

Date Received : November 2024
Date Revised : December 2024
Date Accepted : January 2025
Date Published : January 2025

CONTRIBUTION OF MUALLIM AL KHUDRI BIN KHATIB SHAHIH IN ISLAMIC EDUCATION IN SUBULUSSALAM CITY

Subhani

Universitas Islam Negeri Sumatera Utara, Medan, Indonesia (subhani.sh20@gmail.com)

Azizah Hanum OK

Universitas Islam Negeri Sumatera Utara, Medan, Indonesia (azizahhanum@uinsu.ac.id)

Mohammad Al Farabi

Universitas Islam Negeri Sumatera Utara, Medan, Indonesia (mohammadalfarabi@uinsu.ac.id)

Keywords:

*Contribution, Islamic
Education, Muallim
Al Khudri*

ABSTRACTS

This research aims to describe the biography of Muallim Al Khudri bin Khatib Shahih, analyze his role in the development of Islamic education in the City of Subulussalam, and analyze the implications of his contributions to Islamic education in the City of Subulussalam. The research method used is a qualitative method with a figure study approach, which is implemented through data collection techniques such as interviews, observation, and analysis of the figure's life journey records. The results showed that Muallim Al Khudri, with an educational background in traditional Islamic boarding schools (dayah) and higher education, has a high dedication to advancing Islamic education in the City of Subulussalam. His role is reflected in the establishment of the Raudhatul Jannah Integrated Islamic Boarding School (ErJe) which implements an integrated Tarbiyatul Muallimin Al Islamiyah (TMI) curriculum, combining religious knowledge, general knowledge, and foreign language skills. He is also active in teaching at Islamic elementary schools (TPA), conducting religious studies, and preaching. The implications of his contributions include increasing the accessibility and quality of Islamic education, strengthening the character and morals of the community, and increasing religious awareness. This research provides a comprehensive picture of the contribution of Muallim Al Khudri in building Islamic education in the City of Subulussalam, as well as its implications for society.

A. INTRODUCTION

The contribution of local figures in the development and dissemination of religious knowledge has a very important role (Ahmad Z: 2018). At the national level, Islamic education has gone through a long development process by going through various phases from traditional to modern education. However, the local aspect remains a fundamental element that cannot be ignored, especially in the context of education in areas such as Subulussalam City in Aceh Province. Aceh itself is known for its traditional education system, namely *dayah* or Islamic boarding schools, which historically have strong roots in the spread of Islam in the country (Fatimah, K: 2017). This education system has not only survived, but has also developed along with the social and cultural developments of the community (Mailin et al., 2023; Dalimunthe, 2022). Muallim Al Khudri bin Khatib Shahih is one of the local figures who is actively involved in the development of Islamic education in Subulussalam City. His role in advancing education in this area can be studied from several aspects, including his influence on the formation of character and morals of the younger generation (Ahmad Z: 2018). Factual conditions show that Islamic education in Indonesia, especially in areas such as Aceh, faces various challenges. One of them is the integration effort between the traditional curriculum that focuses on religious knowledge with the modern curriculum that includes general knowledge (Yusuf, J: 2019; Irwan et al., 2023). In the context of *dayah* education in Aceh, which is known for its structured but flexible teaching system, curriculum change and adaptation are one of the focuses of educators' attention (Hanafi, B: 2021). This aims to create a generation that not only has a strong understanding of Islamic teachings (Sikumbang et al., 2024; Indainanto et al., 2023).

