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**THE TRANSFORMATION OF VALUES AND KNOWLEDGE IN THE  
YELLOW BOOK AT DAYAH DARUSSALAM LAMPOH TUAH GRONG  
GRONG IN THE DIGITAL AGE****Daysra Abrar<sup>1</sup>, Salami Mahmud<sup>2</sup>, Nurbayani Ali<sup>3</sup>**<sup>1</sup>State Islamic University Ar-Raniry, Banda AcehEmail: [elbathi98@gmail.com](mailto:elbathi98@gmail.com)<sup>1</sup>, [salami.mahmud@ar-raniry.ac.id](mailto:salami.mahmud@ar-raniry.ac.id)<sup>2</sup>, [nurbayani.ali@ar-raniry.ac.id](mailto:nurbayani.ali@ar-raniry.ac.id)**ABSTRACT**

This study investigates the transformation process of Islamic knowledge and values within Kitab Kuning learning at Dayah Darussalam Lampoh Tuah Grong Grong, focusing on how traditional Islamic educational institutions in Aceh navigate the digital age while maintaining their academic rigour and spiritual core. Across most dayah in Aceh, students are prohibited from using mobile phones, while digital technology access remains limited to educators (asatidz), religious scholars (teungku), and advanced students for educational, administrative, or instructional purposes. Employing a descriptive-qualitative approach supported by fieldwork observations and interviews, this study reveals that digital transformation in dayah education unfolds selectively and value-driven. Technology serves as a supplementary pedagogical resource for teachers rather than a central learning platform for students. Conventional instructional methods including halaqah (study circles), boh bareh (diacritical marking), syarah (interpretive exposition), and muthala'ah (self-directed reading) remain the cornerstone of knowledge transmission. Concurrently, digital instruments are utilised to enhance reference materials, boost efficiency, and support educators in content delivery. The restriction on mobile phone usage among students contributes to maintaining discipline, focus, and reverence for knowledge, fostering deep intellectual and spiritual development. Thus, the evolution of Kitab Kuning education within the digital landscape represents an ethical modernisation approach—rooted in Islamic moral principles, humility, and the pursuit of blessed knowledge (barakah al-'ilm). This framework demonstrates the endurance and ongoing significance of Aceh's dayah institutions as custodians of classical Islamic learning amid rapid global technological advancement.

**Keywords:** *Kitab Kuning, Aceh Dayah, Digitalisation, Traditional Pedagogy, Islamic Ethics***INTRODUCTION**

Dayah, as the oldest Islamic educational institution in Aceh, plays a central role in transmitting Islamic knowledge and values through the teaching of classical Islamic texts. Since the 16th century, dayah has been the centre for the spread of Islam and

the formation of the character of Islamic scholars in the archipelago.<sup>1</sup> The tradition of learning classical texts using classical methods such as *halaqah*, *bob bareh*, *syarah*, and *mutbala'ah* has proven effective in producing generations of scholars who have a deep understanding of Islamic knowledge.<sup>2</sup>

The yellow book serves as the primary teaching material in Islamic boarding schools, functioning not merely as a religious text, but also as a source of Islamic values, morals, and worldview.<sup>3</sup> Through the methods of *bandongan*, *sorogan*, and *halaqah*, the yellow book is transmitted from generation to generation with the principle of *scientific sanad* connecting teachers and students to previous scholars.<sup>4</sup> This process makes learning at the dayah not only an intellectual activity but also a spiritual journey that cultivates etiquette, perseverance, and sincerity in seeking knowledge.

However, entering the 21st century, new challenges have emerged as the tide of digitalisation begins to influence the way humans access, store and disseminate knowledge.<sup>5</sup>

The digital era has brought fundamental changes to the way humans access, process, and transmit knowledge. Internet penetration in Indonesia, which reached 77.02% in 2024, has changed the landscape of education, including religious education.<sup>6</sup> The current generation of santri are digital natives who have grown up with technology at their fingertips. This situation creates a paradox: on the one hand, dayah must maintain the authenticity of traditional learning methods that have been tested for centuries; on the other hand, dayah are required to adapt to the needs of santri living in the digital age.<sup>7</sup>

According to Achmadin (2024), the strength of Islamic boarding schools and dayah lies in the personal relationship between the kiai and santri, as well as in the

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<sup>1</sup> Rahmi, T., Abubakar, A., Mujiburrahman, M., Chalis, M., Zainuddin, Z., Maksalmina, M., Ilyas, I., Lailatul Fitria, N., & Permana, F. A. (2023). The Study of the Yellow Book as a Source of True Muslim Knowledge: A Qualitative Descriptive Study at Dayah Al-Madinatuddiniyah Babussalam Blang Bladeh, Bireuen District. *Journal of Educational Dedication*. <https://doi.org/10.30601/dedikasi.v7i1.3491>

<sup>2</sup> Sadikin, M. (2024). *The Sorogan Method: Implementation in Classical Islamic Textbook Learning at Al-Mannan Bagik Nyaka Islamic Boarding School*. <https://doi.org/10.47945/al-riwayah.v16i1.1310>

