The Curriculum Of Islamic Studies In Traditional And Modern Dayahs In Aceh: A Comparative Study

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A. Introduction

Dayah is the traditional religious and instruction in Islam that follow the old rules, they are not open to new and rigid in drawing a line of details.

Nowadays, there are 516 dayahs in Sumatera, Indonesia, the regeneration of Islamic Studies name a few of the Islamize Physics, Mathematics, English while in traditional dayahs Aceh, one of the provinces of the island of Sumatera and has a population of over 4 million. Banda Aceh is the provincial capital, farmers with rice being the main sources, particularly oil and...
Abstrak


Sesuai dengan perkembangan zaman, di Aceh telah muncul Dayah-dayah baru yang menerapkan kurikulum yang berbeda dengan yang selama ini diterapkan dalam Dayah yang masih dikelola secara tradisional. Ilmu-ilmu yang secara tidak langsung berkaitan dengan teks-teks ajaran Islam, seperti matematika, ilmu pengetahuan alam, ilmu pengetahuan sosial, bahasa asing (selain bahasa Arab) mulai diajarkan di Dayah moden. Selain perbedaan kurikulum, perbedaan lain juga ditemukan pada sisi manajemen dan pengelolaan Dayah secara umum.

A. Introduction

Dayah is the traditional Islamic school which provides knowledge and instruction in Islamic tenets. Traditional dayahs are institutions that follow the old methodology in teaching Islamic Studies. As such they are not open to new and innovate systems and curricula. They are also rigid in drawing a line of demarcation between Islamic and secular subjects.

Nowadays, there are many modern dayahs established in Aceh, Sumatera, Indonesia, the research area. These institutions provide an amalgamation of Islamic Studies and Islamized natural and social sciences. To name a few of the Islamized branches of knowledge we have Chemistry, Physics, Mathematics, English, Geography, Economics, History and so forth, while in traditional dayahs such subjects have not been introduced at all.

Aceh, one of the provinces in Indonesia, is located in the northern end of the island of Sumatera and is divided into eight Kabupaten (district). It has a population of over 4 million. Acehnese are homogeneously Muslims. Banda Aceh is the provincial capital. The vast majority of the Acehnese are farmers with rice being the main product. Aceh is very rich in mineral resources, particularly oil and gas. In fact, Indonesia is currently the world’s
number one exporter of LNG (Liquid Natural Gas). It can be said that Aceh is rich with mineral resources but the central government (Jakarta) has never given right to the Acehnese to govern and manage themselves, as well as to enjoy their own properties. Since 1989-1998 Aceh was declared as Daerah Operasi Militer (Military Operation Zone) by the Indonesian government. As a result, there have been many Acehnese killed and slaughtered and this kind of action has been occurred up to now. So far the Acehnese under the banner of GAM (Gerakan Aceh Merdeka) have declared openly war against the Indonesia government to build their own country which is separated from Indonesia.

Islam came to the Malay archipelago in the year 850 Hijriyyah. It was first brought by the traders from Gujerat in India and Arabia to Peureulak, Aceh. Within a short span of time Aceh became very popular as a center for Islamic propagation and also that of trade in Southeast Asia.

The establishment of the dayah institution dates back to the beginning of Islamic teachings in Aceh. Due to its pioneering role in Islamic education, the government of Indonesia has granted it the status of “Daerah Istimewa” (Special Province). Under this status Aceh is free to practice and maintain its religious teachings, culture, and is also at liberty to set up Islamic institutions theoretically without central control. Anyway, such situation is just a drama to lull the Acehnese. This is worst trick which is always applied by Jakarta to Aceh and no matter who the president is.

The main objective of this study is to find out the scope of the curriculum of traditional and modern dayahs, and the process of their development. Also, this study is to find out to what extent the implementation of the curriculum of Islamic Studies has been carried out in both systems.

Generally, throughout Indonesia, the common Indonesian term for the traditional Islamic school is pesantren. Most pesantren are located in Java island, particularly in east and central Java. In recent years many so called modern pesantren have been established throughout the country including in Aceh. They, of course, adapt a different system of teaching conceptually and operationally, with their proper curriculum and methodology.

A dayah is led by a Teungku Syik while the leader of pesantren is called Kyai, both with dominant influence in deciding the curriculum and methodology to be used in the establishment they lead.

Taking into consideration the existence of the two different types of dayah and the role of the Teungku Syik, in each of them, this study is aimed at discussing the differences of curricula adapted by one and the other.

B. The Role of Dayah Syik

Dayah is the most famous and the most practical and theoretical religious institution in Indonesia this institution is known as in Aceh, only the term of dayah is used for educational institutions in Aceh community.

Dayah plays an important role for both dayahs and the community. The major religious and educational teachings are expected to study there for education in dayah mostly for those outstanding figures and teachers as well as in the community higher than the daily education in dayah during the dayah teaching. This aspect of this institution is the reason for the many teachings that often strike people.

The term pesantren is the traditional institution in Indonesia. The pesantren refer to the same as both institutions serve as educational institutions in the community. As such, they can be used interchangeably. As such, the word pesantren is derived from a person who strictly observes the teachings that often strike people.

The word pesantren, is derived from a string servant, but more commonly a person who strictly observes the teachings that often strike people and as such, both institutions serve as educational institutions and as such, both institutions serve as educational institutions in Aceh. When Islam came to Aceh, the history of dayah education was introduced in Aceh. When Islam came to Aceh, the history of dayah education was introduced in Aceh.

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B. The Role of Dayah System in Aceh

Dayah is the most famous Islamic traditional school (system) in which practical and theoretical religious instructions are given. In other parts of Indonesia this institution is known either as dayah or pesantren. While in Aceh, only the term of dayah is used. It is one of the oldest tremendously educational institutions in Aceh and has influenced the Acehnese community.

Dayah plays an important role in cultivating the people to become knowledgeable. The majority of Acehnese receive Islamic teachings and practical religious instructions from traditional Islamic school. Acehnese are expected to study there for at least one or two years. It is an undeniable fact that outstanding figures and charismatic leaders both in the government as well as in the community have undertaken, in one way or another, religious education in the dayah during their early stage of schooling. A very special aspect of this institution is its total immunity from theritical thoughts and teachings that often strike newer Islamic establishment.