The history of Islamic education in Indonesia also records how the *pesantren* or *dayah* education system in Aceh has indeed had a significant influence (Nur, M: 2020). This educational institution prioritizes the principle of life-long learning, where the learning process does not stop at the formal phase, but continues throughout life (Humaizi et al., 2024). The local government has provided space for the development of Islamic boarding school-based education, both in the form of supportive regulations and adequate facilities. Community participation is also evident in the provision of resources, as well as active participation in the education process, making collaboration between the government, educational institutions, and the community a model that should be emulated (Syam et al., 2024). In the history of the development of education in Subulussalam City, it began with the separation of Subulussalam from Aceh Singkil Regency and became Subuluusalam City in 2008. With the expansion of Subulussalam City, many educational figures began to build Islamic educational institutions in the community. One real example of this development is Muallim Al Khudri bin Khatib Shahih in establishing and developing the Raudhatul Jannah Integrated Islamic Boarding School in Subulussalam City. In early 2007, Muallim Al Khudri began to establish an Islamic boarding school institution, starting with the Al-Qur'an Education Park (TPA) until at the beginning of the new school year in 2007, the Raudhatul Jannah Integrated Islamic Boarding School junior high school level education officially began (Amrullah: 2007).

Muallim Al Khudri bin Khatib Shahih is one of the figures who made a significant contribution to the development of Islamic education in Subulussalam City (Amrullah: 2007). Raudhatul Jannah Integrated Islamic Boarding School has now become one of the leading Islamic educational institutions in Subulussalam City. Established with the

aim of educating the younger generation within the framework of Islamic values, this Islamic Boarding School offers various levels of education ranging from Kindergarten/TPA, SDIT, SMP, to SMA and Islamic Boarding School (Amrullah: 2007). With the number of students reaching more than 1000 people, not only from Subulussalam City but also from neighboring areas such as Aceh Singkil, South Aceh, and North Sumatra, Raudhatul Jannah Integrated Islamic Boarding School is concrete evidence of the importance of Islamic education in building the character of the younger generation (Dalimunthe et al., 2024). In addition to establishing the Raudhatul Jannah Integrated Islamic Boarding School, Muallim Al Khudri bin Khatib Shahih also played an active role in developing a curriculum that covers various aspects of knowledge and skills (Dalimunthe et al., 2023). This curriculum not only focuses on religious learning, but also combines aspects of general education so that students can have sufficient provisions to face future challenges (Amrullah: 2007).

The development of the Raudhatul Jannah Integrated Islamic Boarding School cannot be separated from the history of Islamic education in Aceh which is rich in Islamic traditions and values. Historically, *dayah* and *pesantren* in Aceh have been centers for the spread of Islamic knowledge for hundreds of years. The education system in *Dayah* and *Pesantren* is one of the oldest forms of education in Aceh and continues to develop along with the progress of the times (Zulkifli, 2001). Education in *dayah* and *pesantren* is also known for its unique educational pattern, namely the close relationship between teachers (*Ustaż*) and students (*Santri*), as well as comprehensive and integrative teaching methods.

The existence of various programs designed to improve the quality of education in this *pesantren* is proof of the seriousness of Muallim Al Khudri bin Khatib Shahih in developing Islamic education that is relevant to the development of the times. These programs include improving facilities and infrastructure, training for teachers, and various extracurricular activities that can develop students' potential optimally (Amrullah: 2007).

The factual conditions seen from the development of the Raudhatul Jannah Integrated *Pesantren* also show a continuous need to improve the quality of education in the *pesantren*. This is not only the responsibility of Muallim Al Khudri bin Khatib Shahih but also all elements involved in education (Amrullah: 2007). Awareness of the importance of quality education must continue to be fostered so that the Raudhatul Jannah Integrated Islamic Boarding School can continue to contribute to the development of a civilized and noble society.

Research on the contribution of Muallim Al Khudri bin Khatib Shahih is very relevant in the context of the development of Islamic education in Indonesia, especially in the city of Subulussalam. Through a comprehensive study, this research is expected to be a reference and inspiration for the development of other Islamic educational institutions, especially in areas that still require special attention in the field of education. Muallim Al Khudri is not only a pioneer, but also a role model in providing real contributions to the advancement of Islamic education in the country. The Raudhatul Jannah Integrated Islamic Boarding School is expected to become an educational center that not only provides knowledge but also instills strong morals in students. So that, in turn, they can become agents of positive change in society.

