

INNOVATION OF TAFSIR LEARNING METHODS IN DAYAH ACEH

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Abstract

Dayah is considered an institution that builds an essential base for developing education in Indonesia. In recent years, the quantity has increased, especially in Nanggroe Aceh Darussalam, Indonesia's westernmost province. However, a big problem still arises here, and the dayah needs more learning methodology in some Islamic sciences, especially in interpreting the Qur'an. This study aims to examine the interpretation learning methods practiced so far in the dayah and simultaneously offer solutions to the interpretation learning methods in the Aceh Dayah. Using descriptive qualitative research, it can be concluded that the teaching methods used by dayahs in Aceh are still classic, for example, the wetonan (bandungan), sorogan, memorization, and discussion methods. In this article, the authors offer new learning strategies such as discovery or inquiry-discovery, mastery, integrated learning methods or integrated learning, and reception learning strategies. It is hoped that this learning method will encourage the dayah toward constructive development for the future of Islam.

Keywords: *Method Innovation, Learning, Tafsir, Dayah, Aceh.*

Abstrak

Dayah dianggap sebagai lembaga yang membangun basis penting bagi perkembangan pendidikan di Indonesia. Dalam beberapa tahun terakhir, kuantitasnya semakin meningkat, terutama di Nanggroe Aceh Darussalam, provinsi paling barat Indonesia. Namun demikian, masih ada masalah besar yang muncul di sini, bahwa dayah memiliki kekurangan metodologi pembelajaran dalam beberapa ilmu keislaman, terutama dalam tafsir Al-Qur'an. Tujuan penelitian ini untuk mengkaji metode pembelajaran tafsir yang selama ini dipraktekkan di dayah dan sekaligus memberikan tawaran solusi terhadap metode pembelajaran tafsir di Dayah Aceh. Dengan menggunakan penelitian kualitatif deskriptif dapat disimpulkan bahwa metode pengajaran yang dipergunakan oleh

dayah-dayah di Aceh masih klasik misalnya metode wetonan (bandungan), sorogan, hafalan dan diskusi. Dalam artikel ini, penulis menawarkan strategi pembelajaran baru seperti metode pembelajaran *discovery* atau *inkuiri-discovery*, metode pembelajaran penguasaan atau *mastery learning*, metode pembelajaran terpadu atau *Integrated learning*, dan strategi pembelajaran penerimaan atau *reception learning*. Dengan menggunakan metode pembelaran tersebut, diharapkan mendorong dayah menuju pembangunan yang konstruktif bagi masa depan Islam.

Kata kunci: *Inovasi Metode, Pembelajaran, Tafsir, Dayah, Aceh.*

Introduction

Dayah is a traditional Islamic educational institution for understanding, living, and practicing Islamic teachings by emphasizing the importance of Islamic religious morality as a guideline for everyday social life.¹ In its development, the dayah has become a place of religious learning for adults, while religious education for children is given in the Meunasah or teachers' homes.² However, in contrast to religious education at the meunasah in the villages, this is not the case for dayah education. Dayahs are only found in a few places, causing some students to leave their hometowns to stay in the areas provided within the milieu around the dayahs. Efforts to study in such a way are known as wander or *meudagang*.³

The term dayah comes from the word *zawiyah*, or the place in the corners of the mosque. In ancient times, Muslims held Islamic education in groups (*halaqah*) in the corners of the mosque or *zawiyah*. The Acehnese people then use the term *zawiyah* for Islamic educational institutions with greetings adapted to the Acehnese ethnic pronunciation. The word *zawiyah* changed to *dayah*.⁴ The term *Zawiyah* (from now on, read as dayah) is more prominently used in Aceh. This is due to many Acehnese scholars studying at *the zawiyahs* in Mecca, Cairo, and Damascus, especially those with the Shafi'i school of thought. These scholars have certainly developed *zawiyah* in Aceh by using the term Dayah, as found in educational institutions in the Middle East.

The sciences studied at the dayah include religious laws, the Science of Monotheism, Morals, and Arabic. According to Ibrahim Husein, the legal books studied at the dayah include the book *Lapan* (Jawi language), while learning Arabic is guided by the book *Dhammun* (book of saraf) and sounds or sentences contained in the hadith, which are the contents of the history (Matan) Jurumiyyah (book of nahwu) with an introduction to Jawi (Malay). When this book is finished, the secondary-level

¹ Muhsinah Ibrahim, "Dayah, Mesjid, Meunasah Sebagai Lembaga Pendidikan Dan Lembaga Dakwah Di Aceh," *Jurnal Al-Bayan* 21, no. 30 (2014): 21–34.

² Muslim Hasballah, "Meunasah : Lembaga Pendidikan Islam Tradisional Aceh," *At-Tafkir* 13, no. 2 (2020): 173–86, <https://doi.org/10.32505/at.v13i2.1848>.

³ Mashuri Mashuri, "Dinamika Sistem Pendidikan Islam Di Dayah," *Jurnal Ilmiah Didaktika* 13, no. 2 (2013): 259–70, <https://doi.org/10.22373/jid.v13i2.477>.

