



## Transformation Of *Teungku Dayah* Guidance Patterns in East Aceh in The Digital Era

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### Abstract

#### Keywords:

AMAL *Dayah*;  
Digital Era;  
Religious  
Guidance; *Teungku Dayah*;  
Transformation of  
Islamic Education

This study examines the transformation of *Teungku Dayah* guidance patterns in East Aceh in the digital era, focusing on *Dayah Al-Madinatul Munawwarah Al-Waaliyyah* (AMAL) located in Peureulak Barat District, East Aceh Regency. Using a descriptive qualitative research approach, this study aims to analyze: (1) the paradigm transformation of *Teungku Dayah* regarding the utilization of digital technology; (2) the transformation of guiding media from conventional to digital; and (3) the transformation of guidance patterns that are more flexible and adaptive to the characteristics of the digital generation. Data were collected through observation, in-depth interviews, and documentation. The results show three main findings: first, there has been a paradigm shift in *Teungku* perspectives regarding digital technology from mere entertainment tools to effective religious guidance instruments; second, media guidance has transitioned from classical Islamic manuscripts (kitab turats and kitab kuning) to the integration of digital platforms such as WhatsApp, YouTube, TikTok, and Instagram, although technology usage intensity remains at 15%; third, guidance patterns have been transformed from full face-to-face models to blended guidance models that combine halaqah, sorogan, and bandongan methods with digital content. This transformation is driven by the demands of the times, institutional support, and the need to expand the reach of guidance. Inhibiting factors include the limited digital literacy of some *Teungku* and the tendency to maintain salafiyah traditions. This research contributes to the development of religious guidance models that are responsive to the dynamics of the digital era without ignoring the traditional roots of *Dayah* in Aceh.

### Abstrak:

#### Kata Kunci:

*Dayah AMAL*; Era  
Digital; Bimbingan  
Keagamaan;  
*Teungku Dayah*;  
Transformasi

Penelitian ini mengkaji transformasi pola bimbingan *Teungku Dayah* di Aceh Timur pada era digital, dengan fokus pada *Dayah Al-Madinatul Munawwarah Al-Waaliyyah* (AMAL) yang terletak di Kecamatan Peureulak Barat, Kabupaten Aceh Timur. Dengan menggunakan pendekatan penelitian kualitatif deskriptif, penelitian ini bertujuan

*menganalisis: (1) transformasi paradigma Teungku Dayah terhadap pemanfaatan teknologi digital; (2) transformasi media bimbingan dari konvensional menuju digital; dan (3) transformasi pola bimbingan yang lebih fleksibel dan adaptif terhadap karakteristik generasi digital. Data dikumpulkan melalui observasi, wawancara mendalam, dan dokumentasi. Hasil penelitian menunjukkan tiga temuan utama: pertama, terjadi pergeseran paradigma Teungku dalam memandang teknologi digital, dari sekadar sarana hiburan menjadi instrumen bimbingan keagamaan yang efektif; kedua, media bimbingan telah beralih dari kitab turats dan kitab kuning menuju integrasi platform digital seperti WhatsApp, YouTube, TikTok, dan Instagram, meskipun intensitas penggunaan teknologi masih berada pada angka 15%; ketiga, pola bimbingan telah bertransformasi dari model tatap muka penuh menuju model bimbingan blended yang memadukan metode halaqah, sorogan, dan bandongan dengan konten digital. Transformasi ini didorong oleh tuntutan zaman, dukungan kelembagaan, dan kebutuhan untuk memperluas jangkauan bimbingan. Faktor penghambat mencakup keterbatasan literasi digital sebagian Teungku serta kecenderungan mempertahankan tradisi salafiyah. Penelitian ini berkontribusi pada pengembangan model bimbingan keagamaan yang responsif terhadap dinamika era digital tanpa mengabaikan akar tradisional Dayah di Aceh.*

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## 1. Introduction

Traditional Islamic educational institutions known as *Dayah* in Aceh, or pesantren in other parts of Indonesia, have been a key pillar of religious knowledge transmission for centuries. As the oldest educational institution in the archipelago, *Dayah* have deep historical roots in shaping the character, morals, and knowledge of Acehnese Muslims.<sup>1</sup> The development system within *Dayah* places the *Teungku* (*Teaching Ulama*) as a central figure, serving not only as an educator but also as a spiritual guide, moral role model, and community leader.<sup>2</sup>

Amidst the increasingly rapid flow of modernization and the digital revolution, Islamic boarding schools face complex and multidimensional challenges. The digital era, marked by massive internet penetration, the proliferation of social media, and the transformation of global communication patterns, has fundamentally changed the educational landscape.<sup>3</sup> The generation of students who grew up in a digital ecosystem, often referred to as *digital natives* or Generation Z, have significantly different learning characteristics than previous generations.<sup>4</sup> They are more accustomed to fast, visual, and interactive

<sup>1</sup>Hasbullah, *Sejarah Pendidikan Islam di Indonesia: Lintasan Sejarah Pertumbuhan dan Perkembangan*, ed. baru (PT. RajaGrafindo Persada, 2021).

<sup>2</sup>A. Azra, *Pendidikan Islam: Tradisi dan Modernisasi di Tengah Tantangan Milenium III*, ed. rev. (Kencana Prenada Media Group, 2019); D. A. Kurniawan, "Modernisasi Sistem Pendidikan Islam di Indonesia: Dari Awal Abad ke-20 hingga Periode Kontemporer," MUKADIMAH: Jurnal Pendidikan, Sejarah, dan Ilmu-Ilmu Sosial 7, no. 1 (2023): 24–38.

<sup>3</sup>N. Selwyn, *Is Technology Good for Education?* (Polity Press, 2019).