B. METHOD

This study uses a Qualitative method with a character study approach, which is a relevant choice because it allows for an in-depth exploration of the character's thoughts and views. Data collection methods commonly used in qualitative research, such as interviews, observations, and analysis of the character's life journey notes, are important instruments in constructing a comprehensive understanding. As emphasized by Syahrin Harahap (2014), character studies are a variant of qualitative research methods and types that have the advantage of exploring the ideas and perspectives of a figure in their field of expertise. In the context of studying Islamic thought figures, the research approach must be based on the field of science that is the basis for the research object. For example, a theological approach will be used if the figure being studied has made a significant contribution to the field of Islamic theology. This research design has three dimensions in the context of naturalistic qualitative research: the dimension of place, the dimension of the actor, and the dimension of activity (Kausar, 2020). In the context of this research, the dimension of place refers to the Raudhatul Jannah Integrated Islamic Boarding School in Suka Makmur Village, Simpang Kiri District, Subulussalam City, Aceh Province. The actor dimension refers to the subject or object that plays a role in collecting information in the research. The subject of this study is Muallim al Khudri bin Khatib Shahih in Subulussalam City. The activity dimension is related to the implications of the phenomena and problems explained in the study. In this study, the activity dimension is related to the Contribution of Muallim Al Khudri bin Khatib Shahih in Islamic Education in Subulussalam City. The focus of the study was chosen with a specific purpose. During the study, the research subjects will function as informants who convey various information needed. The informants in this study consist of:

- a) Wife of Muallim Al Khudri bin Khatib Shahih
- b) Children of Muallim Al Khudri bin Khatib Shahih
- c) Alumni of the Raudhatul Jannah Integrated Islamic Boarding School
- d) Board of Teachers of the Raudhatul Jannah Integrated Islamic Boarding School
- e) Community Leaders

In qualitative research, the most appropriate data collection technique used in the study of figures is to use the interview method. The interview method is a verbal question and answer process between two or more people who are face to face physically, allowing each person to see the face of the other person and hear their voice directly (Tafsir, 2000)

C. RESULT AND DISCUSSION

Implications of Muallim Al Khudri Bin Khatib Shahih's Contribution to the Development of Formal Islamic Education in Subulussalam City

The presence of Muallim Al Khudri bin Khatib Shahih in Subulussalam City has had a significant positive impact on improving the quality of Islamic education in the region, especially in the villages inhabited by Muallim, starting from Lae Mate Village, Pulo Kedep Village to Suka Makmur Village. The ErJe Islamic Boarding School founded by Muallim Al Khudri is an important milestone in the development of Islamic education in Subulussalam City. This Islamic boarding school offers an integrated education system that combines religious knowledge, general knowledge, and foreign

language skills, thus producing highly competitive graduates. The impact of the Development of the Raudhatul Jannah Integrated Islamic Boarding School is the increased access to quality Islamic education for the community in Subulussalam City, especially in Suka Makmur Village and its surroundings, who have easier access to obtain quality Islamic education. With the presence of the Raudhatul Jannah Integrated Islamic Boarding School, there are more choices of comprehensive educational institutions available. Pesantren ErJe is present as an educational institution that not only focuses on religious aspects, but also equips students with general knowledge and skills needed in the modern era.

Graduates of Pesantren ErJe are expected to be able to contribute positively to society and become agents of change that bring progress to the City of Subulussalam. In accordance with the vision and mission of the Raudhatul Jannah integrated Islamic boarding school, namely "Producing Alumni who are ready to serve in the midst of the community" (PTRJ Profile, 2025). Before Muallim Al Khudri founded the Pesantren Institution, he was active in teaching TPA and fostering the younger generation in Lae Mate Village and Pulo Kedep Village. He instilled strong aqidah, taught religious knowledge, and guided young people to practice Islamic values in their daily lives.