⁴ Marzuki, "Sejarah Dan Perubahan Pesantren Di Aceh," *Millah* 11, no. 1 (2011): 221–34.

lessons focus on learning Arabic, emphasizing *Qawa'id* (nahwu dan saraf).⁵ Then it is continued at a higher level of sciences, including taught Fiqh, Usul Fiqh, and Tasawwuf, while the complementary knowledge is Tafsir and Hadis.⁶

Most Muslim scholars map the world of pesantren into two parts: traditional salaf Islamic boarding schools and modern or integrated Islamic boarding schools (Khalaf). Traditional Dayahs or Salafiyah are alleged to be the oldest, conservative and traditional Islamic educational institutions, which function as a forum for the development of Islamic education.⁷ At the same time, integrated Islamic boarding schools are the result of the further development of traditional Islamic boarding schools whose existence seeks to synthesize old educational traditions with modern education.⁸

It must be admitted that today's Islamic boarding school has entered a new era with the emergence of such modern dayah. Everywhere various skills (*skills*) have entered Dayah. The subjects are not only religion but also include other general subjects such as English, Mathematics, Sociology, Anthropology, etc. Among them are Dayah Gontor Ponorogo, Dayah Al-Falakh Ciampera Bogor, Dayah Damn Najah Jakarta, Dayah Musthafawiyah Purba Baru in South Tapanuli, and others.⁹

This integrated dayah uses a classical teaching and learning system like madrasas. This system has added value by having classes for students at the Ibtidaiyah, Tsanawiyah, and Aliyah levels and tertiary institutions. In addition, in this integrated dayah, various skills are also taught in agriculture, construction, and other fields. While the skills intended for female students are, for example, sewing, embroidery, and so on.¹⁰

Meanwhile, the difference between them can be seen in the teaching system used by the two types of dayah. If Dayah Salafiyah uses the sorogan and bandungan systems in their learning model, integrated Dayah uses the classical system and applies a class system. In addition, if at the Salafiyah Dayah the students do not expect a diploma, then at the integrated Dayah, the students who are considered to have passed are given a diploma (certificate) by the dayah leadership, even in addition to the diploma (dayah) they are also given a madrasa diploma.¹¹

⁵ Hamdan, "Dayah Dalam Perspektif Perubahan Sosial," *Jurnal Al-Hikmah* 9, no. 14 (2017): 108–21.

⁶ Eka Srimulyani, "Women from Traditional Islamic Educational Institutions in Indonesia: Negotiating Public Spaces," in *Amsterdam University Press*, 2012, 115–18, https://doi.org/10.26530/oapen_418531.

⁷ Marhamah, "Pendidikan Dayah Dan Perkembangannya Di Aceh," *At-Ta'dib: Jurnal Ilmiah Pendidikan Agama Islam* 10, no. 1 (2018): 71–92.

⁸ Mukhtar, "Kolaborasi Pendidikan Tradisional Dan Pendidikan Umum (Dayah, Sekolah Agama Dan Sekolah Umum)," *Sintesa: Jurnal Kajian Islam Dan Sosial Keagamaan* 2, no. 1 (2020): 1–23.

⁹ Mashuri, "Dinamika Sistem Pendidikan Islam Di Dayah."

¹⁰ Silahuddin Silahuddin, "Budaya Akademik Dalam Sistem Pendidikan Dayah Salafiyah Di Aceh," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 11, no. 2 (2016): 349–69, <https://doi.org/10.30821/miqot.v40i2.296>.

¹¹ Marzuki, "Sejarah Dan Perubahan Pesantren Di Aceh."

In the field of the traditional Dayah curriculum, it does not apply a standard curriculum as the applicable rules (*patron*). Still, it is left entirely to the authority of the kyai and ustadz. In integrated Dayah, the curriculum has been determined, and modern content has also been added according to its stratification.

However, it must be recognized that each model of Islamic education has its strengths and weaknesses. Suppose in traditional dayah students usually have to take quite a long time, with relatively low critical power and initiative, than in integrated dayah. In that case, additional general lessons will automatically take hours to deepen religion so that the mastery and application of religious teachings are not as maximal as taught in traditional dayah.

As for some of the added values of the two dayah education methodologies, the traditional dayah uses the sorogan method. Concentrating on studying religion makes students master the basic material of religious teachings. Meanwhile, in the integrated Dayah, critical and open values are developed with the "outside nature," and with the class system, the time that the students must take is clear.

Several studies on learning methods at Dayah have been carried out by many researchers, including Silahuddin, who explained that the curriculum and teaching methodology at Islamic dayah are still traditional, and management is not well organized, so it can influence learning culture, giving opinions, scientific development, and organization.¹² On the other hand, Sarboini found that at the Ma'had Jami'ah IAIN Lhokseumawe, learning was carried out like other Salafi Islamic boarding schools in Aceh. Some yellow books taught to the Ma'had include Fiqh, Nahwu, Nerves, Tauhid, Sufism, Hadith, Ulum al-Hadis, Morals, and Interpretation. While the methods used are the Qira'at wa *tarjamah* method, the *mahfudhat* method, the *murajaah* method, the *mudzakarah* method, the *peer* tutor method, the question and answer method, and the 'Tkrab Sentence' method.¹³

Zyaul Haqqi researched learning interpretation at the Ummul Ayman Samalanga Islamic Boarding School in Aceh. The results of his research explain that the pattern of learning interpretation at the Ummul Ayman Islamic Boarding School is carried out using integrated and separate learning approaches using learning methods such as question and answer methods, repetition, and demonstrations.¹⁴ Afifullah also researched the interpretation learning method at the Sumenep Madura Islamic boarding school. According to him, several methods are used in the study of interpretation at the Sumenep Islamic boarding school: the *bandongan* method, the demonstration method, the discussion method, the inverted pyramid method, and the

¹² Silahuddin, "Budaya Akademik Dalam Sistem Pendidikan Dayah Salafiyah Di Aceh."

