toleransi Dalam Pembelajaran Pendidikan Agama Islam Di SMA Negeri 1 Lhokseumawe,” *DAYAH: Journal of Islamic Education* 2, no. 1 (January 24, 2019): 36–52, <https://doi.org/10.22373/JIE.V2I1.2939>; Nisa Khairuni and Anton Widyanto, “Optimalisasi Fungsi Masjid Sebagai Sarana Pendidikan Islam Dalam Menyelesaikan Krisis Spiritual Remaja Di Banda Aceh,” *DAYAH: Journal of Islamic Education* 1, no. 1 (March 18, 2018): 74, <https://doi.org/10.22373/jie.v1i1.2482>; Husaini Husaini and Syabuddin Gade, “Pengamalan Adab Guru Dan Murid Dalam Kitab Khulq 'Azim Di Dayah Darussa'adah Cabang Faradis Kecamatan Patee Raja Kabupaten Pidie Jaya,” *DAYAH: Journal of Islamic Education* 1, no. 1 (January 18, 2018): 85, <https://doi.org/10.22373/jie.v1i1.2794>.

addition, santri who commit significant violations will receive up to multiple warnings; if they violate again, they will be expelled from the dayah.

Being both a santri and a student is problematic for a student, as he must fulfill two obligations simultaneously. Santri are required to have excellent time management skills when participating in dayah activities and campus activities.

Dayah cannot be discussed apart from the names *beut* and *seumeubeut*. *Beut* means to learn, and *semeubeut* means to instruct. All pupils in the dayah Raudhatul Qur'an Darussalam are required to be able to read and comprehend the Islamic yellow books, as it is the main program in this dayah. *Matn al-Ghāyat wa al-Taqrīb, Hāsiyyat al-Bājūrī 'alā Fath al-Qarīb, I'ānat al-Ṭālibīn Syarḥ Fath al-Mu'īn, al-Kawākib al-Durriyyah, Tafṣīr al-Jalālayn*, and others must be mastered by santri.

This research differs from some previous studies in that it seeks to uncover the challenges encountered by Santri, who is also a student. In other terms, this study examines the issues faced by "student dayah" Based on the preceding explanation, the author is intrigued in discussing this topic in greater depth.

B. Research Method

This research combines library research and field research with a qualitative-descriptive methodology. Researchers obtain information from participants and use them as subjects for research (informants).⁴ The purpose of this study is to examine the opportunities and difficulties faced by Dayah Raudhatul Qur'an Darussalam santri in mastering the yellow classical books. This data was collected through a review of the relevant literature, observation, documentation, and interviews. Observations were conducted to observe and learn firsthand about Dayah Raudhatul Qur'an Darussalam's activities. In the meantime, interviews were conducted to collect data from dayah students (santri). Additionally, interviews were conducted to obtain authentic information pertinent to this issue. The data collected were analyzed using a descriptive method.

⁴ J.R. Raco, *Metode Penelitian Kualitatif* (Jakarta: PT Grasindo, 2010), 7-8.

C. Discussion

1. Brief Profile of Dayah Raudhatul Qur'an Darussalam

Dayah Raudhatul Qur'an Darussalam is located in Tungkob Village, Darussalam District, Aceh Besar Regency. The astronomical coordinates of this dayah are 5°34'2.87"-5°34'4.73" LU and 95°22'46.74"-95°22'52.11".⁵ This dayah's name is composed of two Arabic words: raudhah and al-Quran, which can be translated as the garden of the Qur'an.⁶ Since its inception, Abu Dr. Tgk. H. Sulfanwandi Hasan, M.A., a lecturer at the Faculty of Sharia and Law at Ar-Raniry State Islamic University Banda Aceh, has led this dayah. He graduated from Dayah Darussalam Al-Waliyyah Labuhan Haji South Aceh Regency and Dayah Bahrul Ulum Diniyyah Islamiyyah (BUDI) Lamno Aceh Jaya Regency.