<sup>4</sup>D. Tapscott, *Grown Up Digital: How the Net Generation Is Changing Your World* (McGraw-Hill, 2019); A. R. Manjillatul Urba, A. P. Afriani, and A. Suryanda, "Generasi Z: Apa Gaya Belajar yang Ideal di Era Serba Digital?," DIAJAR: Jurnal Pendidikan dan Pembelajaran 3, no. 1 (2024): 1–10.

information, so conventional teaching methods that rely on oral transmission and written texts need to adapt to remain relevant and effective.<sup>5</sup>

The digital transformation of Indonesian Islamic education has become the subject of increasingly intensive study over the past decade. Numerous studies have documented how Islamic boarding schools here, *pesantren* and Islamic boarding schools, in the present study, *Dayah*, have gradually integrated information and communication technology into the learning process.<sup>6</sup> However, research specifically examining the transformation of the development patterns of *Teungku Dayah* (Islamic boarding schools) beyond just formal learning aspects in Aceh remains very limited, particularly in the context of the sustainability of the Salafi tradition of *Dayah* amidst the pressures of digital modernity. A closer examination of this body of literature reveals its limitations: Amin's study of *Dayah* digitalization in Aceh documents platform adoption at an institutional level but does not trace how individual *Teungku* experience a shift in paradigm, while Fauzi et al. and Bashori examine technology integration and institutional modernization in *pesantren* in Java, focusing on formal classroom learning and leadership decisions rather than on the interconnected transformation of paradigm, media, and guidance methods within a single Salafi institution. None of these studies has examined how a Salafi *Dayah* that maintains a strong traditional identity can simultaneously build an extensive digital presence without abandoning its classical guidance methods. More recent studies confirm that *Dayah* institutions continue to engage with digital transformation: Husen and Rusli document adaptive strategies among *Dayah* in Aceh<sup>7</sup>, while Yuwanda, Fadhlán, and Bundo analyze the digitalization of human capital management in *pesantren*<sup>8</sup>; neither, however, traces this process at the level of individual *Teungku* paradigm change within a single institution. A closely related study by Zainuddin et al. examines how Salafi *Dayah* in Aceh negotiate digital disruption through selective conservative resilience, offering a valuable ethnopedagogical account of curriculum and disciplinary continuity<sup>9</sup>; it centers, however, on mechanisms of resistance and boundary-maintenance rather than on mapping the paradigmatic, medial, and methodological transformation that this study

<sup>5</sup>C. Greenhow and C. Lewin, "Social Media and Education: Reconceptualizing the Boundaries of Formal and Informal Learning," *Learning, Media and Technology* 41, no. 1 (2016): 6–30.

<sup>6</sup>A. R. Amin, "Digitalisasi *Dayah* di Aceh: Peluang dan Tantangan dalam Perspektif Pendidikan Islam," *Jurnal Pendidikan Islam* 10, no. 2 (2021): 215–234; Z. Zahraini and Z. Zainudin, "Modernization of Islamic Education: Study on the Alteration of Education Managerial at Nurul Hakim Islamic Boarding School West Lombok West Nusa Tenggara," *International Journal of Multicultural and Multireligious Understanding* 8, no. 3 (2021): 477–483.

<sup>7</sup>M. Husen and M. Rusli, "Tantangan dan Inovasi Pendidikan *Dayah* Aceh dalam Pusaran Globalisasi dan Digitalisasi," *WATHAN: Jurnal Ilmu Sosial dan Humaniora* 3, no. 1 (2024): 325–336.

<sup>8</sup>T. Yuwanda, A. Fadhlán, and M. Bundo, "Digitalization of *Pesantren*: A Perspective From Human Capital," *DAYAH: Journal of Islamic Education* 6, no. 1 (2023): 29–40.

<sup>9</sup>Zainuddin et al., "Formulating Adaptive Islamic Education Policies: Conservative Resilience of Salafi *Dayah* Amid Digital Disruption," *Qalamuna: Jurnal Pendidikan, Sosial, dan Agama* 18, no. 2 (2026): 1017–1028.

investigates. This gap constitutes the specific originality of the present study: an integrated analysis of the paradigmatic, medial, and methodological dimensions of transformation as they unfold together at *Dayah* AMAL, offering a more comprehensive and empirically grounded account than studies that have examined these dimensions in isolation.

*Dayah* AMAL (Al-Madinatul Munawwarah Al-Waaliyyah) in East Aceh represents an interesting and significant case for study. As a type A Islamic boarding school accredited with a Very Good rating, with 74 teaching staff and 1,029 students, *Dayah* AMAL has demonstrated a dynamic transformation that reflects a productive tension between maintaining Salafi traditions and responding to the challenges of the digital era.<sup>10</sup> The use of digital platforms such as TikTok, with tens of thousands of followers, and Instagram, with tens of thousands of followers, by this Islamic boarding school demonstrates that transformation is not merely discourse, but has become an empirical reality that can be studied scientifically.

Based on this background, this study formulates three main research questions: (1) How is the transformation of the *Teungku Dayah* paradigm at *Dayah* AMAL towards the use of digital technology in the development of students? (2) How is the transformation of media and development technology from conventional to digital at *Dayah* AMAL? (3) How is the transformation of the development patterns and methods of *Teungku Dayah* at *Dayah* AMAL in responding to the characteristics of the digital generation? These three questions are aimed at producing a comprehensive understanding of the dynamics of development transformation at *Dayah* salafiyah which is adaptive to the development of the times.

This research has significant theoretical and practical significance. Theoretically, it contributes to the development of an analytical framework for the transformation of traditional Islamic educational institutions in the digital era. Practically, the findings can serve as a reference for *Dayah* leaders, policymakers, and academics in designing development strategies that are responsive to digital dynamics without neglecting the identity and uniqueness of *Dayah* traditions in Aceh.