<sup>3</sup> Lasawali, A. A., Abidin, A., Idhan, M., Al-Amri, J. S., & Haerunnisa, W. (2023). Islamic Moderate Values in Teaching Classic Islamic Books at Modern Islamic Boarding Schools in Indonesia. *International Journal of Current Science Research and Review*. <https://doi.org/10.47191/ijcsrr/v6-i8-36>

<sup>4</sup> Sari, W. A. S., & Fikriyah, A. T. (2022). *Implementation of the Sorogan Method in Reading Classical Islamic Texts*. <https://doi.org/10.33367/ijhass.v3i1.2481>

<sup>5</sup> Utomo, E. B., Azila, N., & Hafid, Moh. A. (2025). *Digitalisation of Classical Islamic Textbook Learning for the Sustainability of Turats Values*. <https://doi.org/10.61630/hjie.v1i2.9>

<sup>6</sup> Jazilah, U. (2021). *Innovations in Islamic education learning in the era of information and communication technology*. <https://doi.org/10.54437/ILMUNA.V3I1.211>

<sup>7</sup> Rizal, S., & Pratiwi, I. (2024). The Reluctance of Conservative Islamic Boarding Schools to Integrate with Modernity. *At-Tarbawi: Journal of Education, Social and Culture*. <https://doi.org/10.32505/tarbawi.v11i1.7294>

continuity of the sanad of knowledge. These two elements contribute significantly to the development of Islamic boarding schools as educational institutions that are relevant in the social and cultural context of Indonesia.<sup>8</sup> Meanwhile, Imron (2022) emphasises that the yellow book is the heart of pesantren education, serving as a source of moral and intellectual guidance for Muslims. Both views highlight the importance of preserving the authenticity of knowledge transmission methods so that spiritual and ethical values are not eroded by modernisation. However, modernity also brings new opportunities for educational innovation, as long as it remains grounded in authentic traditional values.<sup>9</sup>

In this context, an important question arises: how do Islamic boarding schools in Aceh, which are known to be very strong in preserving tradition, respond to the global trend of digitalisation? The digital phenomenon has not only impacted learning methods but also the dynamics of religious authority. Abusharif (2023) explains that digitalisation has changed the way Muslims interact with religious texts, opening up space for active participation but simultaneously posing challenges to the authority of traditional religious scholars.<sup>10</sup> Similarly, 'Ulyan (2023) highlights the emergence of a more democratic digital religious authority, where anyone can access and disseminate religious interpretations through social media. This requires traditional institutions such as dayah to be more careful in negotiating their identity and authority in the digital context.<sup>11</sup>

Previous research on Islamic boarding schools and modernisation tends to frame traditional institutions in terms of a dichotomy between "traditional and modern". In reality, Islamic boarding schools often demonstrate more complex and creative patterns of adaptation. A number of institutions are now pursuing a "third way", namely preserving tradition while selectively integrating digital technology. However, in-depth studies on how this pattern occurs in the context of Aceh are still very limited.

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<sup>8</sup> Achmadin, B. Z., Asrori, M., Barizi, A., Amrullah, A. M. K., & Nafis, M. M. (2024). Deconstructing the Kiai and Santri Relationship: A Critical Review of Power and Cultural Dynamics. *El Harakah*. <https://doi.org/10.18860/eh.v26i2.29573>

<sup>9</sup> Imron, A., Nasokah, N., Khoiri, A., Fatiatun, F., & Che Abdul Mubin, N. N. (2022). Modernisation of classical Islamic text learning in Islamic boarding schools. *Paramurobi*. <https://doi.org/10.32699/paramurobi.v5i2.2840>

<sup>10</sup> Abusharif, I. N. (2023). Religious Authority, Digitality, and Islam: The Stakes and Background. *Journal of Islamic and Muslim Studies*. <https://doi.org/10.2979/jims.00010>

<sup>11</sup> 'Ulyan, M. (2023). Digital Da'wah and Religious Authority: A Narrative Review of Islamic Preaching in the Social Media Era. *Sinergi International Journal of Islamic Studies*. <https://doi.org/10.61194/ijis.v1i3.591>

Based on initial observations in the field, Dayah Darussalam Lampoh Tuah Grong Grong shows an interesting form of adaptation. The study of the yellow book of the s still takes place using classical methods centred on direct interaction between teachers and students, but some teachers have begun to update their approach by utilising technology within permissible limits. Methods such as the use of projectors to display the text of the book during large *halaqahs* or the use of internal groups for academic communication are concrete examples of transformation that still respects the values of the dayah.

Thus, this study is important to examine more deeply how the process of learning the yellow book at Dayah Darussalam Lampoh Tuah Grong Grong has undergone a transformation in values and methods amid the global trend of digitalisation. This study is expected to enrich the discourse on the modernisation of traditional Islamic educational institutions and provide a new perspective in efforts to empower santri to be more capable without losing their traditional scientific roots.