¹³ Syarboini, "Pelaksanaan Pembelajaran Kitab Kuning Di Ma'had Jami'ah IAIN Lhokseumawe Provinsi Aceh," *Itqan* 11, no. 1 (2020): 21–38.

¹⁴ Zyaul Haqqi, "Pembelajaran Tafsir Di Pesantren Ummul Ayman Samalanga" (Universitas Islam Negeri Ar-Raniry Banda Aceh, 2017).

comparison method.¹⁵ Meanwhile, Hasan Bisri studied the development of interpretation teaching methods at Islamic boarding schools. Bisri said that the *munâzharah* method is the most appropriate in developing the methodological aspects of interpreting learning in Islamic boarding schools because this method can generate bold and critical thinking about something considered standard, so creativity and innovation will develop brilliantly.¹⁶

From some of the research above, it can be said that this research still describes the classical interpretation learning method, meaning that there is no new paradigm in implementing the interpretation learning method in the dayah. Meanwhile, this paper will describe interpretation learning methods using new paradigms such as *discovery* or *inquiry-discovery*; mastery learning methods; unit learning methods, and reception learning strategies. Using this method, it is hoped that it will encourage the dayah towards constructive development for the future of Islam.

This article aims to offer a solution to the interpretation learning method in the Acehese dayah. By using descriptive qualitative research, this article tries to present several methods of teaching interpretation in this contemporary century learning methods *discovery* or *inquiry-discovery*; mastery learning methods; unit learning methods, and reception learning strategies need to be applied to interpretation learning in Acehese dayahs so that these dayahs experience constructive progress and can respond to the challenges of this contemporary era.

The Method of Teaching Tafsir in Aceh Dayah

For interpretation lessons, the dayahs in Aceh use the book of Tafsir Jalalayn, a book of interpretation written by "two Jalals," namely Jalaluddin Al-Mahalli, who died in 1549 AD. The writing was not finished, so his student Jalaluddin As-Sayuthi continued writing until it was finished in 1505 AD.¹⁷ Then the book of Itqan. Jalaluddin As-Sayuthi wrote this book, but in the form of an adaptation and scientific work by Abu Jafar Ahmad bin Ibrahim bin Az-Zubair who was always quoted by his student Ibrahim bin Umar Al-Biq'a'i,¹⁸ and the Khazin book, which has the real name Lubab at- Tawil Fi Ma'ani at-Tanzil written by Alauddin Ali Bin Muhammad bin Ibrahim Al-Baghdadi, (d. 741 Hijrah). However, in its development, it is often called the Khazin book, another name, and Alauddin.¹⁹ The consideration of using Jalalain's interpretation as a popular reference book is caused by the concise commentary on the

¹⁵ Afifullah, "Metode Pembelajaran Tafsir Perspektif Sivitas Pesantren (Studi Pada Pesantren Di Sumenep)," *Disertasi* (2019).

¹⁶ Hasan Bisri, "Pengembangan Metode Pengajaran Tafsir Di Pesantren," *Tajdid* 26, no. 1 (2019): 59, <https://doi.org/10.36667/tajdid.v26i1.328>.

¹⁷ Kurdi Fadlal, "Studi Tafsir Jalalain Di Pesantren Dan Ideologisasi Aswaja," *Nun: Jurnal Studi Al-Qur'an Dan Tafsir Nusantara* 2, no. 2 (2016): 27–54.

¹⁸ Rosihon Anwar, Dadang Darmawan, and Cucu Setiawan, "Kajian Kitab Tafsir Dalam Jaringan Pesantren Di Jawa Barat," *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya* 1, no. 1 (2016): 56–69, <https://doi.org/10.15575/jw.v1i1.578>.

¹⁹ Ra'fah Jamilah Saadah, "Manhaj Tafsir Al-Khazin (Lubab Al- Ta'wil Fi Ma'ani Al -Tanzil)," *AL-DIN Jurnal Dakwah Dan Sosial Keagamaan* 4, no. 1 (2018): 1–11.

interpretation in language that is very easy to understand, not verbose, and is very literal by emphasizing an understanding of the substance of the verses of the Qur'an. In addition, the interpretations of Jalalayn and Itqan are the results of commentaries on previous commentary books, so the contents of these two books are mostly a collection of the opinions of commentators (Mufasssirin) in the form of brief explanations.