The term pesantren is used here to mean the name currently used for the traditional institution in the rest of Indonesia. In reality, dayah and pesantren refer to the same thing. Quite often both these terms are used interchangeably. As such, there is no difference between dayah and pesantren as both institutions serve as a place for Islamic education that aim to produce better Muslims and knowledgeable Ulama. The difference lies in the root word, one is derived from Arabic and the other from Sanskrit. The word dayah, which is also pronounced deah, is derived from the Arabic “zawiyyah”. The word pesantren, is derived Sanskrit word “santri” which lexically means servant, but more commonly refer to “pupil of religious school”. It also means a person who strictly observes his religious duties. This pesantren means the abode of santris, a kind of dormitory where students live and study. The History of dayah can be traced back to when Islamic Kingdom first existed in Aceh. When Islam came to Aceh in the nineteenth century Hijriyyah, Islamic education was introduced and taught everywhere. Meunasah and dayah institutions were established all over the kingdom. During the reign


of Sultan Iskandar Muda in the early sixteenth century, Aceh was affectionately called “Serambi Mekkah” (Veranda of Mecca). It was noted for its great Ulama, devout Muslims, as well as its educational institutions. The Sultan and Ulama were working hand in hand to support the development and progress of Islamic education. It is during this golden epoch that Aceh produced great and world well-known Ulama as well as literary men, such as Syech Nuruddin Ar-Raniry, Syech Abdur Rauf Fansuri, Syech Ahmad Khatib, Syech Syamuddin As-Sumatrani, Hamzah Fansuri, etc.

Hasymy states that the establishment of dayah has a long history as it was first established in the era of the Kongdom of Perlak, in the year 850 Hijriyyah. Historically, the first known dayah was Dayah Cot Kala, established by Teungku Syik Muhammad at the end of the tenth century. Later, other dayahs appeared, such as Dayah Seureulu, Dayah Blang Peria, Dayah Lam Peure’u’eu, Dayah Simpang Kanan where Hamzah Fansuri (the greatest Acehnese sufi) and Abdul Rauf Singkili (the greatest Ulama of Aceh) studied, Dayah Batu Karang, Dayah Lambirah, dayah Tanah Abee and so forth. Dayahs or pesantrens are generally located in rural areas. In the beginning, they had neither a detailed curriculum, nor any academic title; and of course no certifies given to the graduates.

When Islam established itself as the rule-of-life in Aceh, Islamic education took place at Meunasah, a sort of “club” seeing not only as a house of prayer but also as a common lodging house, especially for the youth. The name is derived from the Arabic “madrasah,” meaning a teaching institute. One scholar, however, is of the opinion that the word Meunasah could have been derived from a very beautiful origin which means: companionship, fellowship, friendship, togetherness. It originates from the word “anisa” which means to be in harmony with, to be acquainted with, to be in a full enjoyable partnership or friendship with someone or something.

Meunasah is the first place where children go to learn the basic tenets of Islam, before pursuing their education in dayah. Usually, as has been pointed out earlier, Meunasah is a sleeping place for young men, a rest house for way-fearer and a house of prayer and used normally as a place for various special occasions. Education and used normally as a place for religious services and other religious activities.

Needless to say, the Islamic education in Meunasah is different and well organized and it begins with the learning that takes place in Meunasah, the dayahs, and higher educational institutions. According to Hasymy, Islamic education is different and well organized and it begins with the learning that takes place in Meunasah, the dayahs, and higher educational institutions.

After completing their primary education, students pursue their secondary education at Meunasah, Rangkang, and higher educational institutions. According to Hasymy, Islamic education is different and well organized and it begins with the learning that takes place in Meunasah, the dayahs, and higher educational institutions.
for way-fearer and a house of prayer, that also serves as a place of meeting for various special occasions. Nowadays, Meunasah has lost some of its function and used normally as a place to perform the five obligatory daily prayers and other religious activities of the village.

Needless to say, the Islamic education implemented in Aceh has its own style. In general it can be classified into three levels: elementary schooling that takes place in Meunasah (Madrasah), secondary school level in Rangkang, and higher education in Bale. The subjects taught in each level are different. According to Hasymy, the structure of Islamic education is well organized and it begins with Meunasah. At this level the pupils are taught how to read and write Arabic, to recite Al-Qur'an, to perform shalat (prayer), akhlaq (morals), Islamic history, pillars of faith and to sing religious songs every Thursday night.

After completing their elementary level in Meunasah, the pupils pursue their secondary education in Rangkang, where they start studying Arabic, Tawhid (unity of God), Fiqh (Islamic Jurisprudence), Tasawwuf (mysticism) Islamic History and non-religious subjects such as Geography, Arithmetic, and World History.

Subsequently, at the higher level the students continue their education in Bale (pronounced bar-laey). The agglomeration of several Bales and Rangkangs constitutes a dayah. Because of different levels of education and curricula, the position and status of the teachers in the eyes of the community are also not the same. Those who teach at the elementary level in Meunasah are called “Teungku di Meunasah,” in secondary level the teachers are called “Teungku di Rangkang,” and “Teungku di Bale” is the title given to those teaching in Bale. The highest title is Teungku Syik (In Java called “Kyai”), equivalent to a professor in the university system. Generally, he is the one who leads the dayah and responsible for the formation of Teungku “Teungku di Rangkang,” “di Meunasah” and “di Bale,” having himself acquired much knowledge, especially in Islamic teachings from other

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8 Ibid. p. 25
great teachers and by his own studies. In fact, when reaching this status, he is usually referred to as a simply “Teungku of X” (“X” being the name of the dayah or the village of his abode.\(^\text{10}\)

In Aceh religious institutions, such as pesantren, dayah, and meunasah, as is the Surau educataion in west Sumatera, are institutions which produce Islamic scholars. Thus, the task of a pesantren is not to teach students to become trained manpower in various fields of activities, but to prepare them to be teachers themselves of pesantren; or simply to be instructors in reading the Holy Qur’an, to be Imams of mosques, chiefs of villages, and other such leadership positions. Naturally, there are always students who pursue pesantren education exclusively for their own benefit.\(^\text{11}\)

But then again, the function of a dayah is not only to educate people in order to become Ulama or outstanding people in the community, but when the need arises to produce “fighters” who are willing to sacrifice their lives for the sake of Allah. In time of war, the dayah inculcates within the students the spirit of Jihad and of struggle against the enemy of Islam.\(^\text{12}\)

Majid\(^\text{13}\) elaborates that, the main objective of a pesantren is to produce Muslim awareness wit an acute of practicing Islamic teaching completely. In addition, graduates are expected to be able to anticipate and respond to any obstacle in daily life, in accordance with the tenets of Islam.