## **METHOD**

### **Research Approach and Design**

This study employs a qualitative method with a case study design. The case study design was used because it provides researchers with the opportunity to comprehensively explore current phenomena in real-life settings, especially when the line between the phenomenon being studied and its context is not clearly defined. Dayah Darussalam Lampoh Tuah Grong Grong was chosen as a case study because it represents a salafiyah dayah that is undergoing significant transformation in the face of digitalisation, while maintaining a strong commitment to the tradition of learning the yellow book.

Data collection in this study used a qualitative approach through three methods: direct field observation and in-depth interviews with dayah leaders, tengku, and santri. Data analysis was then carried out in three consecutive phases, namely data sorting, data presentation, and conclusion drawing.<sup>12</sup>

## **RESULTS AND DISCUSSION**

### **A. Profile of Dayah Darussalam Lampoh Tuah Grong Grong**

Dayah Darussalam Lampoh Tuah Grong Grong is one of the oldest and most influential traditional Islamic educational institutions in Pidie Regency, Aceh, founded in 1945 by **Teungku Ali bin Ahmad (Abu Lampupok)**. Initially, this dayah started modestly with 15 santri, but it developed thanks to the enthusiasm for seeking knowledge and a strong tradition of scientific sanad.

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<sup>12</sup> Miles, M. B., & Huberman, A. M. (2024). Data reduction, data presentation, and drawing conclusions in qualitative research. *Staidasumsel*.

After the founder's death, leadership was passed on to **Teungku Usman Sawang**, who expanded the number of students and made the dayah a centre for community moral development. Next was **Abu Muhammad Ali (Abu Balee')**, better known as **Abu Balee'**. During his tenure, Dayah Darussalam Lampoh Tuah began to gain wider recognition. Abu Balee' was known as a Sufi scholar with broad knowledge and humility. Under his leadership, Dayah Darussalam experienced a phase of spiritual strengthening and intellectual development of its students. Abu Balee' emphasised the need to maintain a balance between sharia knowledge and the essence of truth by reviving the tradition of studying classical Sufi works, such as *Ihya' Ulumuddin* written by Imam al-Ghazali.

Today, the dayah is led by his son-in-law **Teungku Aminuddin Abu Bakar (Waled Lampoh Tuah)**, marking a modern era by maintaining the *salafiyah* system based on the yellow book, but also integrating formal education. This reform aims to produce students who are proficient in religious knowledge while also possessing academic competence and modern skills. During his tenure, the number of students increased rapidly to more than 350 male and female students, with educational facilities that are far more adequate than in the early days.

With a long journey from the time of **Abu Lampupok** to **Waled Lampoh Tuah**, Dayah Darussalam Lampoh Tuah Grong Grong has now become a symbol of the continuity of Islamic intellectual and spiritual traditions in Aceh. From generation to generation, the leadership of this dayah has proven that the *turats* (classical heritage) remains relevant and alive throughout the ages as long as it is preserved with manners, knowledge, and wisdom.

## **B. Traditional Yellow Book Learning Method**

The method of teaching classical Islamic texts at Dayah Darussalam Lampoh Tuah Grong Grong still maintains the distinctive characteristics of the dayah education tradition in Aceh. The learning pattern in Aceh dayahs has unique characteristics that have been inherited since the Aceh Sultanate era, with three levels of education, namely rangkang (junior), balee (senior), and balee manyang (equivalent to university). These methods are not merely teaching techniques, but rather a representation of the philosophy of Islamic education in Aceh, which emphasises the chain of knowledge transmission (sanad) and the formation of scholars with noble character.<sup>13</sup>

At Dayah Darussalam Lampoh Tuah Grong Grong, traditional learning methods remain the backbone of knowledge transmission. There are three main methods applied:

1. Halaqah Method (Study Circle)

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<sup>13</sup> Miswari, M. (2024). The transformation of Islamic religious education in Aceh from the classical to the modern period. *Edumulya*. <https://doi.org/10.59166/edumulya.v2i1.193>

Halaqah is a fundamental method in dayah learning in Aceh. Etymologically, halaqah means "circle", referring to a circular seating arrangement in scientific discussions involving direct interaction between teachers and students.<sup>14</sup> Alauddin (2022), in his research at Dayah Mudi Mesra Samalanga, explains that in principle, the learning of classical Islamic texts at the dayah applies the halaqah method, where the teungku sits facing the santri who sit in a circle around him.<sup>15</sup>

In its implementation at Dayah Darussalam, the halaqah method is carried out in the following manner: students sit in a circle around the teacher, each carrying the same book. The teacher reads from the yellow book, translates it into Acehnese or Malay, and then provides an in-depth explanation (syarah) of the meaning and purpose of the text. The students listen intently while noting down important points in the margins of their books using the Arabic-Malay writing system.