The teaching interpretation of Islamic religious teachings in Aceh in general is still influenced by two forms of the Teaching-Learning Process (PBM) system, namely, the Qadim system (traditional non-classical). This system, called halaqah, emphasizes how efforts must be made to complete the religious books taught. Therefore these books are studied by reading the matan, translating, and understanding the meaning. The determination of the study schedule is only based on the needs of the santri or teacher. Places of study are usually in the frame, meunasah, and mosque.²⁰ *Second*, the (classical) madrasah system, namely the learning process that takes place in a class, no longer uses mosques, meunasah, and pekarangan. The teaching and learning process system already uses tables, benches, blackboards, and the necessary educational tools.²¹

In the author's view, in terms of the application of the Islamic boarding schools in Aceh as a whole, it is suspected that they are still dominantly using the qadim (non-classical) system. Consequently, the teaching method will rely on the form of the hegemony of a community over other communities. The domination of the teungku as a resource person and presenter becomes very large in the teaching and learning process because it emphasizes the concept of the subject of students. Meanwhile, the students become the teaching field and the *transfer of knowledge*, so their role in the teaching and learning process is very small, because they are only positioned as educational objects.

In its application, several methods that are very dominantly used by the dayahs in Aceh are the wetonan (bandungan), sorogan, memorization, and discussion methods.²²

The wetonan or bandungan method conveys the book and a teacher, teungku or ustadz by reading and explaining the book's contents. While the santri, students or students listen, give meaning, receive and take notes.²³ In other words, the wetonan or bandungan method is a recitation whose initiative comes from the kyai (teungku) in determining the place, time, and books to be studied.²⁴ At the same time, the sorogan

²⁰ Muhammad Amin, Muhammad Reza Fadil, and Syafieh Syafieh, "Scientific Tradition and Development of The Qur'anic Exegesis in Aceh," *AL QUDS: Jurnal Studi Alquran Dan Hadis* 6, no. 2 (2022): 553–71, <https://doi.org/10.29240/alquds.v6i2.4175>.

²¹ Marzuki, "Sejarah Dan Perubahan Pesantren Di Aceh."

²² Abdul Adib, "Metode Pembelajaran Kitab Kuning Di Pondok Pesantren," *Jurnal Muftadiin* 7, no. 01 (2021): 232–46.

²³ Ahmad Izzan and Sofa Oktaviani, "Pengaruh Penerapan Metode Sorogan Dan Wetonan Terhadap Kemampuan Berfikir Kritis Santri Di Pondok Pesantren Darul Ulum Karangpawitan," *Jurnal Masagi* 01, no. 01 (2022): 1–11.

²⁴ Effendi Chairi, "Pengembangan Metode Bandongan Dalam Kajian Kitab Kuning Di Pesantren Attarbiyah Guluk-Guluk Dalam Perspektif Muhammad Abid Al-Jabiri," *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 4, no. 1 (2019): 70–89, <https://doi.org/10.31538/ndh.v4i1.233>.

method is a method that gives freedom to students to read and write books. Meanwhile, the teacher/teungku listens while giving notes, comments, or guidance when needed.²⁵ In this method, teacher-student dialogue is still minimal or even does not occur at all. This sorogan method takes the form of reciting the request of a santri to a kyai (teungku). This study is usually given to quite advanced students, especially those interested in becoming teungku (kyai).²⁶

The wetonan and sorogan methods have the characteristics of a very strong emphasis on textual (literal) understanding. Both of these methods can be useful when the number of students is quite large and the time available is relatively small, while the material presented is very large. However, one of the significant weaknesses in applying the two methods is that there is no dialogue between students and teachers. Students become passive, and teaching and learning activities are centered on the teacher (*teacher oriented*), leading to weak creativity and student activity. In addition, in such conditions, the teacher will also not obtain strong and accurate information about the mastery of the material presented (feedback).²⁷

Next is the memorization method. This method is inherent in the traditional education system, including Islamic boarding schools. This method is considered important for students so that in the further development of knowledge, they do not concoct, but students already have reliable theoretical basic skills. The rote method is still necessary to maintain as long as it is related and needed in building naqli arguments and constructive principles.²⁸

Next is the discussion method (*munazarah*). This method is intended as a presentation of learning material using students or students discussing it together through the exchange of opinions about a particular topic or problem in the book of interpretations.²⁹ In this case, the teungku acts as a moderator. This method is useful in developing critical, analytical, and logical thinking.³⁰ This view of the method is based on Az-Zarnuji's opinion, which states that discussion is more effective on repeatedly reading (memorization). An hour's discussion is better than a year's worth of reading (memorizing) over and over again.

²⁵ Izzan and Oktaviani, "Pengaruh Penerapan Metode Sorogan Dan Wetonan Terhadap Kemampuan Berfikir Kritis Santri Di Pondok Pesantren Darul Ulum Karangpawitan."

²⁶ Adib, "Metode Pembelajaran Kitab Kuning Di Pondok Pesantren."

²⁷ Nor Khakim, "'Sorogan' Menjadi Model Pembelajaran Di Pesantren Darul Muttaqin Bantargebang," *Journal of Chemical Information and Modeling* 53, no. 9 (2018): 1689–99, <http://jurnal.stkipkusumanegara.ac.id/index.php/jip/article/view/16/15>.

²⁸ Khamsil Laili, "Metode Pengajaran Di Pesantren, Dan Perkembangannya," *AL-IMAN: Jurnal Keislaman Dan Kemasyarakatan* 2, no. 1 (2018): 66–82, <http://ejournal.kopertais4.or.id/madura/index.php/aliman/article/view/3821>.