According to Boland,\(^\text{14}\) a dayah or pesantren could be compared to a private religious boarding school in the western world, where an individual education is given. In the case of the former, education is limited to religious instructions and ritual practices.

Uncontestably, dayah in Aceh is an institution which has helped produce many great Ulama and outstanding figures in the community. This fact, is abundantly evident throughout history to this day, as some dayahs are noted for the highly respected Ulama and leaders they have sent out into the community. The progress or decline of a pesantren or a dayah in prepar...
candidates of high scholarship depend on the caliber of the Teungku Syik or Kyai as a top leader in organizing and administering it. However, unfortunately, the past few years, the role of the institution as the center for producing capable Ulama and community leaders has become questionable because of erosion of the quality of the present day successors. It has thus become vicious circle: less able teachers producing even lesser quality graduates.

Osman says: pesantren (as it is known in Indonesia) and Sekolah Pondok (as it is known in the Peninsula) used to be the centers of religious instruction. Although such schools later became the stronghold of the conservative scholars as against the teachings of the so-called “modernistic reformers,” they had served for a long time as the point of reference for Islamic knowledge. The pesantren, on the other hand, while subscribing to the basic tenets of Islam were quite unaware of the scholastic traditions of religious knowledge.

Nevertheless, as it is common for those who have completed their studies in their respective villages to pursue their higher education in dayah which may be located far from their villages, it is safe to say that the dayah institution continues to be central in developing and deepening the Islamic teachings. After studying for several years (usually 5-7 years), the students may go back to their respective villages and establish another small dayah in their locality. Such effort will be highly appreciated and warmly welcomed by the community.

Traditional Islamic schools will welcome new ideas or thoughts when they do not contradict Islamic creed and values. Thus, Peacock says: “that traditionalist Islamic schools (known as pesantren) appear to strongly encourage both reform theologians and associates.” Despite the fact that certain specific features of method and doctrine in pesantren schooling oppose reformism, and even though pesantren is organizationally affiliated with “santri

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kolot” (traditionalist Muslims) parties, something about the general psychology of pesantren schooling (perhaps the sheer intensity and asceticism of the experience) appears to encourage the development of reformist orientations.

It is obvious that pesantren is a religious institution which grows and develops on the ground of Islamic religion. Hence, the motive, purpose, and effort of the pesantren itself are based on Islamic principles. In fact, nowadays the pesantren does not focus its attention on religious affairs, but is attempting to be considered also a social institution.

It wants to be considered an agent of change, because as a social institution, it has indeed made many changes for the people around it. As an institution of solidarity expected by the community, its role will be dynamic and a catalyst of rural development. Therefore, the dayah should play its role not only in religion, but also in social, economic and cultural affairs. It is possible for the dayah to initiate solidarity between the rural community and outsiders. By virtue of its unique location in the rural area, it can easily understand the problems faced by the rural community and incorporate new ideas and concepts into that community.

According to Liem, the dayah is an educational institution, which originated in the native group even before the arrival of the Dutch. Until the present time the pesantren has remained a private institution. We have seen how in the past, the colonial government had sought to incorporate these Muslim schools into the public educational system. However, the disparity between the Western type public education and the traditional Islamic one appeared to be so great that such plans had to be dropped. The curriculum of pesantren was mostly restricted to the faultless reading of the Qur’an and other religious texts. None of the secular subjects taught in the public school system were included. Unlike the public school the pesantren was “upgraded” in terms of levels, though in many Langgars (Javanese equivalent of Meunasah) some kind of elementary instruction might be provided.

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The Islamic institutions of learning were established in Java and other islands of Indonesia at the beginning of the fifteenth century when Islam was first introduced. Even then, it was strongly felt that that the meaning of Islamic knowledge and ritual required more than casual study. At first, this study was carried out through instruction offered in the “Kyai’s” (religious teacher’s) house or in the “Surau” (another Malay name for Meunasah). Such instruction included recitation of the Al-Qur’an and prayers. The model—more formal Hindu-Buddhist Javanese asrama (boarding) was adapted and became the “Pondok Pesantren”.

Prof. Ibrahim Husein, the former rector of The State Islamic Institute of Ar-Raniry Darussalam-Banda Aceh, asserts that the dayah is one of the many Islamic institutions in Aceh which provides Islamic teachings to students particularly for the intermediate and advanced level of education. The dayahs are established on the initiative of the Ulama and local community. Therefore, most of the well-known Ulama in Aceh have their own dayah to teach and to educate the young generation to become Muslim duat (preachers). In fact, the institution remains traditional in every way and its nature and characteristics are still maintained, especially in terms of the teaching and learning process and students also maintain their traditional life style. For example, in the teaching and learning process of the Bale, the students and Teungku, sit in halaqah (circle) and wear kopiah songkok (or in Malay, a rimless fur like cap usually made of velvet), and sarong. Also, the books used as the primary sources must be selected from the Shafei’i school (mazhab Shafei’i) the authority of Teungku is absolute, and his/her ideas and decisions are not for the students to question. The method of teaching is also traditional, for instance, the Teungku Syik would read the lesson first before explaining it to the students, then he would ask the students to re-read and discuss it with their friends. In this respect, the authority of Teungku Syik, his/her decisions and ideas must be followed. Nevertheless, any student who is successful in completing his/her studies in one of the traditional dayahs, is always given high consideration in society because of the patience,

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22 Soeijyanto, Saleh, “Education and National Development: A Study of Influence of Schooling, Student Background, and Academic Ability on Student Academic Achievement in Indonesian Public General Senior High School,” Ph.D’s submitted to The Florida State University, University Microfilms International, Ann Arbor, Michigan, 1985, p. 25.

hard-work and hardship he/she has had to endure to be successful. Besides, dayah graduates are also considered Ulama who have acquired much knowledge and wisdom and not just those mastering Arabic grammar. Nowadays, the existence of dayahs, and their traditional ways, are challenged by many modern madrasahs in Aceh. Therefore, the traditional dayah have to broaden their curriculum and modify their education system in order to survive in the midst of the progressing community.