Before turning to the empirical findings, it is necessary to establish the theoretical foundation that underlies the three research questions outlined in the introduction, particularly the questions concerning paradigm shift, media transformation, and changes in coaching patterns. Transformation in the realm of educational development refers to a fundamental process of change encompassing the dimensions of paradigm, methods, media, and orientation of the development goals themselves. Mezirow, in his theory of *transformative learning*, defines transformation as a process of critical revision of the basic assumptions that have served as the basis for interpretations, beliefs, and

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<sup>10</sup>Yayasan *Dayah* AMAL Aceh Timur, *Profil Pesantren Al-Madinatul Munawwarah Al-Waaliyyah (AMAL)* (Yayasan *Dayah* AMAL Aceh Timur, 2026).

actions.<sup>11</sup> In the context of Islamic boarding schools (*Dayah*), transformation in development is not simply the addition of new tools, but rather a shift in the *Teungku's* perspective on the nature of development itself.<sup>12</sup>

*Transformative learning* theory provides a relevant framework for understanding how educators, including *Dayah* teachers, experience perspective transformation *when* faced with disorienting *dilemmas* caused by changes in social and technological contexts. Taylor and Cranton developed this perspective by emphasizing that transformation is not always dramatic and radical, but can occur incrementally through the accumulation of experience and critical reflection.<sup>13</sup> This is relevant to the *Dayah* context, which culturally tends to prioritize gradual change (*tadarruj*) over revolutionary change.

In Islamic education studies, the transformation of Islamic education is understood within the framework of *ijtihad* and renewal, *tajdid*, that does not sever the roots of tradition. Al-Jabiri emphasized the importance of a critical attitude towards *turats* (intellectual heritage), distinguishing between constant elements (*tsawabit*) and changing elements (*mutaghayyirat*).<sup>14</sup> From this perspective, the transformation of Islamic boarding school education in the digital era is a manifestation of *tajdid* that maintains the substance of the teachings while updating the methods and media of delivery.<sup>15</sup>

Having situated transformation in coaching within the framework of *tajdid* that preserves *tsawabit* while adapting *mutaghayyirat*, it is important to examine the central human agent through whom this transformation is actually enacted within the *Dayah*. The *Teungku Dayah* (Islamic scholar) is a religious figure who fulfills an integrative role as educator, spiritual guide, community leader, and guardian of the Islamic scholarly tradition in Aceh. Unlike teachers in formal schools, *Teungku Dayah* possess authority derived from a combination of mastery of religious knowledge (*'ilm*), exemplary morals (*qudwah*), and a scholarly lineage (*sanad*) that connects them to great scholars.<sup>16</sup>

The characteristics of the traditional *Teungku Dayah* (teaching boarding school) encompass three interrelated dimensions. First, the cognitive dimension focuses on the transmission and deepening of religious knowledge through the study of *Kitab Kuning* and Traditional Books. Second, the affective dimension emphasizes the formation of morals through direct role models and intense personal interaction. Third, the psychomotor dimension is realized through the

<sup>11</sup>J. Mezirow, "Learning to Think Like an Adult: Core Concepts of Transformation Theory," in *Learning as Transformation: Critical Perspectives on a Theory in Progress*, ed. J. Mezirow and Associates (Jossey-Bass, 2000), 3–33.

<sup>12</sup>Mezirow, *Learning as Transformation*, 3–33; E. W. Taylor, "Transformative Learning Theory," *New Directions for Adult and Continuing Education* 2008, no. 119 (2008): 5–15.

<sup>13</sup>E. W. Taylor and P. Cranton, *The Handbook of Transformative Learning: Theory, Research, and Practice* (Jossey-Bass, 2012).

<sup>14</sup>Al-Jabiri, dikutip dalam Azra, *Pendidikan Islam*.

<sup>15</sup>A. Mujib dan Y. Mudzakkir, *Ilmu Pendidikan Islam*, ed. ketiga (Kencana Prenada Media Group, 2019).

<sup>16</sup>Hasbullah, *Sejarah Pendidikan Islam di Indonesia*; T. I. Alfian, "Ulama dan Pendidikan Islam di Aceh: Perspektif Historis dan Kontemporer," *Jurnal Ilmiah Islam Futura* 21, no. 1 (2021): 45–67.

practice of worship, the practice of *dhikr* (remembrance of God), and the development of student independence.<sup>17</sup>

The teaching methods that characterize Islamic boarding schools (*Dayah halaqah*, *sorogan*, and *bandongan*) have a strong pedagogical foundation and have been tested for centuries. *Halaqah* is a circular learning model in which students sit around the *Teungku* (leader) who provides the instruction. *Sorogan* is an individual model in which students read texts before the *Teungku* for correction. *Bandongan* is a mass model in which the *Teungku* reads and translates the text while students listen and take notes.<sup>18</sup> All three methods emphasize direct interaction, the authority of the text, and oral transmission, which in many cases are difficult to replace with digital media.

Bashori's research on Islamic boarding school modernization shows that the *Teungku/kyai*, as institutional leaders, plays a crucial role in the success or failure of institutional transformation.<sup>19</sup> The decision to adopt or reject digital technology is heavily influenced by the *Teungku's* value orientation, biographical experiences, and social networks. Fauzi et al. found that *Teungku* with higher formal education and exposure to progressive ulama networks tended to be more open to integrating digital technology into their development.<sup>20</sup>

Having discussed the *Teungku's* individual role and orientation toward technology adoption, this discussion now turns to the broader societal and technological shifts that condition the choices available to the *Teungku Dayah*. The digital era, also known as the Industrial Revolution 4.0 and *Society 5.0*, is characterized by the convergence of physical, digital, and biological technologies that are transforming the way humans live, work, and learn.<sup>21</sup> In the context of education, the digital era brings fundamental changes in information accessibility, pedagogical interaction patterns, and learning ecosystems.<sup>22</sup>

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<sup>17</sup>Z. Dhofier, *Tradisi Pesantren: Studi Pandangan Hidup Kyai dan Visinya Mengenai Masa Depan Indonesia*, ed. rev. (LP3ES, 2019); A. Mas'ud, *Dari Haramain ke Nusantara: Jejak Intelektual Arsitek Pesantren* (Kencana, 2022).

<sup>18</sup>Dhofier, *Tradisi Pesantren*; A. Wahid, "Pesantren sebagai Lembaga Pendidikan Islam: Suatu Kajian tentang Eksistensi, Karakteristik, dan Sistem Pendidikannya," *Jurnal Pendidikan Agama Islam* 3, no. 1 (2020): 1–24; C. Mahfud, A. S. Munir, and M. Zamzami, "Pesantren dan Era Digital: Strategi Pengembangan Literasi Digital Santri di Pondok Pesantren Modern Indonesia," *Jurnal Pendidikan Islam* 12, no. 1 (2023): 45–68.