The study and guidance carried out by Muallim Al Khudri have an impact and contribute to increasing the understanding of religion in society, especially among the younger generation. The youth are equipped with Islamic values such as noble morals, tolerance, and a spirit of devotion, so that it is hoped that they can become a generation with character and are useful for society. And with positive religious activities, young people are protected from negative influences and juvenile delinquency (Khudri, 2021). Muallim Al Khudri is known as a reliable preacher. He is able to convey religious material comprehensively, systematically, and easily understood by various groups, both through Friday sermons, religious studies in mosques and religious assemblies, and lectures at various religious events. The effective delivery of religious material by Muallim Al Khudri helps the community to deepen their understanding of religion and broaden their religious horizons. The lectures and religious studies delivered by Muallim Al Khudri help the community to increase religious awareness and practice Islamic teachings in everyday life. By setting a good example, Muallim Al Khudri also upholds an attitude of tolerance and teaches the importance of living in harmony in diversity, thus contributing to creating harmony between religious communities in Subulussalam City (Al-Rasyidin, 2012).

Muallim Al Khudri's exemplary behavior in practicing Islamic teachings inspires the community to increase religious awareness and practice Islamic law better. Muallim Al Khudri's attitude of tolerance, wisdom, and activeness in social activities create a harmonious atmosphere and foster a spirit of mutual cooperation in the community. Overall, Muallim Al Khudri bin Khatib Shahih has made a very large contribution to improving the quality of Islamic education in the village where he lives, especially in the Subulussalam City area. He not only built educational institutions, but was also active in fostering the younger generation and increasing the community's understanding of religion (Hidayat, 2016). His presence has had a significant positive impact on the progress of the people and nation in the region. Muallim Al Khudri's contribution to the world of Islamic education in Subulussalam City has had a significant positive impact, especially on the development of Islamic educational institutions in the region (Arifin, 2010).

Muallim Al Khudri's contribution to the world of Islamic education in Subulussalam City has had an extraordinary positive impact. His presence not only increased access to Islamic education for the community, but also increased the standard of quality of education and created positive competitiveness between Islamic educational institutions (Mujib, 2010). Hopefully, his enthusiasm and dedication can continue to inspire educators and managers of Islamic educational institutions in Subulussalam City to continue to work and produce quality future generations of the nation (Marzuki, 2011).

The achievements of the students of the Raudhatul Jannah Integrated Islamic Boarding School in various competitions, both at the city, provincial, and national levels, are real evidence of the positive implications of Muallim Al Khudri bin Khatib Shahih's contribution to the development of formal Islamic education in Subulussalam City. The success of the students in achieving these achievements shows the effectiveness of the education system, curriculum, and learning methods applied in the Islamic boarding school, which are the fruit of his thoughts and dedication (Taylor, 2020).

The achievement in the field of English and Indonesian speech in the second year of the establishment of the Islamic boarding school became an important milestone that introduced the Raudhatul Jannah Integrated Islamic Boarding School to the wider community. This achievement not only improved the positive image of the Islamic boarding school, but also attracted the interest of prospective new students, as evidenced by the number of applicants exceeding the quota in the following years (PTRJ Achievement Data, 2025). The various achievements achieved by students at the city, provincial, and national levels, both in academic and non-academic fields, further emphasize the success of Muallim Al Khudri bin Khatib Shahih in building a holistic education system that is oriented towards developing the potential of students (PTRJ Achievement Data, 2025). These achievements are indicators of the success of the Islamic boarding school in producing quality, competitive graduates who are able to make a positive contribution to society. This positive implication shows that the contribution of Muallim Al Khudri bin Khatib Shahih is not only limited to the internal development of the Raudhatul Jannah Integrated Islamic Boarding School, but also has a significant impact on the progress of Islamic education in Subulussalam City. This success can be an inspiration for other Islamic educational institutions to continue to innovate and improve the quality of education, so that they can produce a young generation that is high-achieving and has noble morals.

Implications of Muallim Al Khudri Bin Khatib Shahih's Contribution to the Development of Non-Formal Islamic Education in Subulussalam City

Muallim Al Khudri's contribution to the world of non-formal education in Subulussalam City has had a significant impact and influence, especially on the development of Islamic education for the community around Muallim and the community of Subulussalam City in general. The results of an interview with Ustaẓ Amrullah as the Head of the Raudhatul Jannah Integrated Islamic Boarding School or the first child of Muallim at the ErJe Islamic Boarding School in Subulussalam City.