Basically, the Indonesian Ministry of Religious Affairs has requested all dayahs/pesantren to apply a uniformized curriculum as the one used in the government religious schools: but they are still resisting this, and so far none has complied with the official requirement. The Ministry of Religious Affairs plans to modernize all dayahs or pesantren by imposing some subject, such as Physics, Biology, Chemistry, Mathematics, Panca Morality Education (civics), and Indonesian Language as well as other social sciences. But Jakarta will need much longer time and stronger persuasion methods to convince the traditional dayah leaders. One such methods currently applied is in the form of rejection by rector of the State Islamic Institute (I.A.I.N.) to enroll dayah/pesantren students into any of these government institutes.24

The pesantren, in the early stage of its establishment, was compared to an earthen jar with only substance in it. No other subjects were to be taught other than Islamic tenets. Its sole function was to deepen Islamic knowledge of the students, a place for "tafaqqahu fid din". Today, the contents and the programs of pesantren education are no longer limited to religious instruction. The earthen jar has been filled with various matters, the nature of which depends on the desire of its Kyai. Indeed, modern pesantrens are everywhere in Indonesia, with curriculum as diverse as their founders. Subjects like English, Arabic, and other sciences as provided in government schools are taught.25

Langgulung,26 says that the curriculum of Islamic education should include language courses, for example, (Arabic, English and etc), religious instruction, natural philosophy, and logics.

In fact, the objective of Muslim intellectuals. They matters but must also be goods the traditional subjects of Tradion and sayings of the modern World and "Ga" taught in the dayah. In modern dayah, outstanding Muslim poet-philosopher Islamic studies has four bands.

The purpose of Islamic theologians; to produce scholars branches of Muslim literature continuity of intellectual knowledge; to turn out Muslim students knowledge, art, general culture, may be fit to carry on research.

It seems logical for implement in the modern quality of their Islamic education.

In this respect, Kazi saying:

Traditional Islamic education is an important part of intellectual and holistic and the continuous development of the personality.28

On the other hand, Kazi says in traditional Islamic education.

The main objective of

27Allama Muhammad Iqbal, Concepts of Ideas to Come, (Malaysia: Pelangi, 1992, p. 7.)
religious instruction, natural science, history, geography, literature, poetry, philosophy, and logics.

In fact, the objective of the curriculum of Islamic studies is to produce Muslim intellectuals. They should not only be knowledgeable in Islamic matters but must also be good at other branches of knowledge. Along with the traditional subjects of Tafsir (exegesis), Fiqh (jurisprudence), Hadits (the tradition and sayings of the Prophet), etc., new courses such as "Islam in the modern World" and "Contemporary Revivalist Movements" should be taught in the dayah. In this case, Muhammad Iqbal, one of the most outstanding Muslim poet-philosophers of the twentieth century, suggested that Islamic studies has four basic objectives which are depicted as follows:

The purpose of Islamic studies is to educate and train well-qualified theologians; to produce scholars who may, by their research in the various branches of Muslim literature and thought, be able to trace genetically the continuity of intellectual life between Muslim culture and modern knowledge; to turn out Muslim scholars well versed in the various aspects of Muslim history, art, general culture and civilization; and to produce scholars who may be fit to carry on research in the legal literature of Islam.

It seems logical for Iqbal's opinion to be accepted formally and implemented in the modern day life of the dayahs in Aceh in order to improve the quality of their Islamic education, and thus perpetuate their existence.

In this respect, Kazi (1992) complements the above idea of Iqbal by saying:

Traditional Islamic education is not divorced from other activities of life. In fact, it is an important part of it. The Islamic approach towards education is integrated and holistic and the curriculum is presented as a unified whole aiming at simultaneous development of pupils' moral, social, cultural, religious and intellectual personality.

On the other hand, Kazi also expresses his ideas about the objective of traditional Islamic education.

The main objective of traditional Islamic education has been to pre-

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pare the young child to live a life of honesty and virtue, in accordance with the precepts provided in the Qur'an. During this preparation, effort was made all the time to upgrade his moral state and to inculcate in him the respect for Islamic values and principles. It was also intended that he should grow up to become a responsible member of the community, enjoying virtue and forbidding vice.

The opinions of both Iqbal’s and Kazi’s with regards to curriculum and objective of Islamic education are suitable to be applied in dayahs. Their opinion would uphold the quality of Islamic education and produce Muslim intellectuals who are responsible for the ummah.

Ismuha, states that dayah provides the students with religious instruction besides teaching Nahw' and Sarf. In dayah, the students are taught by Teungku whose reputation attracts students from near and far. Therefore, it is quite often that those who intend to study seriously have to choose a dayah which is far from their villages.

It is said that the “Ulama” (plural form of “a’lim” meaning “one who is knowledgeable”) and their dayah played a very significant role in promoting Islamic Education. It is due to these dayahs that the young generations are inspired and persuaded to travel far and wide to gain knowledge in Islam.

Ali and Effendy are of the opinion that the dayah is the institution which zealously support the traditional method of teaching and is opposed to modernization. The Kyai or Teungku Syik plays the most important role in defending traditionalist Muslims and traditionalist teachings.

In modern society, dayahs and pesantrens are considered the most successful institution in socializing values and in inculcating the Islamic tenets among the younger generation. Therefore, it is assumed that the institution of dayah/pesantren has been able to protect the young adults from moral trepidation and ignorance. This reality is evident in the children of many parents who have sent their children to dayahs.

While they found in dayahs, many parents found their sons located in village or small towns. For example, dayahs were established by and for the children who are unable to continue their education. In either case the pesantren classes and dormitories for the students, the concept of the dayah still remains a place for religious education in Aceh.