The uniqueness of the halaqah method in Aceh Islamic boarding schools lies in its more dialogical interaction compared to the bandongan system in Java. Students are allowed to ask questions (su'al) during or after the recitation, and the teungku provides answers (jawab) that sometimes develop into in-depth discussions. Rahmi et al. (2023) emphasise that the study of the yellow book in dayah is a source of true Muslim knowledge because of its authentic transmission process and its roots in the Islamic scholarly tradition of the archipelago.<sup>16</sup>

## 2. Boh Bareh Method (Giving Syakal/Harakat)

The Boh Bareh method is a method unique to Aceh Islamic boarding schools that is closely associated with the early stages of learning the yellow book. In the context of learning the yellow book, the term "Boh Bareh" refers to the addition of punctuation marks or harakat (syakal) to the gundul book (a book without harakat).

The learning process using this method takes place as follows: the santri bring yellow books that are still blank (without harakat), the teungku reads the text with the correct harakat, the santri write the harakat signs (fathah, kasrah, dhammah, sukun, tanwin) above or below the Arabic letters according to the teacher's reading, and the students also write the meaning of each word in Acehnese or Malay between the lines of text (maknani).

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<sup>14</sup> Inayatillah, I. (2023). Tradition of Islamic Basic Education in Aceh. *Eduotec*. <https://doi.org/10.29062/edu.v6i4.681>

<sup>15</sup> Alauddin, A. (2022). *Analysis of Teaching Methods at Ma'had Aly Mudi Mesjid Raya Samalanga*. <https://doi.org/10.62901/j-ikhshan.v1i2.104>

<sup>16</sup> Rahmi, T., Abubakar, A., Mujiburrahman, M., Chalis, M., Zainuddin, Z., Maksalmina, M., Ilyas, I., Lailatul Fitria, N., & Permana, F. A. (2023). The study of the Kitab Kuning as a source of knowledge for true Muslims: a qualitative descriptive study at Dayah Al-Madinatuddiniyah Babussalam Blang Bladeh, Bireuen District. *Journal of Educational Dedication*. <https://doi.org/10.30601/dedikasi.v7i1.3491>

This method is highly effective in training beginner students to recognise Arabic language structures and understand the grammatical functions within sentences. Through the process of manually adding harakat, students not only learn to read, but also understand the rules of nahwu-sharaf in an applied manner. Accuracy in adding harakat is a fundamental skill that is essential before students can read unvocalised texts independently.<sup>17</sup>

### 3. Syarah Method (In-depth Explanation)

The syarah method is a comprehensive method of explaining classical Islamic texts, covering linguistic aspects, contextual meaning, and practical application.<sup>18</sup> At Dayah Darussalam, the syarah method is applied mainly to intermediate and advanced level texts. Teungku not only reads and translates the text, but also provides detailed explanations covering: the background of the writing (asbabul wurud), the author's intentions and objectives (maqashid al-musannif), differences of opinion among scholars (ikhtilaf), and relevance to the current context.

The traditional education system in Aceh's Islamic boarding schools has its own distinctive characteristics, namely that students follow the teacher's explanations based on a specific book, known as the " " and then proceed sequentially from one book to the next. This process makes the study of the "kitab kuning" a continuous and structured transmission of knowledge.

The syarah method develops students' critical thinking skills because they not only receive information but are also encouraged to understand the arguments, evidence, and context of the scholars' thinking. In the Aceh dayah tradition, the teungku who delivers the syarah is usually a senior scholar who has mastered various disciplines and has a clear scholarly lineage.

### 4. Mubahatsah and Mudhakarrah Methods (Scientific Discussion and Deliberation)

Mubahatsah and mudhakarrah are discussion-based learning methods that emphasise the active participation of students in examining and debating scientific issues. These two methods occupy an important position in the intellectual tradition of Aceh's Islamic boarding schools, especially for advanced students.<sup>19</sup>

The term *mubahatsah* comes from an Arabic word meaning discussion or debate. In the context of education at Islamic boarding schools, this term refers to the exchange of ideas or scientific deliberation among students. Mubahatsah is a limited discussion forum where senior students or young teungku discuss specific scientific

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<sup>17</sup> Muhammadiyah, A., & Jamal, D. (2022). The Relevance of Mastering Nahwu and Sharf to the Ability to Read Religious Texts of Teungku Dayah Aceh. *An-Nabighoh (Metro)*. <https://doi.org/10.32332/an-nabighoh.v24i2.5442>

<sup>18</sup> Yanmar, N., Mahmud, B., & Hamzah, H. (2023). Arabic Language Learning Methods in Understanding the Yellow Book. *Nashkhi: Journal of Arabic Language and Education Studies*. <https://doi.org/10.47435/naskhi.v5i2.2224>

<sup>19</sup> Alauddin, A. (2022). *Analysis of Teaching Methods at Ma'had Aly Mudi Mesjid Raya Samalanga*. <https://doi.org/10.62901/j-ikhshan.v1i2.104>

issues, particularly those related to the interpretation of classical Islamic texts or the application of fiqh law in a contemporary context. In practice, this tradition is often revived through various official forums such as **the Mubahatsah Generasi Muda Dayah Aceh (GMDA)**, which is a scientific discussion forum between santri from different dayahs that discusses various religious and social issues with reference to classical Islamic sources (*kutub al-turats*). Through these activities, students not only hone their critical and analytical thinking skills, but are also trained to construct scientific arguments based on the correct principles of fiqh and ushul fiqh.