<sup>19</sup>B. Bashori, "Modernisasi Lembaga Pendidikan Pesantren," *Jurnal Ilmu Sosial Mamangan* 6, no. 1 (2020): 40–59.

<sup>20</sup>A. Fauzi, A. Zainuri, dan A. Khoiri, "Integrasi Teknologi Digital dalam Pembelajaran Pesantren: Studi Kasus di Jawa Timur," *Jurnal Tarbiyatuna* 13, no. 1 (2022): 1–20.

<sup>21</sup>K. Schwab, *The Fourth Industrial Revolution* (World Economic Forum, 2016); M. Fukuyama, "Society 5.0: Aiming for a New Human-Centered Society," *Japan Spotlight* 27 (2018): 47–50; L. Latifah and Nglimun, "Transformasi Pendidikan di Era Society 5.0: Pendekatan Holistik dan Inklusif," *Jurnal Ilmu Pendidikan* 15, no. 2 (2023): 56–69.

<sup>22</sup>Selwyn, *Is Technology Good for Education?*; P. Mishra and M. J. Koehler, "Technological Pedagogical Content Knowledge: A Framework for Teacher Knowledge," *Teachers College Record* 108, no. 6 (2006): 1017–1054; S. Handayani, M. Hussin, and H. Norman, "Technological Pedagogical Content Knowledge (TPACK) Model in Teaching: A Review and Bibliometric Analysis," *Pegem Journal of Education and Instruction* 13, no. 3 (2023): 216–228.

In Indonesia, internet penetration reached over 79.5 percent of the total population by 2024, with active social media users reaching 167 million.<sup>23</sup> This trend has also transformed the landscape of Islamic education in Indonesia, including at Islamic boarding schools (*Dayah*) in Aceh. Amin's research shows that *Dayahs* in Aceh are gradually beginning to utilize digital platforms to expand their outreach and guidance, although technology adoption is occurring at varying rates across institutions.<sup>24</sup>

From the perspective of digital Islamic education, Bunt and Anderson emphasize that the internet and social media have created a new Islamic public space that enables the transmission of religious knowledge beyond traditional geographical and institutional boundaries.<sup>25</sup> The emergence of platforms such as YouTube, Instagram, and TikTok as media for da'wah has changed the landscape of religious authority, allowing clerics with strong digital literacy to expand their influence exponentially. This phenomenon has direct implications for the development strategies of *Teungku Dayah* (Islamic boarding schools) seeking to maintain their relevance amidst increasingly competitive digital religious content.<sup>26</sup>

The Educational Technology Theory developed by Mishra and Koehler<sup>27</sup> through the TPACK (*Technological Pedagogical Content Knowledge*) framework emphasizes that effective technology integration in education requires simultaneous mastery of three domains: content knowledge, pedagogical knowledge, and technological knowledge. In the context of *Dayah*, the biggest challenge is not in the content where *Teungku* have a clear comparative advantage but in the integration of technological and pedagogical knowledge in the design of digital coaching that remains authentic and meaningful.<sup>28</sup>

## 2. Methods

This study employed a qualitative approach with a descriptive interpretative design. The choice of a qualitative approach was based on the complexity of the phenomenon under study: the transformation of development patterns involving dimensions of values, perceptions, practices, and socio-cultural

<sup>23</sup>Asosiasi Penyelenggara Jasa Internet Indonesia (APJII), *Laporan Survei Internet Indonesia 2024* (APJII, 2024).

<sup>24</sup>Amin, "Digitalisasi *Dayah* di Aceh."

<sup>25</sup>G. R. Bunt, *Hashtag Islam: How Cyber-Islamic Environments Are Transforming Religious Authority* (The University of North Carolina Press, 2018); J. W. Anderson, *Muslim Networks and Movements in Western Europe: The Digital Ummah and Institutional Authority* (Edinburgh University Press, 2021); H. A. Campbell and G. Evolvi, "Contextualizing Current Digital Religion Research on Emerging Technologies," *Human Behavior and Emerging Technologies* 2, no. 1 (2020): 5–17.

<sup>26</sup>Bunt, *Hashtag Islam*; U. Hasanah dan Y. Hanafi, "Pesantren dan Media Sosial: Strategi Dakwah Digital Kiai di Era Post-Truth," *Jurnal Penelitian Pendidikan Islam* 11, no. 1 (2023): 55–74.

<sup>27</sup>Mishra and Koehler, "Technological Pedagogical Content Knowledge."

<sup>28</sup>Mishra and Koehler, "Technological Pedagogical Content Knowledge"; A. Suryadi, *Teknologi dan Media Pendidikan dalam Pembelajaran* (Rosda Karya, 2020); M. R. Fadli and S. I. A. Dwiningrum, "Pesantren's Digital Literacy: An Effort to Realize the Advancement of Pesantren Education," *ULUL ALBAB Jurnal Studi Islam* 22, no. 2 (2021): 338–359.

contexts that cannot be reduced to statistical figures.<sup>29</sup> The descriptive interpretative approach was chosen to enable researchers to understand and interpret the meaning behind the changes occurring in the development practices of *Teungku Dayah*.

The research location is *Dayah* Al-Madinatul Munawwarah Al-Waaliyyah (AMAL), which is located on Banda Aceh-Medan Street Km. 394, Kuta *Dayah* District, Beusa Seberang Village, West Peureulak District, East Aceh Regency, Aceh Province. The selection of *Dayah* AMAL as the research location is based on several criteria: (1) it is a type A *Dayah* based on the Aceh *Dayah* Education Office Registration Certificate Number 451.44/706/DPDA/2019; (2) it has a significant number of educators and students (74 educators, 1,029 students); (3) it implements a salafiyah curriculum while actively developing a digital presence; and (4) it has been established since 2002 so it has a transformation dynamic that can be traced historically.