Traditionally, education in dayah/pesantren included memorization of the Qur’an, Hadith, and all activities and principles of Islam; Islam is taught in a dayah. Ali, the head regent of dayah, maintained seriously to produce Islamism had been dayah educated for independence in the early days. Moreover, the dayahs and curricular systems need change much in the post-independence period.


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parents who have sent their offspring to these institutions.\textsuperscript{33}

While they found in both rural and urban areas, most pesantren are located in village or small towns. Several of the oldest ones in central Java were established by and for many years sustained through, royal patronage. In either case the pesantren typically includes a mosque, a house of Kyai, and dormitories. The entire complex is the property of the Kyai. In the nineteenth century students were exclusively male. Many pesantren now have classes and dormitories for female students. In these schools the sexes are strictly separated.\textsuperscript{34}

In term of genre, to my mind, giving up equal rights to women to pursue their education is a proper thing to do. Unfortunately, this stand was not adapted widely in the life of dayah/pesantren in Aceh in the past. Women were not encouraged to pursue higher education. But such a situation has changed much in the post-independent Indonesia. In this respect, I support the concept of the dayah allowing women to study in segregated classes. I am happy to note that at present, this is the prevailing trend in most dayahs in Aceh.

Traditionally, education in pesantren starts with learning the Qur’an and Hadith, and all activities are planned to be in harmony with the principles of Islam; Islam is taught to the students as a way of life.\textsuperscript{35}

Ibrahim, the head regent of Aceh Pidie, Sumatera, Indonesia,\textsuperscript{36} says that the dayah or pesantren is a very strategic asset which should be maintained seriously to produce leaders with dynamic leadership qualities in the community. It is a well documented historical fact, that most of the fighters for independence in the early period of the Indonesian struggle against colonialism had been dayah educational educated. Nevertheless, the educational and curricular systems need to be reformed in order to suit the society of today. Moreover, the dayah educational institution should be prepared to

improve its quality by developing their students’ vision.\footnote{Ramli Ridwan, “Dayah di Aceh: Perkembangan dan Implementasinya”, Serambi Indonesia, December 4, 1994, p.3.}

It is further suggested that a harmonious relationship between the dayah and the government should be further developed. Both of them should work closely in maintaining the Islamic education in dayah. They should minimize the conflict and eradicate any misconception that will bring disunity among the Muslim ummah.

C. Description of the Dayah System in Aceh

As stated earlier, dayah is the oldest educational institution in Aceh. As such, dayah has been responsible for the education of many great leaders as well as the common people, especially in inculcation of religious practices and tenets to the younger generation. Indeed, to ignore the role of the dayah in the formation of the Acehnese psyche is to deny history and actual fact.

Basically, when talking about dayah, people tend to imagine that this institution is just as the traditional Islamic school. Nowadays, however, there are two kinds of dayah found in Aceh. They are: 1) traditional dayah (dayah tradisional) and 2) modern integrated dayah (dayah moderen terpadu). Both institutions, of course, have their own systems and styles. As their names suggest, one follows the well-established traditional ways, while the other adapts modern methods.

Traditional dayah still uses the classical curriculum of Islamic Studies. This is evident from all the classical books (kutub) which are still being taught. Zhofer (1990, p.50)\footnote{Zhofer, Zaman Syah, Tradisi Pesantren: Studi tentang Pandangan Hidup Kyai, (Jakarta: LP3ES, 1960), p. 50.} explains that the classical books are divided into eight, namely: Nahw (syntax), and Sarf (morphology), Fiqh (jurisprudence), Ushul Fiqh (principle of the jurisprudence), Hadth (the Prophet Sallallahu Alaihi wasaalam sayaing), Tawhid (theology), Tasawuf (mysticism), ethics, and other disciplines such as Islamic History and Balaghad (rhetoric).

In the past few years, there have appeared many modern dayahs everywhere in Aceh. In these modern dayahs the curriculum has been modified, in order to intensify the development and cater to the quality of education to the needs of the progressing community. Moreover, the people’s awareness of the importance of secular education is on the increase. Dayah, together with its curriculum, should accommodate the demands of the techni-
cal industrial era without allowing any laxity in the religious practices of the Islamic faith. In other words, it should strike a balance in the life of the Muslim community. Therefore, there should be a great emphasis in the teaching of natural sciences in order to increase the quality and to maintain the high reputation of a successful Islamic education.

Ridwan, the head regent of northern Aceh (1992, p.3), suggests that the existence of dayah or Acehnese styled-pesantren s, which apply a traditional curriculum, needs to be maintained. Nevertheless, the presence of new style pesantren such as the “Pesantren Inti” and the “Modern Pesantren” are acceptable and actually needed by the community. He also states that the dayah has proved its self as the only institution which has been educating the younger generation in Islamic education continuously since Islam came to Aceh. Because of this vital and central role within the community, it is unthinkable for the Acehnese community to ever abandon the dayah institution.

Dayah has been a social institution which constitutes a moral and spiritual force as one of the most valuable heritage elements of Aceh and it may have the greatest resource and contribution to the national development.

As previously mentioned, dayah is a significant institution in educating Muslims, a central place for disseminating Islamic da’wah, and forging a cooperative link with the government in the Acehnese community.

Many efforts have been made both by the community and the government towards the development of dayah. It seems that the dayah as a system of education has to be maintained. Yet, there are a few dayahs which are reluctant to accept any kind of aid from the government because of certain political reasons. The efforts of the government to have natural and social sciences included in the curricula of dayah establishment could be of more benefit to the students than the feared negative impact.

Aceh was visited by Italian traveler, Marco Polo, earlier in the 12th century and by Ibnu Batutah (the famous Arab traveler from Morocco) in the 14th century. It is believed that this was the first place where the seed of Islam was implemented and from where it later spread to cover the entire Malay

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39 Ramli Ridwan, “Dayah Model Aceh Perlu di Pertahankan”, Serambi Indonesia, December 4, p.3
archipelago (Southeast Asia). Aceh was the site of the famous early Islamic kingdom of Perlak ang Samudra Pase (pronounced “Pasai”).