Muallim's influence is very large in the community, he is not only known as a teacher of the Koran at the TPA for children and teenagers in the afternoon and evening. But Muallim also

accepts the community and local residents who want to learn the Koran and the Yellow Book. He is known as a figure of a scholar in the community on the banks of the Lae Mate River. Becoming a Nazir of the mosque, becoming an Imam and village official. And many people gain religious knowledge and are able to carry out worship well because they want to learn from Muallim. That's why when Muallim moved from Lae Mate, almost all the villagers felt the loss of the figure of Ustaż and ulama in their community. Wherever Muallim lived, he had a big influence on the surrounding community. (Amru, January 20, 2025)

Excerpts from an interview with Ustaż Amrullah, son of Muallim Al Khudri bin Khatib Shahih, provide a clear picture of his enormous influence and contribution to the world of non-formal education in Subulussalam City. Muallim is not only known as a teacher of the Koran for children and teenagers, but also as a figure of a ulama who opens the door for people who want to deepen their religious knowledge, including reading the Koran and yellow books.

His role as a mosque Nazir, imam, and village official shows his active involvement in community life. Muallim became a role model and source of knowledge for the surrounding community, guiding them to understand and practice religious teachings well. His departure from Lae Mate left deep sadness for the villagers who felt the loss of a teacher and ulama in their midst. Muallim Al Khudri's contribution to non-formal education in the form of the Al-Qur'an Education Park (TPA) has created a significant positive impact on the development of Islamic education in Subulussalam City. He succeeded in creating an inclusive learning environment, where all levels of society, regardless of age and educational background, can study religion. This contributes to increasing religious understanding and religious awareness in society. Muallim Al Khudri's role as a non-formal educator also has positive implications for the formation of community character. The Islamic values he taught, such as honesty, discipline, tolerance, and mutual cooperation, are the foundation for creating a harmonious and noble society. Overall, the contribution of Muallim Al Khudri bin Khatib Shahih to the world of non-formal education in Subulussalam City has provided a valuable legacy for the development of Islam in the area. His dedication to spreading religious knowledge and fostering community character is worthy of emulation and inspiration for future generations (Smith, 2015).

Here are some implications of Muallim Al Khudri in non-formal Islamic education in Subulussalam City:

1. Improving Accessibility of Islamic Education

Muallim Al Khudri has a wide reach of preaching and education, not only focused on students in Islamic boarding schools. He actively teaches at TPA, provides religious studies at mosques, religious study groups, and various community forums. This allows various groups of people, from children to adults, to gain access to quality religious education. Muallim Al Khudri has a high level of concern for people in remote areas. He provides time and energy to visit villages, teach TPA, and provide religious guidance to people who have less access to education. This contributes greatly to increasing religious awareness and the quality of human resources in the area.

2. Improving the Quality of Education

Muallim Al Khudri applies varied and interesting learning methods, making the learning process more effective and enjoyable. He uses lecture, discussion, question and answer, and practice methods to improve students' understanding and skills. He also uses interesting learning media, such as books, videos, and educational games.

Muallim Al Khudri actively provides training and coaching to religious teachers in Subulussalam City. He shares his knowledge and experience with teachers, so that they can improve their competence and professionalism in teaching. This has an impact on improving the quality of learning in various Islamic educational institutions in Subulussalam City.

3. Character and Moral Development

Muallim Al Khudri emphasizes the importance of character education based on Islamic values. He teaches and instills noble values, such as honesty, trustworthiness, discipline, responsibility, tolerance, respect, and love for the homeland, to students and the wider community. This aims to form a young generation with noble morals and useful for religion, society, and the nation. Muallim Al Khudri not only teaches Islamic values, but also shows them through exemplary behavior in everyday life. He is a figure who is devout in worship, has noble morals, is generous, and cares about others. His exemplary behavior has a very big influence in shaping the character of students and the surrounding community. Muallim Al Khudri actively provides advice and guidance to the community regarding the importance of maintaining morals and avoiding disgraceful behavior. He taught how to interact well with fellow humans, respect parents, love orphans, and be kind to neighbors. He also called on the public to stay away from immoral acts, such as gambling, drinking alcohol and committing adultery.