Mudhakarrah comes from the word "dzakara," which means to remember or review. Mudhakarrah is the activity of repeating and reviewing material that has been learned, usually done in groups. Students test each other's understanding, clarify unclear concepts, and strengthen their memorisation. Activities such as this are often facilitated by official institutions such as **the Bahtsul Masail Institute (LBM) Dayah Aceh**, which functions as a centre for the study and examination of religious issues. In the LBM forum, students and teachers discuss contemporary fiqh issues based on the methodology of the yellow book, with a dialogical approach characteristic of the *mudhakarrah* tradition.

Makhfud & Asyuari (2020) emphasise that the mubahatsah and mudhakarrah methods in dayah develop students' scientific argumentation skills and intellectual courage. This forum also trains students in the etiquette of debating in Islam: respecting differences of opinion, using strong arguments, and accepting corrections with an open mind.<sup>20</sup>

#### 5. Muthala'ah Method (Independent Learning)

Muthala'ah is an independent learning method in which students read, study, and understand classical Islamic texts individually without direct guidance from a teacher. This method is usually given as homework or preparation before attending lessons with a teacher.

Khoirun (2024) explains that the muthala'ah method trains students' intellectual independence and personal responsibility for their learning process. Students are required to read the book that will be studied in the next meeting, note down difficult words, and prepare questions. This process makes learning with the teacher more productive because students already have a preliminary understanding.<sup>21</sup>

#### 6. Nazam Bait Method (Learning Through Poetry)

Nazam bait is a learning method through Arabic poetry or verse that contains summaries of specific scientific material. Many classical books in the fields of nahwu

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<sup>20</sup> Makhfud, M., & Asyuari, A. Z. M. (2023). Development of santri knowledge through the selection of bahtsul masail activists at the Hidayatul Mubtadiin Lirboyo Kediri madrasah. *Andragogi: Scientific Journal of Islamic Education*. <https://doi.org/10.33474/ja.v5i1.20488>

<sup>21</sup> Khoirun, F. R. (2024). Improving material absorption: the mulazamah system as a solution for santri learning. *Imtiyaz: Journal of Islamic Studies*. <https://doi.org/10.46773/imtiyaz.v8i1.1161>

(such as nadham ibtida', Alfiyah Ibnu Malik), fiqh, or tauhid (such as aqidatul awam, matan jauharah) are compiled in the form of nazam (poetry) to facilitate memorisation. At Dayah Darussalam, the nazam bait method is mainly applied to material that requires memorisation, such as the rules of nahwu, sharaf, and ushul fiqh. Students memorise verses (lines of poetry) that are dense with information, then the teacher provides a detailed explanation of the meaning of each verse. This method is effective because it combines auditory (listening), verbal (speaking), and cognitive (understanding) aspects.<sup>22</sup>

#### 7. Spiritual and Metaphysical Values in Traditional Methods

In addition to pedagogical aspects, traditional methods in Islamic boarding schools also contain important spiritual and metaphysical dimensions. Rahmi et al. (2023) explain that in addition to technical methods, students are also taught metaphysical methods to obtain the blessings of knowledge, namely by maintaining good manners (ethics) towards the teacher and maintaining good manners towards the classical Islamic texts as a sacred source of learning.<sup>23</sup>

These manners include: performing ablution before handling the yellow book, not placing the book in a low or dirty place, not stepping over the book, reciting the basmalah and salawat before reading, and praying to Allah for guidance (taufiq) in understanding the book ( ). This spiritual dimension makes learning the yellow book not merely a process of knowledge transfer, but also a process of character building and spiritual closeness to Allah.

Practices such as tahajjud, dhikr, and sunnah fasting are also considered "methods" for opening the heart (qalb) and increasing the ability to absorb knowledge. In the dayah tradition, knowledge is not only a matter of intellectual intelligence (dzaka' al-'aql), but also clarity of heart (shafa' al-qalb) and blessings from Allah (barakah min Allah).

### C. Contemporary Yellow Book Learning Methods

In facing the digital era, Islamic boarding schools in Aceh, including Dayah Darussalam Lampoh Tuah Grong Grong, have demonstrated selective and cautious adaptability. They strive to integrate modern technology into the study of classical Islamic texts without sacrificing the traditional values and scholarly etiquette that have been the identity of Islamic boarding schools for centuries. This transformation

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<sup>22</sup> Habibullah, H., & Septantiningtyas, N. (2024). Improving Memory in Memorising Imriti Through At-Takrar. *Jurnal Educatio FKIP UNMA*. <https://doi.org/10.31949/educatio.v10i3.9362>

<sup>23</sup> Rahmi, T., Abubakar, A., Mujiburrahman, M., Chalis, M., Zainuddin, Z., Maksalmina, M., Ilyas, I., Lailatul Fitria, N., & Permana, F. A. (2023). The Study of the Yellow Book as a Source of True Muslim Knowledge: A Qualitative Descriptive Study at Dayah Al-Madinatuddiniyah Babussalam Blang Bladeh, Bireuen District. *Journal of Educational Dedication*. <https://doi.org/10.30601/dedikasi.v7i1.3491>

reflects the distinctive adaptation of Aceh's religious institutions, which emphasise the principle of *utilising technology without being dominated by it*.