Marco Polo on his return voyage from China in A.D. 1292 called inhabitants of the town Muslims while those of surrounding towns were characterized as pagans. A Muslim tombstone was also discovered in north Sumatera: that of first ruler of Samudera-Pase (Marco Polo called it “Samara”) Sultan Malik al-Salih (the righteous king) who died in A.D. 1297.42

In A.D. 1345, Ibn Batuta, a famous Moroccan traveler who visited Samudera on his journey from Bengal to China, recorded that Islam had been influential there for almost a century and commented on the piety of its ruler Sultan Malik al-Zahir.43

The above quotations reveal that both Ibn Batuta and Marco Polo witnessed that Acehnese had already embraced Islam. Therefore, it would not be an exaggeration to say that the dayah system might have existed in the same time in Aceh. On the other hand, the modern dayah was first established in 1983 is, the dayah of “Ulmul Qur’an – Bustanul Ulum”, in Langsa, East Aceh. Accordingly, a comparative description of the two dayahs: the traditional and the modern, may be more helpful. The curriculum, the teachers, and the students of both institutions will be examined.

1. Traditional Dayahs

Dayah is the traditional Islamic school system found throughout Aceh. Presently, the total number traditional dayahs in Aceh is about 364, with students enrolled in them are 477,822.* Most dayahs are located in rural areas. Each dayah has its own campus, consisting of a mosque, dormitories for students, a Bale (a special hall in the form of a raised platform), a library and several classroom and an administrative office. Generally, the place where a dayah is situated belongs to a Teungku Syik (head of dayah) himself or to a waqf (a land donated for religious or community use). The students live in dormitories during the course. Female and male students are strictly separated both in classes and in dormitories.

This research has been carried out on five traditional dayahs: Dayah Darul Fallah and Dayah Darul Munawwarah which are located in Utel Gle,

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*Kantor Wilayah Departemen Agama (KANWIL DEPAG), Banda Aceh.

Mohammad AR, The Curriculum Of Islamic Studies in Traditional And Modern...


Generally, the system has five levels:

First, Tajhiziyah (preparatory level). New enrolled pupils are expected to learn the Arabic language. They are taught basic Arabic letters, grammar, and some aspects of jurisprudence (Ushul Fiqh).

Second, Ibtidaiyah (primary level). The students are taught more about the Arabic language and are introduced to some elements of Islamic thought.

Third, Tsanawiyah (secondary level). The students are taught more about Islamic jurisprudence, theology, and some aspects of Islamic law.

Fourth, Aliyah (senior level). The students are taught more about Islamic law, Islamic history, and some aspects of Islamic philosophy.

Fifth, Takhassus (special level). The students are required to study at a university or the equivalent. They are taught more about Islamic law, Islamic history, and some aspects of Islamic philosophy.

As has been mentioned, this research is focused on one traditional dayah in particular, Darul Fallah. He is the absolute authority in the school. His decision related to the dayah is final. The recruiting of teachers or Tengku Syik is not possible in the dayah. In other words, if the authority is not possible in the decision-making process, every decision including the recruitment of teachers and administrators is made by the local government, through the local education department.

a. Curriculum

There are theoretical aspects of the curriculum.
Kecamatan (sub-district) of Bandar Dua, Kabupaten (district) Pidie. Dayah Ma’hadul ‘Ulum Diniyah Islamiyah Mesjid Raya and Dayah Putri Muslimat Mesjid Raya which are located in Mideun Joek, Kecamatan Samalanga, Kabupaten Aceh Utara. And the last of five is dayah Darussalamah, Teupin Raya, Kecamatan Glumpang Tiga, Kabupaten Pidie. Besides the above, which are open to both male and female students only such as the dayah Putri Muslimah Mesjid Raya and the Dayah Darussalamah Teupin Raya.

Generally, the system of traditional dayah education is set-up in five levels:

*First,* Tajhiziyah (preparatory school) lasting one year. In this level, the newly enrolled pupils are expected to excel academically within the year. They are taught basic Arabic grammar, Quranic readings and basic Islamic jurisprudence (Ushul Fiqh) morality (Akhlaq), and other basic Islamic tenets and principles.

*Second,* Ibtidaiyah (primary school). This level lasts 3 (three) years.

*Third,* Tsanawiyah (junior high school). Lasting also 3 (three) years.

*Fourth,* Aliyah (senior high school). For another 3 (three), students are taught more advances in Islamic tenets principles.

*Fifth,* Takhassus (specialization). At this level, the students are required to study, for three years, under the tutelage of a Teungku di Bale (teungku Syik). This class is considered equivalent to a university or college level. The subjects offered here are more critical and comprehensive in nature, such as philosophy, mantiq (logic), comparative study of the Islamic schools of thought, tasawwuf, and comparative religion.

As has been mentioned earlier, the Teungku Syik’s position in the traditional dayah in particular, and in the community in general, is highly honored. He is the absolute policy maker of the dayah. He determines everything related to the dayah including and especially the curriculum and the recruiting of teachers or Tengkus Rangkang. Conversely, such absolute authority is not possible in the modern dayah, where the headmaster cannot do or determine anything without consultation with the teaching and administrative staff. Every decision he makes must be approved by the board of teachers and administrators of the dayah and probably by the government, through the local education authority.

### a. Curriculum

There are theoretical approaches adopted by dayahs in Aceh in formu-
Militating curricular offerings which are more responsible and flexible for both the teachers and students. Curriculum content must of necessity be geared towards the total development of man, physically, morally, socially and spiritually in order that Muslims become the best ummah whose ways of life are strictly in accordance with the rules stipulated in Qur’ân and Sunnah of the Prophet Muhammad (p.b.u.h.).

The curriculum is defined according to the philosophy of education applicable in every country. It is what goes on in schools and other educational institutions; it is only part of education.

Beyer and Apple (1988) say that: Curriculum can also be thought of as what students have an opportunity to learn under the auspices of schools. In this case, the overt curriculum constitutes what school people intend that students learn and teachers say they intend to teach: the publicly advertised fare of the schools. The hidden curriculum is what students have an opportunity to learn through everyday goings-on under the auspices of schools, although teachers and other school people do not intend those learnings.

Generally, we can say that the curriculum is something going on at school which is either formal or informal, overt or hidden. In other words, the teachers’ and students’ activities both inside and outside the classroom can be included as part of the curriculum. Yet, from an Islamic point of view, the curriculum involves many things related to Islamic values. This has been contended by one of the Muslim educators. In this respect, Ismail has contributed his opinion about the curriculum. He says that: “Curriculum is people and their beliefs, their philosophies, and their practices. It is the reflection of political, religious, social, and ethical values of any given in its school system”.