Dayah Raudhatul Qur'an Darussalam departed from a recitation directed at the surrounding community. In 1990, Hj. Erliyanti Yusuf, S.E., who is Abu's wife, initiated the formation of the Raudhatul Qur'an Education Park (TPQ) in the early days. This dayah's recitation expanded so much over time that it prompted the establishment of a larger dayah. Through the efforts of the community, a recitation hall was established, which served as a precursor to the future development of Dayah Raudhatul Qur'an Darussalam.⁷ The dayah was formally established on December 27, 1999, as evidenced by December 27, 1999 Notarial Deed No. 25.⁸

Dayah Raudhatul Qur'an is currently engaged in numerous religious activities. These endeavors are consistent with the vision and mission of Dayah Raudhatul Qur'an Darussalam. The goal of this dayah is to actualize professional dayah education in order to produce a generation of competent Muslims. In the meantime, the mission is to promote Islamic spirituality among students and members of the community through the implementation of various religious activities.

Among the activities conducted in this dayah, as in all dayahs, is the process of studying the Islamic yellow books. The teaching and learning procedure occurs twice

⁵ M. Rauzan dan Fitriani Yulianti, "Pemanfaatan Drone untuk Identifikasi Penggunaan Lahan di Dayah Raudhatul Quran Tungkop Kecamatan Darussalam Kabupaten Aceh Besar," *Jurnal Pendidikan Geosfer* 7, no. 1 (2022): 107, <https://doi.org/https://doi.org/10.24815/jpg.v7i1.24400>.

⁶ Ridwansyah, "Strategi Pembinaan Kedisiplinan Santri Dayah Raudhatul Qur'an Tungkop Kec. Darussalam Aceh Besar" (IAIN Ar-Raniry Banda Aceh, 2013), 58.

⁷ Ridwansyah, "Strategi Pembinaan Kedisiplinan Santri Dayah Raudhatul Qur'an Tungkop Kec. Darussalam Aceh Besar", 59.

⁸ Azman, "Posisi Dayah Raudhatul Qur'an Tungkop dalam Pelayanan dan Pengembangan Religiusitas Masyarakat Kota" (UIN Ar-Raniry Banda Aceh, 2018), 18-19.

daily, following the maghrib and dawn prayers. The Santri are divided into various divisions based on their individual abilities. If new students enroll, a test will be administered to determine the most appropriate class for them. The curriculum also adheres to the curriculum of the vast majority of dayahs in Aceh, which emphasizes Islamic yellow books mastery. Included among the materials taught are *fiqh*, *uṣūl al-fiqh*, *tawḥīd*, *taṣawwuf*, Arabic grammar, etc. Despite numerous obstacles, the Islamic yellow books learning activities at Dayah Raudhatul Qur'an Darussalam have continued to this day. Additionally, Santri of Dayah Raudhatul Qur'an Darussalam are urged to pray. This is accomplished through the program of perusing *Dalā'il al-Khairāt* every Friday evening and *al-Diyā' al-Lāmi'* every Thursday evening after the dhikr event has concluded. *Muhāḍarah* activities take place every Saturday evening and contribute to the development of students' speaking abilities. The ability to articulate ideas and da'wah through public discourse is required of students.

Dayah Raudhatul Qur'an Darussalam also conducts recitations for the general public in addition to teaching students the yellow scriptures and fostering their talents. Abu personally teaches this recitation every Tuesday afternoon, Saturday night, and Sunday morning. Participants hail from a variety of backgrounds, including the community surrounding the dayah, government officials, civil and private employees, academicians, etc. Generally, *fiqh*, *tawhid*, and *tasawuf* are the subjects covered. Through the formation of Lajnah Dakwah Raudhatul Qur'an (LDRQ), additional da'wah is also conducted through social media. This organization is tasked with disseminating Islamic da'wah via various electronic platforms, including YouTube, Facebook, Instagram, WhatsApp, Telegram, and so on.