The social and cultural conditions of education in Aceh show that most Islamic boarding schools still restrict the use of gadgets (mobile phones and digital devices) among students. This prohibition is not merely a rejection of technological progress, but a protective measure to maintain focus on learning, preserve the solemnity of study, avoid distractions from social media, and instil discipline and *mujahadah* in the pursuit of knowledge. The use of digital devices is only permitted for the teachers (*asatidz*), the *teungku* instructors, and trusted senior students for academic purposes such as accessing digital reference books, preparing teaching materials, and communicating in educational administrative activities.

In this context, contemporary yellow book learning in Aceh Islamic boarding schools is not entirely digital, but rather more accurately described as *semi-hybrid value-based learning*. Technology serves as a tool for teachers and an administrative device, not as the primary medium for students. Utomo et al. (2025) explain that digitalisation in Islamic boarding schools and dayahs should be directed towards *the continuity of turats*—that is, the continuity of Islamic values and classical knowledge through technology that is controlled with *adab*.<sup>24</sup>

At Dayah Darussalam Lampoh Tuah Grong Grong, the *teungku* use digital devices to prepare teaching materials, display texts from books on a projector screen during large *halaqah* sessions, or access digital books such as *Maktabah Syamilah* and *Al-Maktabah al-Waqfiyyah* to expand on explanations during *syarah*. Meanwhile, students continue to learn from physical books (printed yellow books) which symbolise blessings and depth of knowledge. Thus, digitisation is positioned as *an authoritative supporting tool*, not a replacement for the tradition of direct learning (*talaqqi wa musyafahah*) between teachers and students.<sup>25</sup>

This phenomenon is in line with the concept of *Technological Pedagogical Content Knowledge* (TPACK), which emphasises that the use of technology should support and reinforce existing pedagogical values, not replace them. In the context of Islamic boarding schools, TPACK is interpreted contextually: the *teungku* acts as both *a learning designer* and *guardian of tradition*, ensuring that every use of technology is rooted in the values of spirituality, simplicity, and sincerity in the pursuit of knowledge (*mujahadah*).<sup>26</sup>

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<sup>24</sup> Utomo, E. B., Azila, N., & Hafid, Moh. A. (2025). *Digitalisation of Classical Islamic Texts Learning for the Sustainability of Turats Values*. <https://doi.org/10.61630/hjie.v1i2.9>

<sup>25</sup> Safitri, R., & Fitriana, D. D. (2024). A model for developing digital-based dayah at Al-Muslimun Islamic Boarding School. *Darussalam Journal of Islamic Education Management*. <https://doi.org/10.30739/jmpid.v6i2.3132>

<sup>26</sup> Sari, S. S. (2022). Technological Pedagogical and Content Knowledge (TPACK) Learning in Islamic Religious Education. *Paramurobi*. <https://doi.org/10.32699/paramurobi.v5i2.2818>

In addition, there is also a form of "guided digital halaqah", where senior teungku use WhatsApp groups (which are only accessible to teachers and senior students) to share lesson notes, halaqah schedules, and *mubahatsab* results. Junior students still receive material through full face-to-face teaching. This model makes digitalisation not a free instrument, but an efficient and controlled medium of coordination within the scope of the dayah's scientific authority.

One of the teachers at Dayah Darussalam, Teungku Muklan, explained:

"We restrict mobile phones to teachers and seniors only, so that the atmosphere of the dayah remains intact. But we do not reject technology. We use it to prepare teaching materials, search for book references, and store the results of *mubahatsah*. Santri focus solely on the books and *ek beut* (halaqah)."

This statement indicates a moderate and principled form of adaptation, in which digitisation is directed at strengthening the education system, rather than disrupting the spiritual tranquillity of dayah life. Thus, contemporary methods of learning the yellow book at Dayah are integrative-selective in nature — wisely combining tradition and technology, under the strict supervision of moral and spiritual values.