The research subjects included all components of *Dayah* AMAL that were relevant to the research focus. Key informants consisted of the head of the *Dayah* (hereafter coded as KD-01, in accordance with research ethics on informant confidentiality), six senior *Teungku*, eight junior *Teungku*, the education department, the public relations department, and twenty resident santri from various levels. The informants were selected using a *purposive sampling technique*, considering the representation of various categories based on teaching experience, educational background, and level of involvement in the use of digital technology.

The data collection techniques used include: (1) participatory observation during coaching activities in the morning, afternoon, and evening sessions; (2) in-depth interviews using a semi-structured interview guide; (3) documentation that includes *Dayah* profiles, curriculum, social media, digital content, and various institutional documents; and (4) literature studies on *Dayah* policies, local government regulations, and secondary data from the Aceh *Dayah* Education Office. Field research was conducted for two weeks in May 2026.

Data analysis used the interactive analysis model of Miles, Huberman, and Saldaña, which includes four components: data condensation, data presentation, conclusion drawing, and verification.<sup>30</sup> To ensure data validity, this study applied source triangulation, method triangulation, and *member checking techniques*. Source triangulation was conducted by comparing data from the *Dayah* leader, *Teungku*, and students. Method triangulation was conducted by comparing the results of observations, interviews, and documentation. *Member checking* was conducted by confirming the findings with key informants to ensure the accuracy of the researcher's interpretation. In practical terms, this was carried out at the end of the two-week fieldwork period by presenting a summary of the preliminary findings, organized around the three research questions, to KD-01

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<sup>29</sup>J. W. Creswell and C. N. Poth, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*, 5th ed. (SAGE Publications, 2023); M. B. Miles, A. M. Huberman, and J. Saldaña, *Qualitative Data Analysis: A Methods Sourcebook*, 4th ed. (SAGE Publications, 2020).

<sup>30</sup>Miles, Huberman, and Saldaña, *Qualitative Data Analysis*.

and four senior *Teungku* in a closing discussion session; informants were asked to confirm, clarify, or correct the researcher's interpretation of the paradigm shift, media transformation, and coaching pattern changes before these interpretations were finalized in the research report.

### 3. Result and Discussion

#### 3.1 Paradigm Transformation of Teungku Dayah Development

Data collection through in-depth interviews with the head of *Dayah* AMAL (KD-01) revealed that the development paradigm at *Dayah* AMAL has officially shifted from the traditional exclusive model to an inclusive model that recognizes digital technology as a valid and even recommended tool in contemporary religious development. In the research interview, he stated that technology is not a threat to the values of the *Dayah*, but rather a tool that, if used wisely, can strengthen and expand the impact of *Teungku* development on students and the wider community.

In this interview, the *Dayah* leader detailed his institution's vision for educational transformation, including the theological and pragmatic reasons behind the decision to integrate digital technology into the *Dayah*'s educational ecosystem. The *Dayah* leader's open selective approach reflects the principle of *al-muhafadzatu 'ala al-qadim al-shalih wa al-akhdzu bi al-jadid al-ashlah* (maintaining good old traditions and adopting better new ones), which is a principle of transformation in Islamic educational tradition.

Further data collected through in-depth interviews with fourteen *Teungku*, triangulated with participatory observation of their day-to-day guidance practices then it was identified three paradigmatic typologies emerging at *Dayah* AMAL. First, the early adopters group, consisting of young *Teungku* with a formal undergraduate education background, comprising approximately 35 percent of the total *Teungku*. This group views digital technology as a strategic opportunity to increase the effectiveness of their guidance and expand the reach of their *Da'wah* (Islamic outreach). Second, the selective adopters group, numbering approximately 45 percent, consists of *Teungku* with more than four years of teaching experience who are willing to use technology for specific functions (*Dayah* promotion, communication with students' guardians) but maintain conventional methods for core guidance. Third, the adaptive conservatives group, numbering approximately 20 percent, consists of senior *Teungku* who choose to prioritize traditional approaches while making room for digital transformation managed by the younger generation of *Teungku*.

Taken together, these interview and observation data indicate that a significant paradigmatic shift has occurred among the *Teungku* of *Dayah* AMAL in their views on the role and function of digital technology in the context of religious development. This shift is not uniform, but rather shows a gradation that reflects the heterogeneity of the *Teungku*'s educational backgrounds, experiences, and value orientations, as evident in the three typologies described above.

Critically analyzed, this paradigm shift can be explained through the lens of Mezirow's <sup>31</sup>*transformative learning theory*, where the experience of interacting with students from the digital generation creates a *disorienting dilemma* that prompts the *Teungku* to critically reflect on their previously unquestioned pedagogical assumptions. This process of critical reflection, reinforced by institutional support and examples of successful *Dayah* social media use, has resulted in a significant perspective shift in how the *Teungku* view the nature and process of mentoring.

### 3.2 Media Transformation and Coaching Technology

The findings of these two studies reveal substantial transformations in the media and technology used in the coaching process at *Dayah AMAL*. This transformation occurs at two interrelated levels: the micro level, encompassing changes in classrooms and daily coaching sessions, and the macro level, encompassing changes in the institution's communication and da'wah strategies.



Fg. 1

Traditional Guidance Activities: Halaqah and Bandongan Methods with Yellow Books

Figure 1 documents the traditional guidance activities that remain at the heart of educational practices at *Dayah AMAL*. The image shows students sitting in a circle ( *halaqah* ) with their religious texts open before them, while a *Teungku* leads the reading and explanation of the texts. This documentation confirms that traditional methods have not been abandoned, but rather serve as the foundation upon which digital innovations are built in layers.

<sup>31</sup>Mezirow, *Learning as Transformation* , 3–33.

At the micro level, field observations indicate that *Dayah* AMAL has integrated various technological devices into its training spaces. Interactive screens provided by the institution and supported by the local government have been installed in the main hall and several study rooms. Digital projectors are used to display the text of the yellow books in a larger, more readable format, thus facilitating the *bandongan* learning process for large numbers of students. Smartphones and laptops are used by some *Teungku* to access digital resources, display relevant audiovisual content, and distribute training materials to students via WhatsApp.