The practice of *Ṭarīqah Qādiriyah wa Naqsyābandiyah*, abbreviated TQN, is another routine activity performed at Dayah Raudhatul Qur'an Darussalam. Syekh Ahmad Khatib al-Syambāsī founded this order, which is one of the largest in Indonesia.⁹ The entrance of TQN into this dayah began following the 2004 tsunami in Aceh. The Suryalaya Islamic Boarding School sent volunteers to Aceh at that time. These volunteers instructed this TQN and conducted preacher training at Dayah Raudhatul Qur'an Darussalam. Then, in the future, this dayah became the foundation for the propagation of TQN in Aceh, which was accompanied by K.H. Ahmad Shahibul

⁹ Marzuki, "Tarekat Qadiriyyah Naqsyabandiyah Suryalaya: Penyebaran dan Pengaruhnya di Aceh," *Nizham: Jurnal Studi Keislaman* 1, no. 1 (2013): 118.

Wafa Tajul Arifin's appointment of Abu as Deputy Talqin TQN. In this dayah, Tajul Arifin is also used as the name of the mosque. At every congregational supplication, the students routinely employ TQN. In addition, dhikr is practiced in a mass setting every Thursday evening. People from all spheres of life visit this dayah to take part in congregational dhikr activities incorporating TQN.

Dayah Raudhatul Qur'an Darussalam also established the Hajj Guidance Group (KBIH) Raudhatul Quran, which was led by Abu. The existence of KBIH is of great assistance to pilgrims on their journeys.¹⁰ In addition to KBIH, TPQ Raudhatul Qur'an plays a significant role in the development of community education surrounding the dayah. There are about 180 students enrolled at this TPQ. Currently, Tgk. Muhammad Idal Bahri, S. Hum. manages TPQ Raudhatul Qur'an. He is also the general treasurer of Dayah Raudhatul Qur'an Darussalam. Dayah students and the adjacent community provide educators.

Students emphasize solidarity and responsibility in their daily lives. Abu entrusted the Dayah Raudhatul Qur'an Santri Organization (OSDA-RQ) to conduct dayah-related activities. These activities are conducted democratically by placing an emphasis on deliberation.¹¹ This demonstrates that the applied leadership styles are democratic, deliberative, and charismatic. These activities foster a strong emotional affinity among the santri of Dayah Raudhatul Qur'an Darussalam, who hail from diverse regions within and beyond Aceh. The variety of regional origins also encourages students to interact effectively.¹²

2. Learning the Yellow Islamic Book in Dayah Raudhatul Qur'an Darussalam Pose Difficulties

Dayah is one of the most influential institutions of Islamic education in Aceh. Dayah in Aceh continues to transform as it grows. Dayah continues to attempt to adapt to the changing times while preserving its traditional concept. Education is crucial to the process of internalizing and socializing values because it directly affects the order

¹⁰ Rahmat Suaidi, "Peran Kelompok Bimbingan Ibadah Haji Raudhatul Qur'an dalam Membina Calon Jama'ah Haji di Kabupaten Aceh Besar" (UIN Ar-Raniry Banda Aceh, 2019), 78.

¹¹ Nur Fazillah dan Anton Widyanto, "Peran Kepemimpinan Pimpinan Dayah dalam Membentuk Akhlak Santri di Dayah Raudhatul Qur'an Tungkob," *Dayah: Journal of Islamic Education* 2, no. 2 (1 September 2019): 193, <https://doi.org/10.22373/jie.v2i2.4176>.

¹² Ulil Azmi, "Potensi Santri Dayah Raudhatul Qur'an Darussalam dalam Menghafal Al-Qur'an Melalui Pembentukan Grup Tahfizh," *Jurnal Riset dan Pengabdian Masyarakat* 2, no. 2 (8 Agustus 2022): 165, <https://doi.org/10.22373/jrpm.v2i2.1650>.

of human existence. Education is something that is extremely valuable and necessary for survival.