²⁹ M Sugeng Sholehuddin, "Reaktualisasi Metodologi Pengajaran Islam Klasik Di Era Globalisasi," *Forum Tarbiyah* 10, no. 2 (2021): 186–99.

³⁰ Rachel A. Short, Marina Y. Van der Eb, and Susan R. McKay, "Effect of Productive Discussion on Written Argumentation in Earth Science Classrooms," *Journal of Educational Research* 113, no. 1 (2020): 46–58, <https://doi.org/10.1080/00220671.2020.1712314>.

The use of the discussion method in the teaching and learning process at the dayah cannot be perfect, where the role of the teacher (*hegemony*) is still very dominant in determining the correct (*absolute*) opinion. In other words, the end of the discussion is in favor of the truth conveyed by the teungku (*teacher*), although basically, this opinion is true in favor of the santri. Therefore, it is necessary to pay close attention to what was conveyed by Talhah Hasan that the students should do *mudzakarah*, *munadzarah*, and *mutala'ah* based on a calm, critical, and honest attitude.

In essence, the learning method is an effective way to lead students to the peak of mastery of knowledge in theory and practice both in the cognitive, affective, and psychomotor domains. Therefore the learning method is expected to be useful: first, as an evaluation so that the teacher can find out how far the students can understand the material presented; secondly, as a driving force for students to read, understand, study and criticize the texts of interpretation being taught.

Reconstruction of Tafsir Learning Methods; An Offer

In today's modern world, everything goes very fast. Therefore, whether it is recognized or not, the learning method at the dayah, as mentioned above, can be said to be left behind. Without denying the methods discussed above, as the *way out*, the teaching method of interpretation at the Acehnese dayah requires renewal and, at the same time, efforts to construct new methods by the principles of the science of *usul fiqh* maintaining good old values (methods) and take a new, better value (method).³¹

For this reason, the teaching method of interpretation which has so far been contained in the dayah-dayah curriculum in Aceh is required not only to limit itself to the textual aspects of material enrichment (*transfer of knowledge*) and the enrichment of values (*transfer of value*), but must also be accompanied by deepening, expansion, development of insights, and substantial understanding so that students are not *fashioned* and *taqlid* in thinking. Thus, in the end, the material of the book of interpretations that is taught remains actual and relevant to the demands of the times, which are always moving dynamically and progressively.

Therefore the use of other methods in the world of education should be adopted in the teaching and learning process at the dayahs. As a material for reflection, in today's modern education world, more than 20 teaching methods are used in various places. Most of these methods have not been touched in the dayah education system.

Moving on from this, the method transformation process is expected to maintain the existence of the dayahs in giving birth to scholars in various fields, especially in the field of interpretation.

In connection with these learning methods, breakthroughs are needed in developing teaching methods at Islamic boarding schools, such as those carried out by Idrus Kamali and the Tebu Ireng Islamic boarding school in Jombang, East Java.³² He

³¹ Laili, "Metode Pengajaran Di Pesantren, Dan Perkembangannya."

³² Zaini Dahlan, "Khazanah Kitab Kuning: Membangun Sebuah Apresiasi Kritis," *Jurnal Ansiru PAI* 3, no. 1 (2018): 1–19.

ordered one of his students to read the book of Jalalayn's interpretation, then explained the book's meaning, purpose, and understanding to the other students. After that, other students ask the students who are presenters, and there is an interactive dialogue that can trigger an active role, critical thinking, and analysis of students.

Regarding learning strategies, four things must be used as guidelines in implementing the teaching and learning process (learning) so that it can be carried out as expected.³³ *First*, the specifications and qualifications of behavior change are to be achieved due to the learning process. Therefore the target to be addressed must be clear and directed. For the expected goals to be achieved, clear and concrete teaching objectives must be formulated. *Second*, choose a learning approach considered relevant to achieving the expected goals. The choice of this approach is related to the way the teacher views a problem, concept, and understanding so that the teacher uses a theory to solve a case, which will later affect the results achieved. *Third*, choose and apply the procedures and methods used in the learning process. In this case, if the learning process is carried out to achieve a certain goal, several methods must be selected and relevant to the goals to be achieved. *Fourth*, establish success criteria that serve as a basis for measuring the success of learning activities. In this case, new success can be known through evaluation. So the assessment system also includes an important thing in learning activities.

The four things above are basic strategies in learning activities, which are also applied to learning strategies in interpretation studies. Likewise, to optimize the provision of Islamic overtones to material and PBM in interpretation studies, all areas of basic strategy related to objectives, approaches, methods, materials, and success criteria must also be considered.

Teaching objectives are the Arabic to be achieved by each teaching strategy.³⁴ The main objective of the teaching strategy is to facilitate learning. In other words, the strategy aims to "influence" the motivational or effective state of the learner in selecting, acquiring, organizing, or integrating new knowledge.³⁵

The teaching of interpretation studies is also directed at achieving certain goals. Goals can be long-term goals (general goals) and short-term goals (specific goals). The specific objective is an elaboration and general objective, which has been described operationally and specifically. As for a goal, it can be said to be operational if it meets the following conditions: 1) State what behavior must be shown by the subject of the student as thick as the learning activity has been completed. 2) Indicate what subject

³³ Arif Rahman Prasetyo and Tasman Hamami, "Prinsip-Prinsip Dalam Pengembangan Kurikulum," *Palapa: Jurnal Studi Keislaman Dan Ilmu Pendidikan* 8, no. 1 (2020): 42–55, <https://doi.org/10.36088/palapa.v8i1.692>.