The development of digital technology has had a significant impact on the model of learning the yellow book in Islamic boarding schools and dayah. Although traditional methods are still maintained, a *hybrid learning* form has now emerged that combines classical teaching with digital technology. Utomo et al. (2025) explain that the digitisation of yellow book learning aims to maintain the sustainability of Islamic values while accommodating the needs of the digital generation.<sup>27</sup>

Aziz & Ma'arif (2023) highlight that the digital era has given rise to a new form of religious authority that is more open. Online learning of classical Islamic texts enables dialogue between Islamic boarding schools and pesantren, even between countries. This strengthens the position of santri as active actors in global scientific networks. In the context of *networked learning* theory, this phenomenon expands the horizon of scientific sanad from the local to the transnational sphere.<sup>28</sup>

One of the senior teachers, Teungku Darwil Fahmi, explained: "*Digital books make it easier for teungku-teungku to quickly find specific hadiths or verses. In the past, we had to open many books, but now we just need to type in keywords. However, the blessings of reading physical books ( ) remain irreplaceable. So we combine the two.*"

Finally, contemporary yellow book learning in Islamic boarding schools such as Dayah Darussalam Lampoh Tuah Grong Grong shows a synthesis between *tradition* and technology. Teachers remain the main authority in the transmission of values, while technology serves to expand access and accelerate the learning process. The

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<sup>27</sup> Utomo, E. B., Azila, N., & Hafid, Moh. A. (2025). *Digitalisation of Kitab Kuning Learning for the Sustainability of Turats Values*. <https://doi.org/10.61630/hjie.v1i2.9>

<sup>28</sup> Aziz, S., & Ma'arif, M. J. (2025). *Ulama Regeneration through Tafaquh fi al-Din in Pesantren Education*. <https://doi.org/10.63245/jpds.v>

reality of Islamic boarding schools in Aceh shows that digitalisation is not a threat, but an opportunity to strengthen the role of Islamic boarding schools as centres of Islamic knowledge and morality. With a selective and wise approach, Islamic boarding schools are able to combine the "blessings of classical Islamic texts" with the "convenience of digital technology", ensuring that they remain relevant amid the tide of global modernisation.

#### **D. Contribution of Methods to the Achievement of Learning the Kitab Kuning**

The application of learning methods at Dayah Darussalam Lampoh Tuah Grong Grong shows that a combination of traditional approaches and limited adaptation to technology has yielded significant results in the learning outcomes of the Yellow Book. Although students are not allowed to use digital devices freely, the learning system remains productive thanks to pedagogical innovations implemented by the teachers through technology management at the teaching level.

**First**, traditional methods such as *boh bareh*, *halaqah*, and *syarah* remain at the core of the learning process. The *boh bareh* method provides beginner students with basic linguistic skills in understanding Arabic language structure and text meaning. Meanwhile, *halaqah* and *syarah* foster a deep understanding of the contents of the book, strengthening students' analytical and contextualisation skills in Islamic law. In this regard, students not only learn theory, but also revive the tradition of classical scholars' thinking through direct explanations from teachers who have scholarly credentials.

Interviews with senior students showed that a combination of traditional methods contributed greatly to their technical mastery of reading classical texts. The *boh bareh* method (adding harakat) at the early stages provided a strong foundation in recognising Arabic language structures. Students who followed the *boh bareh* method intensively demonstrated better reading skills than students who went straight to learning from texts with harakat.

A senior student named Teungku Fakhurrizi (24 years old), who has been studying at the dayah for 8 years, explained: "*When I first entered the dayah, I couldn't read classical Arabic texts at all. Teungku taught me using the boh bareh method. Every day for 6 months, I added harakat to the Fathul Qarib (Bajuri) book while listening to the teungku's recitation. Slowly, I began to understand the i'rab pattern. Now I can read the yellow book little by little without harakat.*"

**Secondly**, the involvement of teachers and teungku in the use of digital technology provides significant benefits for teaching effectiveness. By utilising digital books and recordings of lessons, teachers can prepare materials more quickly and systematically. As a result, lessons are delivered in a more structured manner, while students gain a better understanding thanks to explanations rich in references. Technology in the hands of teachers and teungku becomes *a tool to support scientific authority*, not a medium of free consumption for students.

This gradual learning process proves the effectiveness of traditional methods in building a strong foundation. Students not only memorise the rules of nahwu-sharaf theoretically, but also practise them directly in reading authentic texts.

A female student named Teungku Maghfirah (21 years old) stated: "*When studying the book Fath al-Qarib on marriage law, the teacher not only explained the fiqh formulas, but also the pre-Islamic Arab context, the conditions of women at that time, and how Islam provides protection. This made me not only know the law, but also understand marriage and the philosophy behind it.*"

**Thirdly**, the mobile phone ban system for santri actually has a positive contribution to their focus and seriousness in learning. Based on field interviews, the teungku revealed that discipline without gadgets (mobile phones) increases *mujabadah* ( ), strengthens manners, and trains santri's concentration in understanding the yellow book. Without distractions from social media or digital entertainment, the dayah environment remains conducive to spiritual character building and intellectual depth.

A senior student, Teungku Khaidir (20 years old), stated: We are not allowed to bring mobile phones. All our activities are focused on learning. But if we need additional references, the teacher will find them in digital books. So we still learn the old-fashioned way, but the content of the lessons is very broad because the teacher uses modern sources.