The interactive screens used in mass coaching sessions at *Dayah* AMAL are positioned at the front of the room so they can be seen by all students seated in the *Bandongan* formation. This technology doesn't alter the substance of the *Bandongan* method, as the *Teungku* remains the reader and explainer of the text, but it significantly improves visual accessibility for all participants, including those seated at the back of the room.

At the macro level, the most prominent transformation of the educational media is the development of *Dayah* AMAL's digital presence through various social media platforms. Documentation data shows that *Dayah* AMAL has an official *TikTok* account and an official Instagram account with tens of thousands of followers on each platform. Furthermore, the Islamic boarding school is active on YouTube, with thousands of subscribers and dozens of videos published. It also has an official website that provides comprehensive information about its profile, facilities, and new student registration.

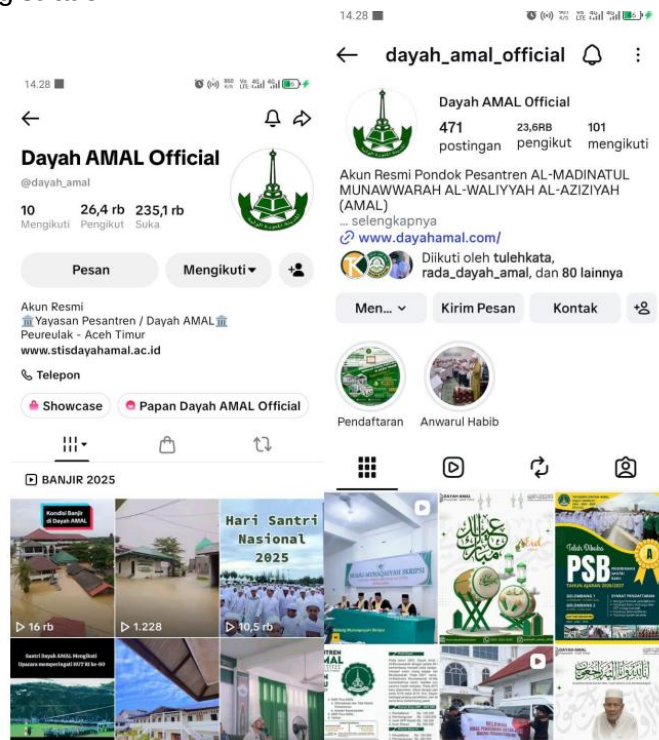


Fig. 2  
Digital Presence of Dayah AMAL on Social Media Platforms TikTok and Instagram

Figure 2 shows the interface of *Dayah AMAL*'s official TikTok and Instagram accounts. The TikTok account displays a variety of content, ranging from recordings of student activities and information about new student admissions to religious and educational content. Content themed around current events, such as documentation of flooding in the Islamic boarding school environment and the commemoration of National Santri Day, has been shown to attract significantly higher viewership than regular content. This success of current event-based content demonstrates that the *Dayah AMAL* content team understands the mechanisms of social media algorithms and uses them strategically to expand the reach of digital religious outreach.

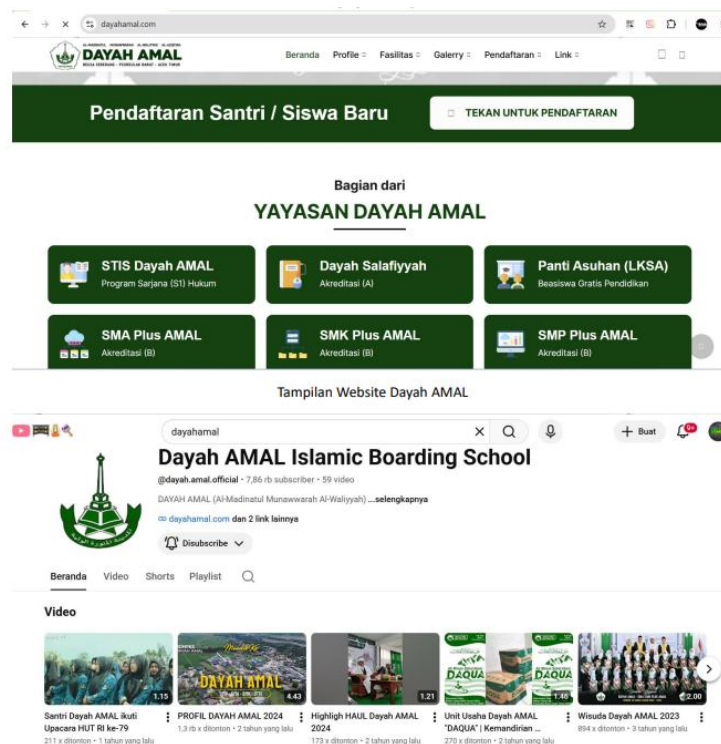


Fig. 3

### AMAL Dayah Comprehensive Digital Platform: Website and YouTube

Figure 3 displays the official website of *Dayah AMAL*, which has been equipped with *online registration features*, a complete institutional profile, an activity gallery, and facility information. The website's professional design and intuitive navigation reflect the institution's serious investment in building a digital identity. Meanwhile, the *Dayah AMAL* YouTube channel features a variety of content ranging from the institution's profile, *highlights of haul* activities, student handicrafts, and graduation documentation. This diversity of content reflects a planned digital communication strategy oriented towards building a modern and credible institutional image.

An interesting finding relates to the WhatsApp platform as the most intensively used informal coaching medium. Field observations identified several WhatsApp groups that function as extensions of the coaching space, where *Teungku* distribute study materials, activity announcements, and coaching messages outside of formal hours. Although not as formally

structured as halaqah or bandongan activities, this WhatsApp-based coaching has a significant impact on strengthening connections between *Teungku* and students outside the formal classroom. The intensity of technology use in the overall coaching process is 15 percent, indicating that digital transformation remains complementary to the traditional coaching model that remains the backbone of *Dayah AMAL*'s coaching system.

### 3.3 Transformation of Coaching Methods and Patterns

The third and most complex finding in this study is the transformation at the level of coaching methods and patterns taking place at *Dayah AMAL*. This transformation is not simply the addition of digital elements to old patterns, but rather a fundamental reconfiguration of how coaching is designed, implemented, and its effectiveness evaluated.