4. Increasing Religious Awareness

Through recitations, lectures and other religious activities, Muallim Al Khudri conveys Islamic teachings in a comprehensive and easy to understand manner. He explained about aqidah, worship, morals, and muamalah in simple language that touched people's hearts. This helps people to gain a deeper and more comprehensive understanding of religion. Muallim Al Khudri not only conveys religious knowledge, but also motivates people to practice Islamic teachings in their daily lives. He teaches how to apply Islamic values in various aspects of life, such as family, society and work. Muallim Al Khudri guides the community to improve the quality of their worship. He taught the correct way to worship according to Islamic law, and emphasized the importance of maintaining solemnity and sincerity in worship.

5. Strengthening Islamic Brotherhood

Muallim Al Khudri actively invited the community to improve Islamic brotherhood and maintain the unity of Muslims. He emphasized the importance of mutual respect, mutual love, and mutual assistance among fellow Muslims. Muallim Al Khudri taught the importance of tolerance and respecting differences in a pluralistic society. He invited Muslims to live in harmony and peacefully side by side with adherents of other religions. Muallim Al Khudri invited the community to be active in social and community activities. He taught the importance of helping each other in

goodness, such as helping the poor, visiting the sick, and participating in community development.

Muallim Al Khudri's contribution to the world of Islamic education in Subulussalam City has had a very broad and profound influence on society. He not only improved access and quality of education, but also shaped character, increased religious awareness, and strengthened Islamic brotherhood in society. Muallim Al Khudri bin Khatib Shahih is a cleric and Islamic education figure who has an important role in the development of Islamic education in Subulussalam City. He was born in a small village in Aceh Singkil and since he was young has shown great interest in religious knowledge. Muallim Al Khudri studied at various traditional Islamic boarding schools (*pesantren*) in Aceh and then continued his education to a higher level outside the region. Armed with the knowledge and experience he gained, Muallim Al Khudri returned to his hometown with a strong determination to advance Islamic education in his region. He teaches religious knowledge comprehensively, from basic to advanced levels. He is also active in guiding young people and the community to deepen their understanding of religion and practice Islamic teachings in their daily lives. The presence of Muallim Al Khudri in the midst of the Subulussalam City community has had a very positive impact on the development of Islamic education in the region. He has succeeded in increasing the accessibility of Islamic education, improving the quality of education, instilling Islamic values, and increasing the community's religious awareness. The contribution of Muallim Al Khudri bin Khatib Shahih in the world of Islamic education in Subulussalam City has broad and profound implications for the development of Islamic education in the region. His presence has brought significant positive changes in various aspects, from increasing access to Islamic education to improving the quality of human resources.

D. CONCLUSION

Muallim Al Khudri has succeeded in creating a comprehensive and quality education system, which combines religious knowledge with general knowledge and skills. This has an impact on improving the quality of graduates of Islamic educational institutions in Subulussalam City. In addition, Muallim Al Khudri is also active in fostering the younger generation and increasing religious awareness in society through various *da'wah* and educational activities. His exemplary behavior in practicing Islamic teachings and living a meaningful life also has a strong positive influence on society. Muallim Al Khudri's contribution has laid a solid foundation for the development of Islamic education in Subulussalam City and inspired many parties to continue to contribute to advancing Islamic education. Suggestions for the development of Islamic boarding schools in Subulussalam City so that the Founders and managers of Islamic boarding schools pay more attention to the students and *Ustaż* and *Ustażah* or educators in Islamic boarding school institutions, not only busy building Islamic boarding schools in terms of facilities, but also the quality of the Islamic boarding schools themselves must be considered and improved. With the increasingly fertile and mushrooming Islamic boarding school institutions in Subulussalam City from 2007 around 7 Islamic boarding schools now have reached 35 Islamic boarding schools in the Subulussalam City area. It must be adjusted to the population of the community and also public schools. So that the number of students in each Islamic boarding school is