³⁴ Fatimah Fatimah and Ratna Dewi Kartikasari, "Strategi Belajar Dan Pembelajaran Dalam Meningkatkan Keterampilan Bahasa," *Pena Literasi* 1, no. 2 (2018): 108–13, <https://doi.org/10.24853/pl.1.2.108-113>.

³⁵ Fatimah and Kartikasari.

matter students should behave as required in number one. 3) Shows the ship what should be accomplished. 4) Show by what means it can be achieved.³⁶

The formulation of operational objectives is intended to reveal clarity and purpose so as not to cause different interpretations from people who read the formulation of these objectives. In addition, objectives formulated in this way will open up the possibility of carefully measuring the results of learning hash.

The general objectives of teaching interpretation to be achieved are:³⁷

1. So that students can understand the Qur'an and al-Hadith as sources of Islamic law and teachings.
2. Can understand Islamic religious and cultural books written as an estimate.
3. To be good at speaking and understanding the interpretation.
4. To be used as a tool for other expertise (*supplementary*).
5. To foster interpreters, namely truly professional. And this general goal shows that Islamic nuances are expected to be realized after learning. Namely, students are expected to understand the interpretation of the Al-Qur'an well.

On the other hand, it must be understood that the teaching method is the most crucial component in teaching in an educational institution besides the curriculum and teaching system. The teaching method is the way or path taken by the teungku in conveying the subject matter to the student object. Teungku must master various methods of conveying and, at the same time, be able to develop material for his students properly.

In addition to several interpretation learning methods in Aceh, several interpretation learning methods can be offered as new learning methodologies, such as *discovery* or *inquiry-discovery* learning methods, *mastery learning* methods, integrated learning methods or *integrated learning*, and reception learning strategies.

The learning strategy of *Discovery Learning* is an approach through an experiential process that is eventually developed into *inquiry-discovery*.³⁸ Seymour Jerome Bruner initiated this strategy.³⁹ According to him, discovery is learning for children's cognitive development and has a great influence on children's language development. Language is a tool to open the horizons of the world. Starting from the assumption that since humans were born into the world, humans have a curiosity about nature in their surroundings and have a sense of knowing through the senses of taste, sight, hearing, and smell since childhood. Until adulthood, curiosity develops by using the brain and mind. Discovery learning or discovery strategies are developed based on views of constructivism, namely the process of building new knowledge based on the cognitive structure of experience.

³⁶ Mohammad Asrori, "Pengertian, Tujuan Dan Ruang Lingkup Strategi Pembelajaran," *Madrasah* 5, no. 2 (2013): 163–88, <https://doi.org/10.18860/jt.v6i2.3301>.

³⁷ Rousydiy, "Pengajaran Tafsir Di Dayah Terpadu Al-Muslimun , Aceh Utara : Analisis Sejarah , Metode Pengajaran Dan Pengaruhnya," *Majalah Sainstekes* 5, no. 2 (2018): 122–40.

³⁸ S Munawarah, "Strategi Discovery Learning Dalam Pembelajaran Anak Usia Dini," *Kaisa: Jurnal Pendidikan Dan Pembelajaran* 1, no. 2 (2021): 106–16.

³⁹ Rosmiati Azis, "Hakikat & Prinsip Metode Pembelajaran Pendidikan Agama Islam," *Jurnal Inspiratif Pendidikan* 8, no. 2 (2019): 292–300.

Discovery learning refers to the process by which students find the knowledge that should be presented through the lecture process. Pure discovery refers to a process in which the learner does not receive guidance and is generally disliked by the educator.⁴⁰ On the other hand, this *discovery learning* is a process in which students are guided to find some predetermined goals. Students or santri usually find the desired knowledge by studying certain scenarios. This learning strategy is expected students to gain knowledge independently because any activity that requires students to exert effort to discover knowledge is inherently a mental challenge for them and usually succeeds in keeping their attention focused on the task at hand.⁴¹

In this *discovery learning*, students find their meaning contained in the interpretation. While the teacher or Tengku only plays a role in helping students think, question, and evaluate themselves. With this learning strategy, when students encounter knowledge, they have a better understanding of the interpretation, feel they have a good understanding of it, and usually find it easy to apply that knowledge to different scenarios.