To establish a better life order and prepare for the challenges of the future, education is a necessity. If the learning process operates effectively and efficiently, the development of science will continue in accordance with expectations. Effective learning is learning that is oriented toward learning programs that can have a direct effect and produce results consistent with the learning's own objectives.¹³

As one of the traditional dayahs in Aceh Besar Regency, Dayah Raudhatul Qur'an Darussalam has survived the advancement of science. It is impossible to discuss dayah education without mentioning *beut kitab kuneng*. Nearly all dayahs in Aceh adhere to the traditional concept of studying yellow texts, such as *fiqh*, *uṣul al-fiqh*, *tawḥīd*, *taṣawwuf*, Arabic language tool sciences, etc. In carrying out yellowclassical book learning, Dayah Raudhatul Qur'an Darussalam only refers to each homeroom teacher's learning schedule. This is because there is no standard curriculum to serve as a guide for education. The accompanying table 1 provides a general description of learning at Dayah Raudhatul Qur'an Darussalam.

Table 1

Class/ Grade	Books							
	<i>Tawḥīd</i>	<i>Fiqh</i>	<i>Taṣawwuf</i>	<i>Nahw</i>	<i>Ṣaraf</i>	<i>Tafsīr</i>	<i>Uṣul al-Fiqh</i>	Others
1	' <i>Aqīdat al-Islāmiyah</i>	<i>Matn al-Ghāyat wa al-Taqrīb</i>	<i>Akhlaq</i>	<i>Matn al-Ajurūmiyah</i>	<i>Matn al-Binā'</i>	-	-	<i>Kitab Riwayat Nabi, dll.</i>
2	<i>Matn al-Jawharah</i>	<i>Hāsiyyat al-Bājūrī 'alā Faṭḥ al-Qarīb</i>	<i>Taysīr al-Khallāq</i>	<i>Al-Kawākib al-Durriyyah</i>	<i>Syarḥ al-Kaylānī</i>	-	-	<i>Khulāṣat Nūr al-Yaqīn, dll</i>
3	<i>Syarḥ Tījān al-Dirārī</i>	<i>Hāsiyyat l'ānat al-Ṭālibīn 'alā</i>	<i>Syarḥ Ta'līm al-Muta'allim</i>	<i>Al-Kawākib al-Durriyyah</i>	<i>Syarḥ al-Kaylānī</i>	<i>Tafsīr al-Jalālayn</i>	<i>Syarḥ al-Waraqāt</i>	<i>Kasyf al-Ghaybiyyah, Mirqāt al-</i>

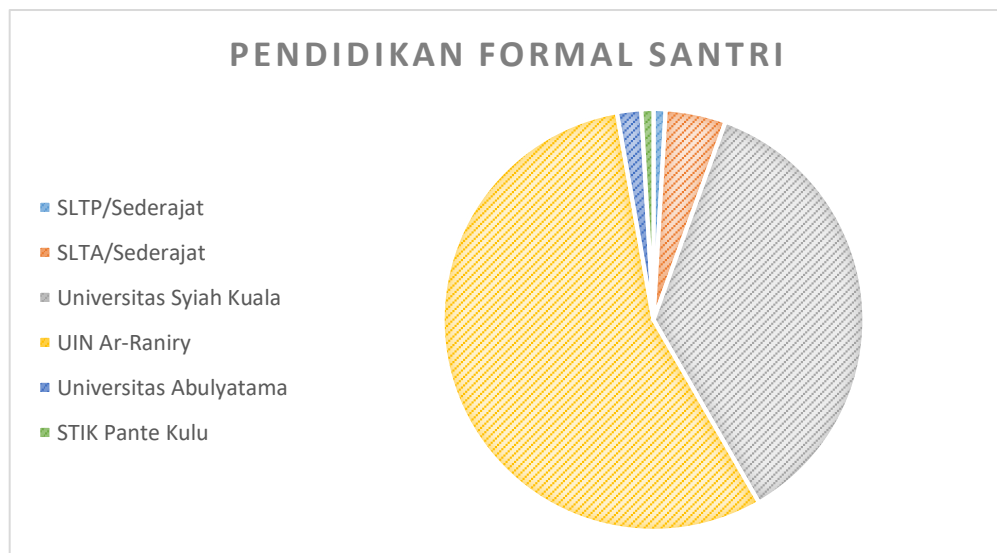
¹³ Muhammad Anggung Manumanoso Prasetyo, Bashori Bashori, dan Masriani Masriani, "Model Capacity Building Pada Pesantren Perbatasan Binaan Dinas Pendidikan Dayah Provinsi Aceh," *Inferensi: Jurnal Penelitian Sosial Keagamaan* 14, no. 1 (2 Juni 2020): 71–96, <https://doi.org/10.18326/infsl3.v14i1.71-96>.