relatively small. Suggestions for the Subulussalam City government to be given special attention to existing Islamic boarding school institutions, there must be coaching and awards given to Islamic boarding schools that have achievements in Subulussalam City. So that the Islamic boarding schools that continue to emerge can provide the same quality between small Islamic boarding schools and large Islamic boarding schools. For further research, it is expected to be able to discuss more widely the contribution of Muallim Al Khudri bin Khatib Shahih in Islamic Education in Subulussalam City. Able to explore and explain the influence and from educational figures, namely Muallim Al Khudri bin Khatib Shahih.

Acknowledgments: We extend our sincere gratitude to the faculty members and staff of the Postgraduate Program at Universitas Islam Negeri Sumatera Utara (UINSU) for their invaluable support, guidance, and assistance throughout this research. Their contributions have been instrumental in the completion of this study. We also appreciate everyone who has directly or indirectly supported this work. May this research contribute meaningfully to academic discourse and practical applications in the field

Conflicts of Interest: The authors declare no conflict of interest.

Author contributions: All authors contributed equally to the conception, design, data collection, analysis, and writing of this manuscript. Each author has reviewed and approved the final version of the paper and agrees to be accountable for all aspects of the work.

Data availability: The data supporting the findings of this study are available from the corresponding author upon reasonable request.

Disclaimer: The views and opinions expressed in this article are solely those of the authors and do not necessarily reflect the official policy or position of Universitas Islam Negeri Sumatera Utara (UINSU) or any affiliated institutions. The authors are responsible for the accuracy of the data and interpretations presented in this study.

REFERENCES

- Ahmad, Zainal. "Kontribusi Tokoh Lokal dalam Pendidikan Islam di Indonesia." *Jurnal Pendidikan Islam* 45, no. 2 (2018): 122-145.
- Amrullah, Abdul Malik Karim, and Djumransjah. *Pendidikan Islam Menggali Tradisi Mengukuhkan Eksistensi*. Malang: UIN Malang Press, 2007.
- Al-Rasyidin. *Falsafah Pendidikan Islami; Membangun Kerangka Ontologi, Epistemologi dan Aksiologi Praktik Pendidikan*. Bandung: Citapustaka Media, 2012.
- Arifin, Muzayyin. *Filsafat Pendidikan Islam*. Jakarta: PT Bumi Aksara, 2010.
- Dalimunthe, M. A. "Keterampilan Komunikasi Antarbudaya Mahasiswa Malaysia di Kota Medan." *Langgas: Jurnal Studi Pembangunan* 1, no. 2 (2022): 82-89.
- Dalimunthe, M. A., H. Pallathadka, I. Muda, D. Devi Manoharmayum, A. Habib Shah, N. Alekseevna Prodanova, M. Elmirzayevich Mamarajabov, and N. Singer. "Challenges of Islamic Education in the New Era of Information and Communication Technologies." *HTS Teologiese Studies / Theological Studies* 79, no. 1 (2023). <https://doi.org/10.4102/hts.v79i1.8608>.
- Dalimunthe, M. A., A. M. Syam, A. Suhendar, and N. M. Al-Mujtahid. "Deconstructing Islamic Cyberculture: Mitigating Inferiority and Cancel Culture in Virtual Space." *OPINI: Journal of Communication and Social Science* 1, no. 2 (2024): 12-26.
- Fatimah, Khadijah. "Peranan Ulama dalam Pembangunan Pendidikan di Aceh." *Jurnal Ulama dan Pendidikan* 38, no. 4 (2017): 276-300.
- Hanafi, Burhanuddin. "Dinamika Pendidikan Islam di Era Modernisasi." *Seminar Nasional Pendidikan Islam* 55, no. 2 (2021): 190-215.
- Harahap, Syahrin. *Metodologi Studi Tokoh dan Biografi dan Penulisan Biografi*. Jakarta: Prenadamedia Group, 2014.
- Hidayat, Rahmat. *Ilmu Pendidikan Islam (Menurut Arah Pendidikan Islam Indonesia)*. Medan: LPPPI, 2016.
- Humaizi, Hasan NNN, M. A. Dalimunthe, and E. Ramadhani. "Harmony in Virtual Space: Forum Kerukunan Umat Beragama (FKUB) Development Communication in Creating Digital Literacy Based on Religious Moderation." *Journal of Infrastructure, Policy and Development* 8, no. 7 (2024): 4299. <https://doi.org/10.24294/jipd.v8i7.4299>.
- Indainanto, Y. I., M. A. Dalimunthe, H. Sazali, Rubino, and S. Kholil. "Islamic Communication in Voicing Religious Moderation as an Effort to Prevent Conflicts of Differences in Beliefs." *Pharos Journal of Theology* 104, no. 4 (2023). <https://doi.org/10.46222/pharosjot.104.415>.
- Irwan, Desnelita Y., W. Susanti, F. Rizal, and A. R. Ritonga. "The Implementation of Collaborative Project-Based Learning Model with Inquiry Process Using E-Learning in Higher Education." *Educational Administration Theory and Practice* 29, no. 1 (2023): 90-101. <https://doi.org/10.48047/rigeo.11.09.187>.
- Kausar, M. "Metode Pembelajaran Kitab Kuning di Dayah Ma 'Had Al-'Ulūm Dīniyyah Al-Islāmiyyah Mesjid Raya Mudi Mesra Samalanga, Aceh, Indonesia." *Ar-Raniry: International Journal of Islamic Studies* 7, no. 1 (2020): 24-35.
- Khudri, Abdul. *Pendidikan Islam di Era Digital: Tantangan dan Peluang*. Penerbit Suka Cita, 2021.