Another learning strategy is the learning strategy of *Mastery Learning* (Mastery Learning). learning strategy *Mastery Learning* is an approach that is taken by completing individualized lessons using a *group-based approach* with great attention to changes in children in the form of behavior, talents, perseverance, and *problem-solving*.⁴²

Mastery learning was introduced into the American education system more than seventy years ago. However, during the 1920s, only a few schools in America used *mastery learning*. Only in the early 1960s did the idea of *mastery learning* revived in the form of programmed teaching. In the late 1960s, "*Learning for Mastery*" focused on the philosophy of mastery learning. Bloom interprets Carroll's learning ideas and philosophy in terms of mastery learning. The idea of "cognitive goals" comes from Bloom. He defined mastery as the goal that students will be able to do at least 90 percent or higher on a test. According to Bloom's mastery learning theory, evaluating students through a causal diagnosis is necessary. For example, if a student is having problems with his studies, it is necessary to find the cause. Teaching must be supplemented with corrections such as tutoring, additional exercises, small group study, games, or even teaching material again.⁴³

⁴⁰ Arup Mukherjee, "Effective Use of Discovery Learning to Improve Understanding of Factors That Affect Quality," *Journal of Education for Business* 90, no. 8 (2015): 413–19, <https://doi.org/10.1080/08832323.2015.1081866>.

⁴¹ J. White, T. Paslawski, and R. Kearney, "'Discovery Learning': An Account of Rapid Curriculum Change in Response to Accreditation," *Medical Teacher* 35, no. 7 (2013): 1319–26, <https://doi.org/10.3109/0142159X.2013.770133>.

⁴² Riska Laily, "Penerapan Model Pembelajaran Mastery Learning Pada Peserta Didik Kelas XII IPS.I SMA Negeri 10 Batanghari Dalam Meningkatkan Hasil Belajar Bahasa Inggris," *Wahana Didaktika* 19, no. 2 (2021): 186–99.

⁴³ Vahid Motamedi and William J. Sumrall, "Mastery Learning and Contemporary Issues in Education," *Action in Teacher Education* 22, no. 1 (2000): 32–42, <https://doi.org/10.1080/01626620.2000.10462991>.

Mastery learning is a learning approach that adheres to the principle of mastery learning. Complete learning (*Mastery Learning*) is based on the philosophical view that all students can learn if the right conditions support them. The concept of thorough learning is a learning process that aims to master the teaching material thoroughly, meaning how to master the material fully. Complete learning is an individualized learning strategy using a group approach. With a thorough learning system, it is hoped that the teaching and learning process can be carried out so that the instructional objectives to be achieved can be obtained optimally so that the learning process is more effective and efficient.⁴⁴

This complete learning model comprises five stages: orientation, presentation, structured *practice*, *guided practice*, and *independent practice*. The aim of the teaching and learning process is ideally so that students fully master the material being studied. This is called mastery learning or thorough learning, meaning full mastery.⁴⁵

The orientation of *mastery learning* in interpreting learning is ustadz or determining the content of interpreting learning, reviewing previous learning, setting learning objectives, and setting learning steps. While students or students have activities to ask about learning content, recall previous learning, understand the learning objectives achieved, and ask/discuss learning steps.⁴⁶ While in the presentation, the ustad or teacher is in charge of explaining or demonstrating concepts, displaying new skills, and using visual or audiovisual media in explaining the material. While the students or students pay attention, discuss, and ask questions.

In this *Mastery Learning*, the learning teacher or ustad must provide structured exercises by giving examples of important steps in completing assignments/questions, asking students questions, providing (corrective) feedback on student mistakes, and encouraging them to answer correctly every Assigned job. Meanwhile, students must pay attention, ask questions, discuss, answer teacher questions, and pay close attention to teacher feedback. If something is not clear, ask the teacher again.

In *Mastery Learning*, there are also guided exercises in the form of teachers or ustad giving assignments, supervising students evenly, and providing feedback and praise. While students or students do their assignments with semi-guidance and pay close attention to feedback from the teacher, if something is unclear, ask the teacher again.

In addition to guided exercises, there are also independent exercises in the form of assignments given independently by the teacher, checking and, if necessary, providing feedback on student work, and providing several independent assignments as a tool to increase student retention. While students are working on assignments in

⁴⁴ Azizahwati Azizahwati, Sugoro Bhakti Sutono, and Salman Alfarisi, "Penerapan Strategi Mastery Learning Untuk Meningkatkan Hasil Belajar Mahasiswa Pada Mata Kuliah Fisika Dasar II," *Jurnal Geliga Sains: Jurnal Pendidikan Fisika* 5, no. 2 (2017): 104–9, <https://doi.org/10.31258/jgs.5.2.104-109>.

⁴⁵ Laily, "Penerapan Model Pembelajaran Mastery Learning Pada Peserta Didik Kelas XII IPS.I SMA Negeri 10 Batanghari Dalam Meningkatkan Hasil Belajar Bahasa Inggris."

⁴⁶ Azizahwati, Sutono, and Alfarisi, "Penerapan Strategi Mastery Learning Untuk Meningkatkan Hasil Belajar Mahasiswa Pada Mata Kuliah Fisika Dasar II."

class/at home independently, and looking at feedback from the teacher, if something is unclear, ask the teacher again.⁴⁷

Another learning strategy is *Integrated Learning*. This learning strategy is a learning system with a starting point and a problem, then studied by students by solving these problems in groups with various methods through teacher guidance.⁴⁸ Integrated learning is a learning model by combining several subjects. Integrating integrated learning can be through topic exploration, then a certain theme is raised. So learning activities take place around the theme and then discuss the main concept issues related to the theme.⁴⁹

Integrated learning as a concept can be interpreted as a learning approach that consists of several subjects to provide a meaningful experience (*meaningful*) to children. Meaning is defined in integrated learning as a form of children's understanding of the concepts they learn through direct experience and connecting them with other concepts they already understand.⁵⁰