This statement shows that limited access to technology for santri is not an obstacle, but rather a pedagogical strategy to maintain spiritual sincerity and scientific concentration. The teungku act as technology mediators, ensuring that all digital knowledge passes through the filter of Islamic scholarship and ethics. This forms a *layered learning ecosystem of authority*, where modern knowledge is presented through a preserved chain of scholarly transmission.<sup>29</sup>

**Fourth**, the combination of *halaqah*, *muthala'ah*, and *mubahatsah* methods contributes to the formation of an independent yet civilised intellectual character among santri. *Muthala'ah* trains personal responsibility, while *mubahatsah* develops critical thinking skills within a collective framework. In the context of Aceh Islamic boarding schools, these two methods are implemented without the aid of digital devices, but rather through verbal interaction and manual writing. However, the results are no less effective than modern digital systems because memorisation, text comprehension, and discussion etiquette are honed simultaneously.

The *halaqah* method, with the teungku providing in-depth commentary, helps students understand the context, arguments, and practical applications of the classical texts. Meanwhile, the *muthala'ah* (independent learning) method trains intellectual independence and research skills. The combination of these three methods—*-bareh* for technical skills, *halaqah* for understanding, and *muthala'ah* for in-depth study—creates a holistic and effective learning experience.

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<sup>29</sup> Muslim, M. (2024). Internalising Digital Technology in Islamic Education. *Scaffolding: Journal of Islamic Education and Multiculturalism*. <https://doi.org/10.37680/scaffolding.v6i3.6309>

Thus, the success of learning the yellow book in Aceh's dayahs is not only determined by the use of technology, but also by the wisdom in placing technology in accordance with the values, manners, and needs of traditional Islamic education. The system of monitoring and restricting gadgets actually maintains the purity of the atmosphere of *thalabul 'ilm* and strengthens the values of *ta'dhim*, *ikhlas*, and *mujahadah*, which are the spirit of dayah education.<sup>30</sup>

## CONCLUSION

The transformation of the values and knowledge of the yellow book at the Darussalam Lampoh Tuah Grong Grong Islamic boarding school reflects the adaptive capacity of traditional Islamic educational institutions in Aceh in facing the challenges of the digital era without losing their scientific identity. Amidst the rapid flow of modernisation, dayahs remain steadfast in preserving the values of *turats* and scientific sanad as their main heritage, while opening limited space for the use of technology to support teaching effectiveness. This approach has given rise to a unique form of learning, namely the integration of classical values and digital innovation within the limits of adab and scientific authority.

The limited use of technology among santri (students) is not an obstacle, but rather a pedagogical strategy to maintain the purity of the atmosphere of *thalabul 'ilm* (seeking knowledge). The prohibition on bringing and using mobile phones for santri actually strengthens their concentration on learning, fosters discipline, and maintains the spirit of *mujahadah* and *ta'dhim* towards teachers. Meanwhile, *teungku*, the teachers' council, and senior santri are given limited authority to use digital technology to support academic activities, such as searching for book references, preparing teaching materials, and compiling *mubahatsab* notes. Thus, technology is not present to dominate the dayah education system, but to strengthen the effectiveness of the teacher's role in guiding santri.

The learning outcomes show that traditional methods such as *boh bareh*, *halaqah*, *syarah*, and *muthala'ah* remain at the core of teaching the yellow book. However, these methods are now enriched by the use of digital resources managed by teachers, such as online books and tafsir applications. This combination makes the learning process more in-depth, focused, and relevant to the current context. Students continue to interact directly with physical books, symbols of the blessings of knowledge, while teachers use digital devices to broaden their scientific horizons and ensure the accuracy of references.

This transformation in learning methods has contributed significantly to the academic and spiritual achievements of santri. On the one hand, they are trained to understand the structure of classical Arabic and the contents of the books in depth; on the other hand, they are shaped into individuals with good character, discipline, and

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<sup>30</sup> Kholil, M., Rahman, A., & Anshory, M. I. (2024). Ta'dib (Instilling Manners) in Islamic Boarding Schools. *Tsaqofah*. <https://doi.org/10.58578/tsaqofah.v4i5.3380>

moral responsibility towards knowledge. With no technological distractions in the hands of the santri, the learning process runs solemnly and meaningfully, reinforcing the values of *sincerity*, *humility*, and *mujahadah*, which are characteristic of Aceh's dayah education.

Thus, the limited integration between classical values and digital innovation in the environment of Aceh's dayahs has become a model of Islamic education that is selective, spiritual, and visionary in character. Dayahs do not reject progress, but manage it wisely so that it does not erode Islamic scientific and spiritual values. This pattern proves that digitalisation can coexist with tradition, provided it is regulated within the framework of etiquette, teacher supervision, and value awareness.

It can therefore be concluded that Islamic boarding schools in Aceh, including Dayah Darussalam Lampoh Tuah Grong Grong, have successfully positioned themselves as educational institutions that are deeply rooted in classical values yet remain adaptive to changing times, by placing technology as a servant of knowledge rather than a master of the learning process. This is a tangible form of transformation that not only preserves *tradition* but also prepares students to become a generation of scholars relevant to the demands of the digital age, without losing spiritual depth and scholarly etiquette.

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