		<i>Fath al-Mu'in</i>						<i>Shu'ud. dll</i>
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As the general chairperson of Dayah Raudhatul Qur'an Darussalam, Tgk. T. Habibie, S.E., stated that student interest in studying at the dayah is extremely high. The number of pupils continues to increase each year until the dayah facilities can no longer accommodate them. He explained that Dayah Raudhatul Qur'an Darussalam is very attractive to students due to the following factors: (1) Dayah Raudhatul Qur'an Darussalam is located near two renowned campuses in Aceh, namely Ar-Raniry State Islamic University and Syiah Kuala University; (2) the monthly fee is not prohibitive; and (3) Dayah Raudhatul Qur'an Darussalam continues to use a traditional education system with Islamic yellow books content.¹⁴

Following is a description of Dayah Raudhatul Qur'an Darussalam santri's formal education (see Picture 1). In general, the santri pursue formal education at numerous institutions, including junior high school, high school, Syiah Kuala University, UIN Ar-Raniry, Abulyatama University, and others.

Picture 1



Being both a santri and a student is a privilege when it comes to education because it allows one to combine the knowledge acquired from dayah and campus. This

¹⁴ Interview with The General Leader of Dayah Raudhatul Qur'an Darussalam, 5 December 2022.

demonstrates a balance between academic knowledge and religious knowledge. Nonetheless, this poses dilemmas and issues for Santri.

Several difficulties were encountered in the process of learning the yellow classical texts at Dayah Raudhatul Qur'an Darussalam, according to interviews with several santri. There are differences in the capacity to memorize santri, for example. Some students have decent memorization skills. In addition, there are students with varying memorization skills. This will test the students' forbearance and dedication.¹⁵

Another issue is the lack of learning motivation. This is due to a variety of factors, including peer pressure, lethargy, etc. Students at Dayah Raudhatul Qur'an Darussalam confront a unique problem involving the influence of their peers. This is challenging to surmount because santri are permitted to avoid the daytime environment during the day. They typically attend college, labor, etc.¹⁶

Another issue is the continuity of education. Unsustainable learning will diminish mastery of learning materials and diminish the essence of learning. The connection between the santri and the campus has affected their learning period. After completing their education on campus, some santri do not continue their education in this dayah. Some continue their education at other dayahs, while others work, etc. Others continue their education in this dayah, however. Additionally, they fill their days with employment and other activities.¹⁷

Yellow Islamic classic book study is not yet established at Dayah Raudhatul Qur'an Darussalam, unlike other significant dayahs in Aceh. As the general secretary of Dayah Raudhatul Qur'an Darussalam, Tgk. Ismail, S.Pd. stated that there was no standard curriculum implementation for the standard yellow classical book learning. The learning continues to be founded on the schedule created by each homeroom teacher.¹⁸

Yellow Islamic classics book must be studied with extreme seriousness and diligence. To create competent and qualified students, this must be done. Along the journey, numerous difficulties and obstacles will be encountered. Similarly, among the

¹⁵ Interview with Riski Apriaziz, santri of Dayah Raudhatul Qur'an Darussalam, 6 December 2022.

¹⁶ Interview with M. Fazil, santri of Dayah Raudhatul Qur'an Darussalam, 6 December 2022.

¹⁷ Interview with M. Aja Randi Nata, santri of Dayah Raudhatul Qur'an Darussalam, 6 December 2022.