The contents of traditional dayah curricula revolve around Islamic law and jurisprudence, Islamic History, Mysticism, Unity of God, Arabic, Traditions of the Prophet, Quranic Interpretation and the like. The curriculum is arranged on the bases of the Teungku Syiek’s experience and normally follows the same pattern as all other dayahs in Aceh. In this respect, the Teungku

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Syik has full control of the curriculum in his dayah. As the curriculum has never been evaluated by any other party, it is very difficult to suggest as to whether it is suitable or not for the students.

Today, the meaning of curriculum has been expressed and given wider

### TABLE I

**SUBJECTS AND BOOKS USED FOR THE FIFTH YEAR STUDENTS IN THE TRADITIONAL DAYAH**

<table>
<thead>
<tr>
<th>NAME OF SUBJECTS</th>
<th>NAME OF BOOKS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fiqh</td>
<td>Al Mahally</td>
</tr>
<tr>
<td>Tafsir</td>
<td>Al Khazzen</td>
</tr>
<tr>
<td>Nahw and Sarf</td>
<td>Ibnu Aqil</td>
</tr>
<tr>
<td>Tasawwuf</td>
<td>Ihya 'Ulumuddin</td>
</tr>
<tr>
<td>Hadith</td>
<td>Fathul Mabdi</td>
</tr>
<tr>
<td>Mantiq</td>
<td>Al 'Athar 'ala Syahril Khiashi</td>
</tr>
<tr>
<td>Balaghah</td>
<td>Jawhirul Balaghah</td>
</tr>
<tr>
<td>Ushul Fiqh</td>
<td>Ghayatul Ushul</td>
</tr>
<tr>
<td>Tarikh al Islam</td>
<td>Khulas Nurul Yaqin</td>
</tr>
<tr>
<td>'Ulumul al Tafsir</td>
<td>Al Tashi</td>
</tr>
<tr>
<td>'Ulumul al Qur'an</td>
<td>Al Itqan</td>
</tr>
<tr>
<td>Tawhid</td>
<td>Dusuqi 'ala Ummi Burhan</td>
</tr>
</tbody>
</table>

scopes by some experts, even if the traditional dayahs in Aceh still apply or maintain the conventional pattern. The curriculum of traditional dayah in Aceh is different from those of government schools and the modern dayahs because it gives more emphasis to Islamic Studies. Besides its curriculum, determined by the Teungku Syik (the head of dayah), it is also adapted to the local needs. However, most dayahs apply the same curriculum as that of the Dayah Labuhan Haji (one of the famous dayahs in South Aceh). This is due to the fact that most dayah leades today graduated from the Labuhan Haji, so it is natural that they should apply the experience they had during their studies in their own establishments. As a consequence, almost all of

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the curriculum and its contents of dayahs in Aceh are static, not progressive. To solve the current problems on curriculum content the Persatuan Dayah Inshafuddin was established on February 4, 1968. It seeks to eliminate the differences among the dayah on curricula matters. To achieve its purpose, the Persatuan Dayah Inshafuddin expended much effort on the improvement of curriculum contents to make them more responsive to the changes of time. The Persatuan Dayah Inshafuddin has the following functions:

1. To arrange, preserve, and develop the education of dayah in order to educate the ummah and to disseminate knowledge to all people.
2. To propagate Islamic da’wah.
3. To develop the community and culture based on Islam.  

The above points have been implemented to some extent by the dayahs in educating the Muslims, and in the propagating Islamic Da’wah throughout Aceh. The above points explain how the coming of Inshafuddin has minimized the gap and differing points of view, especially in formulating the dayah curriculum.

Actually, most dayahs in Aceh only offer Islamic Studies. Many common Islamic Studies, these studies are Tawhid, Tafsir, Balaghah, Ushul Fiqh and Islamic textbooks which are written in Arabic.

Based on the subjects and time dayahs in Aceh only offer Islamic Studies are taught in any of the three. It is shown that the Persatuan Dayah Inshafuddin is organizing and strengthening the curriculum not to develop or modify it.

Books and subjects meet the requirements, particularly those for the fifth grade. The time for studying starts at 6.30 a.m. and then continues until the afternoon at 3.00 p.m. Then again to finish at 9.00 a.m. Study starts then to Shalat ‘Ashar. This is the normal time for study days except Friday, which is the day to study Hadith. All of the above subjects are also the ‘hidden curriculum’, which are not specially mentioned. Some extra curricular activities, such as cultural and poultry farming activities, are also conducted. All these activities are designed to provide income during their study in order to achieve academic qualifications and to prepare them for the future.

The allocation of times in hours/minutes are as follows:

The above table (Table II) shows that each subject are varied. Of the three subjects, Fiqh takes more time than the other subjects (about thirty minutes) per-week. Tafsir takes the second most time (twenty minutes) per-week. Tawhid requires much study time. It takes about sixty minutes. Hadith, and Tafsir take 4 (four) hours per-week. The time of studying is divided into two shifts, in the morning and in the afternoon. In other words, .

### TABLE II

<table>
<thead>
<tr>
<th>NAME OF SUBJECTS</th>
<th>TIMES SPENT PER-WEEK</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Hours</td>
</tr>
<tr>
<td>Fiqh</td>
<td>14</td>
</tr>
<tr>
<td>Tafsir</td>
<td>4</td>
</tr>
<tr>
<td>Nahw and Sarf</td>
<td>6</td>
</tr>
<tr>
<td>Tasawwuf</td>
<td>3</td>
</tr>
<tr>
<td>Islamic History</td>
<td>2</td>
</tr>
<tr>
<td>Hadith</td>
<td>4</td>
</tr>
<tr>
<td>‘Uulumul al Qur’an</td>
<td>2</td>
</tr>
<tr>
<td>Mantiq</td>
<td>2</td>
</tr>
<tr>
<td>‘Uulumul al Tafsir</td>
<td>2</td>
</tr>
<tr>
<td>Balaghah</td>
<td>2</td>
</tr>
<tr>
<td>Ushul Fiqh</td>
<td>4</td>
</tr>
<tr>
<td>Tawhid</td>
<td>5</td>
</tr>
<tr>
<td>Total</td>
<td>54</td>
</tr>
</tbody>
</table>

Anggaran Dasar (Statutes) Inshafuddin, article 5, Banda Aceh, 1986.
Actually, most dayahs in Aceh have agreed particularly in adopting many common Islamic Studies in their curriculum. The subjects provided in these studies are Tawhid, Tasawwuf, Mantiq, Fiqh, Tafsir, Hadits, Nahw Sarf, Balaghah, Ushul Fiqh and Islamic History. The books used are classical Arabic textbooks which are written by Imam Shafe'i and his disciples.