- Mailin, M., M. A. Dalimunthe, and A. Zein. "Exploring Intercultural Communication in Indonesia: Cultural Values, Challenges, and Strategies." *Journal of Namibian Studies: History Politics Culture* 33 (2023): 2804-2816.
- Marzuki, M. *Sejarah Dan Perubahan Pesantren Di Aceh*. Millah, 2011.
- Mujib, Abdul. *Ilmu Pendidikan Islam*. Jakarta: Kencana, 2010.
- Muhammad, Nur. "Sistem Pendidikan Dayah di Aceh dan Perannya dalam Pembentukan Karakter Umat." *Perspektif Islam Kontemporer* 34, no. 1 (2020): 98-115.
- Sikumbang, A. T., M. A. Dalimunthe, S. Kholil, and N. F. Nasution. "Digital Da'wah Indonesia Ulema in the Discourse of Theology." *Pharos Journal of Theology* 105, no. 1 (2024): 1-14. <https://doi.org/10.46222/pharosjot.1051>.
- Smith, John. "Educational Contributions: An Overview." *Journal of Education* (2015).
- Syam, A. M., M. A. Dalimunthe, A. Suhendar, and R. F. A. K. Rambe. "Islamic Philosophy: A Comparative Perspective Between Ibnu Khaldun and Karl Marx." *SYAHADAT: Journal of Islamic Studies* 1, no. 2 (2024): 55-72.
- Tafsir, Ahmad. *Metodologi Pengajaran Agama Islam*. Bandung: PT. Remaja Rosdakarya, 2000.
- Taylor, Laura. "Emotional and Spiritual Contributions in Education." *Spiritual Education Journal* (2020).
- Yusuf, Jamil. "Adaptasi Kurikulum Tradisional dalam Pendidikan Islam di Indonesia." *Majalah Ilmiah Islam Nusantara* 29, no. 3 (2019): 211-230.
- Zulkifli. "Sejarah Pendidikan Islam di Aceh." *Jurnal Pendidikan Islam* 55 (2001): 55-70.