The coaching pattern at *Dayah AMAL* has historically been structured into three daily sessions: the morning session (after Subuh until before formal school activities), the afternoon session (after Zuhr), and the evening session (after Isha). Each session focuses on different material and uses methods tailored to the time context and the students' conditions. Based on the curriculum data obtained, *Dayah AMAL* applies a salafiyah curriculum that includes the subjects of the Qur'an, Fiqh, Nahwu, Sharaf, Sufism, History, Tawhid, Logic, and Hadith, using classical turats books from Grades 1 to 5.



Fg.4

Sorogan Activities and Yellow Book Study as the Core of Traditional Guidance of AMAL Dayah

Figure 4 documents the ongoing sorogan (religious study) and yellow book study activities at *Dayah AMAL*. The top image shows a group of students conducting a small halaqah (Islamic holy book) study in a more informal area, while the bottom image shows a formal bandongan session

where a *Teungku* (leader) leads the study in front of neatly seated rows of students. Both documents demonstrate that the deeply rooted tradition of *Dayah* scholarship remains a core identity of *Dayah* AMAL amidst ongoing changes.

The most significant transformation in mentoring patterns is found in the dimensions of flexibility and accessibility. The traditional, full-attendance mentoring model is now being complemented by a digital content-based mentoring model that allows students to access mentoring materials outside of formal hours. Some *Teungku* ( *teacher leaders* ) have begun recording their study sessions and uploading them to YouTube, making them accessible to students who are absent for certain reasons or to *Dayah* alumni who wish to continue mentoring remotely.

Another significant finding is the shift in communication patterns between *Teungku* and santri. The one-way, hierarchical communication model that characterized the *Teungku*-santri relationship in the *Dayah* tradition has begun to be modified by the advent of digital media, which allows for more open and responsive two-way communication. Students who previously had to wait their turn in sorogan sessions to ask questions can now send questions to the *Teungku* via WhatsApp at any time. While this change has the potential to erode the *Teungku*'s symbolic authority from a traditional perspective, most of the *Teungku* interviewed viewed it as a positive development, increasing the effectiveness of mentoring and the active participation of students.

Mass coaching activities at *Dayah* AMAL utilize interactive screens and wireless audio, a result of institutional and government support. Hundreds of students, dressed in traditional *Dayah* attire (sarongs, koko shirts, and skullcaps), listen to the coaching delivered with the aid of modern technology. This combination of traditional physical appearance and modern technological means represents the synthesis that *Dayah* AMAL is achieving in its digital transformation journey.

The students' response to this transformation has been consistently positive. Of the twenty students interviewed, all stated that the presence of digital media has improved the quality and accessibility of guidance. Students reported that interactive screens helped them follow the text of the yellow books more clearly, the *Dayah* YouTube content helped them review material they didn't understand, and the WhatsApp group allowed them to stay connected with the *Teungku* guidance even outside the classroom. This increase in student participation is consistent with the findings of Lim and Ismail's research <sup>32</sup>, which showed that the integration of digital technology in Islamic education significantly increases student *engagement* .

### 3.4 Discussion

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<sup>32</sup>MA Lim and R. Ismail, "Digital Technology and Student Engagement in Islamic Education: A Systematic Review," *Journal of Islamic Education Research* 4, no. 1 (2023): 87–104.

The findings of this study indicate that *Dayah* AMAL East Aceh is undergoing a transformation process that can be categorized as adaptive-integrative transformation, namely a model of change that maintains the essence of tradition while integrating digital innovations selectively and planned. This characterization distinguishes *Dayah* AMAL from the two extreme poles often found in studies of *Dayah* modernization: the conservative pole that rejects digitalization totally, and the progressive pole that adopts digital technology without sufficient selectivity.<sup>33</sup>

Within the framework of Mezirow's <sup>34</sup>*Transformative Learning Theory*, the transformation that occurred at *Dayah* AMAL exhibits distinctive characteristics. The *Teungku's* perspective shift (*perspective transformation*) occurred not through a dramatic crisis of disorientation, but rather through the accumulation of positive experiences with technology, pressure from the dynamics of digital native students, and the visionary leadership of the *Dayah's* leadership. This aligns with Taylor and Cranton's findings <sup>35</sup>that transformation in the context of educational institutions deeply rooted in tradition tends to be incremental and relational, driven by community dynamics rather than solely individual decisions.

A comparison with Amin's research on the transformation of Islamic boarding schools in Aceh in general shows that *Dayah* AMAL is at the forefront of social media adoption among Salafi Islamic boarding schools in East Aceh.<sup>36</sup> *Dayah* AMAL's success in establishing a strong digital presence, surpassing the average Islamic boarding school (*Dayah*) of its kind, reflects the strength of its strategic leadership and strong institutional support. This contrasts with the findings of Hasanah and Hanafi, who found that most Salafi Islamic boarding schools in Indonesia remain ambivalent about social media due to concerns about negative content that could influence their students.<sup>37</sup>

From the perspective of *Educational Technology Theory* and the TPACK framework<sup>38</sup>, the findings of this study reveal a phenomenon that can be called a *TPACK imbalance* among the *Teungku* of *Dayah* AMAL. The *Teungku's* mastery of religious content (*content knowledge*) is undoubtedly very high, and most of the *Teungku* have also internalized rich *pedagogical knowledge* through years of experience. However, *technological knowledge* remains a weak point that needs to be strengthened, as reflected in the fact that some *Teungku* are not yet proficient in using laptops and their literacy of educational content on social media is still limited. This condition is consistent with Suryadi's findings that found the technological gap is a major

<sup>33</sup>Bashori, "Modernisasi Lembaga Pendidikan Pesantren"; Fauzi, Zainuri, dan Khoiri, "Integrasi Teknologi Digital."

<sup>34</sup>Mezirow, *Learning as Transformation*, 3–33.

<sup>35</sup>Taylor and Cranton, *The Handbook of Transformative Learning*.

<sup>36</sup>Amin, "Digitalisasi *Dayah* di Aceh."

<sup>37</sup>Hasanah dan Hanafi, "Pesantren dan Media Sosial."