¹⁸ Interview with the Secretary of Dayah Raudhatul Qur'an Darussalam, 5 December 2022.

difficulties of yellow classical book study at Dayah Raudhatul Qur'an Darussalam, the following occurred:

a. Lack of Teaching Personnel

The teaching staff must be a source of illumination for Santri as she studies the yellow classical text. The deputy director of education at Dayah Raudhatul Qur'an Darussalam, Tgk. Muhammad Fadhil, stated that the teaching staff teach without a fixed salary. When these instructors obtain a new position, they are required to discontinue dayah activities. Slow regeneration also contributes to the shortage of teaching personnel.¹⁹

b. Lack of Study Time

The only time learning occurs at Dayah Raudhatul Qur'an Darussalam is between midnight and sunrise. Learning occurs at night after Maghrib prayer and continues until 10 p.m. with *meungulang* activities. In addition, learning occurs after dawn prayer until 7 a.m. The amount of learning time is deemed insufficient for optimal learning quality. This is prompted by the activities of students who study and labor on campus, etc.²⁰

c. Inadequate and Unreliable *Meungulang* Time

Meungulang is an activity for reviewing previously taught material. The objective of *Meungulang* activities is to consolidate knowledge of course material, specifically mastery of the yellow classical texts. Inadequate and sporadic *meungulang* time will hinder the efficacy of the learning process. *Meungulang* is only required twice per week at Dayah Raudhatul Qur'an Darussalam. The *meungulang* time is still inadequate in comparison to other dayahs that require students to *meungulang* daily. In addition, it is anticipated that students will develop a personal understanding of *meungulang*.²¹

d. The Quantity of Santri Actions

The majority of santri at Dayah Raudhatul Qur'an Darussalam are students, which influences the yellow classical book learning procedure. Students must divide

¹⁹ Interview with Academic Affairs Staff of Dayah Raudhatul Qur'an Darussalam, 6 December 2022.

²⁰ Interview with Staff of Academic Affairs at Dayah Raudhatul Qur'an Darussalam, 6 December 2022.

²¹ Interview with Staff of Academic Affairs at Dayah Raudhatul Qur'an Darussalam, 6 December 2022.

their attention between multiple tasks. Frequently, students complain about the numerous campus assignments that correspond to the amount of memorization assigned by the instructor at dayah.²²

e. Adverse Effects of Technology Use

Utilizing technology that cannot be effectively controlled is a significant issue. In general, santri are permitted to carry electronic media such as devices, laptops, etc. to campus to support their education. Additionally, there is a call to restrict the use of these technologies. The issue in this sector, however, is that there are no strict regulations regarding this matter.²³

D. Conclusion

Dayah is a prominent traditional educational institution in Aceh. The majority of Dayahs in Aceh, such as Dayah Raudhatul Quran Darussalam, maintain the classical learning methodology "beut seumeubeut" despite the passage of time. This traditional dayah is located in Aceh Besar Regency, adjacent to Syiah Kuala University, UIN Ar-Raniry, and Tgk. Chik Pantee Kulu Institute. Students from several campuses in Banda Aceh and Aceh Besar, particularly UIN Ar-Raniry and Syiah Kuala University, make up the majority of this dayah's student population. Being a santri and a student is a privilege because it enables the combination of two sciences, namely religious science and campus academic science, but this is a problem for santri, who are required to study the Islamic yellow books in order to comprehend, analyze, and apply it in everyday life. The challenges faced by the santri of Dayah Raudhatul Quran Darussalam in their study of the yellow Islamic classic are as follows: (1) lack of teaching staff; (2) lack of learning time; (3) insufficient and irregular repetition time; (4) a large number of santri activities; and (5) the negative impact of using technology.

²² Interview with Staff of Academic Affairs at Dayah Raudhatul Qur'an Darussalam, 6 December 2022.

²³ Interview with Staff of Academic Affairs at Dayah Raudhatul Qur'an Darussalam, 6 December 2022.

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