Learning strategy *Integrated Learning* is carried out by emphasizing the principle of interrelationships between one element and another so that it is hoped that there will be an increase in a more meaningful understanding and an increase in insight because one lesson involves more than one point of view. Therefore, learning should provide opportunities for students as learners to develop reasoning, and creativity, integrate attitudes and personality and be able to practice it in everyday life.⁵¹

Integrated learning is a learning model that can be applied to interpretation learning at the dayah. Integrated learning that is well planned, designed, and evaluated encourages children to internalize character during the learning process and as learning outcomes. The application of integrated learning can increase the effectiveness of learning and the formation of student character as a part that must be internalized during the learning process and the results at the end of learning, especially independent, creative and innovative characters because integrated learning models are by the needs, interests, characteristics of students in Islamic boarding school.

Interpretation learning at the dayah can also use *Reception Learning*. This learning strategy is a learning approach with the process of receiving information that

⁴⁷ Azizahwati, Sutono, and Alfarisi.

⁴⁸ Yanti Hardianti Oktavia and Hazel Dixon, "Implementasi Pembelajaran Terpadu Dalam Peningkatan Kualitas Pendidikan : Tinjauan Literatur Sistematis," *Jurnal Kajian Pendidikan Dasar* 6, no. 2 (2021): 154–58.

⁴⁹ Elizar Elizar, "Pembelajaran Terpadu Dan Urgensinya Dalam Pengembangan Karakter Anak Sekolah Dasar," *Edukasi Lingua Sastra* 17, no. 2 (2019): 1–12, <https://doi.org/10.47637/elisa.v17i2.35>.

⁵⁰ Jianhong (Cecilia) Xia, Craig Caulfield, and Sonia Ferns, "Work-Integrated Learning: Linking Research and Teaching for a Win-Win Situation," *Studies in Higher Education* 40, no. 9 (2015): 1–15, <https://doi.org/10.1080/03075079.2014.882302>.

⁵¹ Elizar, "Pembelajaran Terpadu Dan Urgensinya Dalam Pengembangan Karakter Anak Sekolah Dasar."

is an understanding of general principles and specific rules and illustrations.⁵² Reception Learning is a learning method developed by one of the learning leaders, David Ausubel, which was originally a response to the dissatisfaction with the discovery learning model developed by Bruner. According to Ausubel, students do not always know what is important or relevant for themselves, so external motivation is needed to do cognitive work in learning material. The theory suggests that teachers prepare to learn situations, choose the right materials for students, and then deliver them in a well-organized form of teaching, starting from general to more detailed matters⁵³ *Reception learning* to organize the previous teaching in a way that will lead from the most detailed concepts and plan class situations in a short time before delivering new subjects to students, so that students can reveal important background information.⁵⁴

By implementing the learning strategies mentioned above into exegesis subjects *in* the dayahs, it is hoped that later the students will be able to respond to all contemporary problems, which can be very different from the problems faced by classical scholars. Apart from that, what is equally important is that the student's reasoning, analytical, and critical thinking skills can also be developed even more.

Conclusion

From the explanation presented by the author above, it is clear that the method and system of interpreting learning in the Acehese Islamic boarding schools need enlightenment and renewal on the methodological aspect. The interpretation teaching model, which is usually only carried out through the sorogan, bandongan or rote methods alone, should have been reconstructed and developed through various strategies, including discovery learning strategies, which can eventually be developed into *inquiry-discovery*, *Mastery Learning strategies*, *unit learning strategy* or *reception learning strategy*. To support the success of this strategy, the process of learning interpretation sciences must also include modern auxiliary sciences such as sociology, anthropology, psychology, history, and so on as a tool for analysis.

From this explanation, it can be understood that to find an effective method can be pursued by; first, the students who recite the Koran consist of senior students who struggle with yellow books and the audience is junior students; secondly, the teacher understands the book of interpretation that he will teach coupled with new information

⁵² Setiorini Rahma Safitri, "Reception Learning: Proses Pembelajaran Vokal Pada Anak Usia Sekolah Dasar Di Purwa Caraka Musik Studio (PCMS) Semarang," *Jurnal Pakarena* 5, no. 1 (2020): 27–34.

⁵³ Nurhadi Kusuma Hasan and Muhammad Qaddafi, "Perbandingan Pendekatan Konstruktivisme Antara Model Pembelajaran Discovery Learning Dan Reception Learning Terhadap Kemampuan Berpikir Kritis Dan Hasil Belajar Peserta Didik Kelas X SMA Negeri 3 Takalar," *Jurnal Pendidikan Fisika* 3, no. 2 (2015): 150–56.

⁵⁴ Evelyn Williams and Jane Adams, "Learning by the Discovery and Verbal Reception Methods in Bilingual and Unilingual Children," *Journal of Educational Research* 69, no. 4 (1975): 142–45, <https://doi.org/10.1080/00220671.1975.10884857>.

that is actual and becomes a real problem in contemporary society; third, making translations of difficult words, fourth, the Tengku's desire to change the existing classical methods so that they can adapt to the times; Fifth, the teacher's knowledge, mastery and understanding of new methods must be maximized.

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