<sup>38</sup>Mishra and Koehler, "Technological Pedagogical Content Knowledge."

obstacle in the digitalization of education in Indonesian Islamic boarding schools.<sup>39</sup>

From the perspective of Bandura's <sup>40</sup>*Social Learning Theory*, the success of digital transformation at *Dayah AMAL* can be attributed to the *modeling effect* played by the digitally literate young *Dayah* leaders and *Teungku*. Students who witness *Teungku* using technology effectively and authoritatively not only directly benefit from the digital content but also internalize that technology use is a legitimate and even commendable behavior in the *Dayah* context. This *observational learning process* contributes to a shift in institutional norms that makes digital adaptation the expectation, not the exception.

Bunt and Anderson's <sup>41</sup>study of *Digital Islamic Education* provides an important comparative perspective. Globally, Islamic educational institutions that have successfully transitioned to digital education generally employ the same strategy as that identified at *Dayah AMAL*: starting with a familiar platform (WhatsApp), then expanding to platforms with broader reach (Instagram, TikTok, YouTube), while consistently maintaining the authenticity of their religious content. This strategy differs from institutions that have failed in their digital transition, which often fall into the trap of imitating mainstream entertainment content without strong religious roots.

The 15 percent technology adoption rate requires contextual interpretation. On the one hand, this figure indicates that digital transformation is still in its early stages and there is significant room for further development. On the other hand, this figure reflects a conscious choice by *Dayah AMAL* to ensure that proven, traditional methods remain the backbone of its educational system. Comparison with research by Fauzi et al., which found an average technology adoption rate of 8–12 percent in traditional Islamic boarding schools in Java, suggests that *Dayah AMAL* is actually above the average for similar institutions in terms of technology adoption, although still far from modern Islamic boarding schools, which can achieve 40–60 percent digital integration.<sup>42</sup>

The identified inhibiting factors, limited digital literacy among *Teungku* and a tendency to maintain tradition, need to be understood within a broader context. Nata's research on the modernization of Islamic education confirms that resistance to change within *Dayah* institutions is not simply a failure to adapt, but often an expression of commitment to values considered essential.<sup>43</sup> From this perspective, the resistance of conservative *Teungku* at *Dayah AMAL* can be viewed as a stabilizing factor, ensuring that transformation does not lose its roots in the authentic *Dayah* scholarly tradition.

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<sup>39</sup>Suryadi, *Teknologi dan Media Pendidikan dalam Pembelajaran*.

<sup>40</sup>A. Bandura, *Social Learning Theory* (Prentice Hall, 1977), quoted in Greenhow and Lewin, "Social Media and Education."

<sup>41</sup>Bunt, *Hashtag Islam* ; Anderson, *Muslim Networks and Movements* .

<sup>42</sup>Fauzi, Zainuri, dan Khoiri, "Integrasi Teknologi Digital."

<sup>43</sup>A. Nata, *Modernisasi Pendidikan Islam di Indonesia* (PT. RajaGrafindo Persada, 2022).

Institutional and government support, including the provision of interactive screens and wireless audio, was a significant catalyst in accelerating transformation at *Dayah* AMAL. This is consistent with Bashori's findings that external institutional interventions from both the government and private partners play a crucial role in overcoming the financial and capacity barriers that often serve as major barriers to digital transformation in Islamic boarding schools.<sup>44</sup> In the case of *Dayah* AMAL, documented support from Bank Indonesia's Lhokseumawe branch in 2020 also contributed to broader institutional capacity development.

The findings regarding the positive response of students to digital transformation align with Prensky and Tapscott's research on the characteristics of *the digital native generation*, who instinctively respond better to visual, interactive, and flexibly accessible learning stimuli. The increased student participation reported by the *Teungku-Teungku* at *Dayah* AMAL is also consistent with Means et al.'s meta-analysis,<sup>45</sup> which found that the integration of digital technology in education is generally positively correlated with increased student engagement and learning satisfaction.<sup>46</sup>

Overall, the transformation at *Dayah* AMAL represents a model that can serve as a reference for other *Dayah* institutions in Aceh and Indonesia facing similar pressures to adapt to the digital age. This model demonstrates that successful transformation does not require the sacrifice of identity and tradition, but rather creativity in finding points of convergence between the noble values of the *Dayah* and the opportunities offered by contemporary digital technology.

#### 4. Conclusion

Based on the research results and discussions that have been described, this study concludes three main findings that directly answer the research objectives. First, the leaders of *Dayah* AMAL have shifted toward accepting digital technology in development, moving through early-adopter, selective-adopter, and adaptive-conservative typologies without provoking institutional friction. Second, *Dayah* AMAL has moved from conventional media to an integrated digital ecosystem spanning interactive screens, smartphones, and social media platforms, while keeping traditional methods dominant and using technology as a complement rather than a replacement. Third, guidance has shifted toward a blended model that combines face-to-face and digital interaction, opening two-way communication between *Teungku* and students and extending access to guidance materials beyond the physical classroom.

<sup>44</sup>Bashori, "Modernisasi Lembaga Pendidikan Pesantren."

<sup>45</sup>B. Means, Y. Toyama, R. Murphy, and M. Bakia, "The Effectiveness of Online and Blended Learning: A Meta-Analysis of the Empirical Literature," *Teachers College Record* 115, no. 3 (2013): 1–47.

<sup>46</sup>M. Prensky, "Digital Natives, Digital Immigrants: Rethinking the Digital Divide in Education," *On the Horizon* 9, no. 5 (2001): 1–6; Tapscott, *Grown Up Digital*.

This study recommends that *Dayah* AMAL and similar Islamic boarding schools in Aceh develop a systematic and sustainable digital literacy training program for *Teungku*, particularly in developing creative and authentic educational content. The local government and the Aceh Islamic Boarding School Education Office need to expand digital infrastructure support programs to more Islamic boarding schools in East Aceh, while respecting the pedagogical autonomy of each institution. Further research is recommended to examine the long-term impact of digital transformation on the quality of coaching output, particularly in shaping the morals and mastery of Islamic boarding school students in the digital era.

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