Based on the subjects mentioned above, it is thus clear that traditional dayahs in Aceh only offer Islamic Studies. Not a single natural science subject is taught in any of the 5 (five) establishments surveyed. It is obvious that the Persatuan Dayah Inshafuddin was established with the view of re-organizing and strengthening the existing traditional dayah curriculum and not to develop or modify it.

Books and subjects mentioned in the curriculum of traditional dayahs, particularly those for the fifth year students, are stated in the table below.

The time for studying starts after Shalat Maghrib up to Shalat Isha', and then continues until the midnight. After Shalat Subuh the program starts again to finish at 9.00 a.m. Studies are also conducted after Shalat Zuhur up to Shalat 'Ashar. This is the normal study schedule in the traditional dayahs.

All of the above subjects are known as overt curriculum, but there are also the ‘hidden curriculum’, such as handycraft, and other skills or arts, which are not specially mentioned. In fact, some dayahs have also introduced some extra curricular activities such as, tailoring, embroidery, sewing, agricultural and poultry farming, etc.

All these activities are carried out in order to supplement the students’ income during their study in the dayah and also as back-up skills if their academic qualifications should prove to be insufficient to support their livelihood in the future.

The allocation of times spent according to the subject matter per-week in hours/minutes are as follows:

The above table (Table II) reveals that the times spent per-week for each subject are varied. Of the twelve subjects mentioned in the table, only Fiqh takes more time than the others. Fiqh takes 14.30 (fourteen hours and thirty minutes) per-week. Then, Nahw and Sarf take 6.30 (six hours and thirty minutes) per-week. Tawhid comes third in the rank of the subjects that requires much study time. It takes 5 (five) hours per-week. While Ushul Fiqh, Hadith, and Tafsir take 4 (four) hours per-week. The remaining 2 (two) subjects take 3 (three) and 2 (two) hours per-week respectively.

The time of studying in traditional dayahs is at night, in the morning and in the afternoon. In other words, it starts after Shalat Maghrib for an
hour. Two and half hours after Shalit Isha', three hours after Shalit Subuh, and two and half hours after Shalit Zuhur. So, the average time spent is 9 (nine) hours per-day. The time allocated for studies as mentioned above will guide students to utilize the time efficiently and wisely.

It has become a tradition that after completing the reading of the book “Khanduri Peutamat Kitab” there will be a first ceremonial feast performed. To achieve this will take the Teungku Rangkang or Teungku di Bale and students attending the subject a few months. When this is accomplished the students ang their Teungku will hold a thanksgiving prayer for the author of the book. Usually prior to that, a goat or a sheep would have been slaughtered to be served at the n feast after the thanksgiving prayer.

Examinations are carried out twice a year or once every semester in traditional dayahs. Examinations consist of the oral type (reading of textbooks) as well as written (compositions). This is the only type of examinations carried out in the dayahs.

b. Teachers

The teachers in the traditional dayahs work basically on voluntary basis without expecting any reward either from the students or from the community. They are not regular salaries. Most are senior students who have been studying at least 8-9 years in the same dayah. They are not issued any certificates or diplomas by the government, and not even by their dayah. What they have is recognition by the dayah or the knowledge and experience they gained. They are called Teungku di Rangkang, meaning assistant master and prefect for students who lodge in the Rangkang (stilt hut). Teungku di Rangkang are taught by Teungku di Bale (Teungku Syik) who is the leader of the dayah.

It has been pointed out earlier that the position of a teacher in traditional dayah is very respectable. He/she works exclusively for the blessing of God. Dayah teachers dedicate their entire life for serving the ummah. It is not an exaggeration to say such teachers are the original role model. They are not only persons of learning but also of virtue, of piety whose exemplary conduct, by itself, bears a great impact upon the minds of the younger generation under their tutelage (Husain and Ashraf, 1970, p. 104).


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In the traditional dayah, there is a Bale which is a special place where the students study together with their teacher. Such arrangement is not found in modern dayahs, that provide students classrooms and a laboratory to study. Thus, in traditional dayah the students, in the bale, together with a Teungku sit in halaqha (circle) to study. The method of teaching used is discussion, question and answer, lecture, and memorization, etc.

The Teungku, first, reads the book (kitab) while the students listen. The he recites it again, this time with explanations. After that, students are told to read the text and repeat the commentary.

Normally, the Teungku di Rangkang (teachers) stay in the dormitory and so do the students. Only the Teungku Syik lives in his own house which is usually located within the dayah.

The life of Teungkus is very simple. To survive they cultivate the land owned by the dayah (waqf), growing rice, vegetables and fruits. Their incomes are also supported modestly by the local community through payments of Zakat and shadaqah (alms).

c. Students

The students of the traditional dayahs or pesantrn are called "ureung meudagang" (literally means 'away from home people'), while in the rest of Indonesia they are called "santri". Both these terms are used solely for the students in traditional dayah or pesantrn.

The number of students in a class varies from around 20 to 25. Every level is divided into three or four categories, such as class A, B, C and D. It is very common that the lower levels have more students than higher classes. It was found that the average number of students in the higher level classes is around 10-15.

Most of the dayah students have different secular educational backgrounds. Some of them are graduates of Junior or even Senior High Schools, while others have completed primary schools. There are also some dropouts.

Those who wish to study in dayah, have to sit for a test. This test is intended to evaluate whether the students have any basic knowledge in Islam and Arabic. Those who do well will be placed in class (1) one upon entry, while those who do not will be placed in Tajhizi (preparatory class) for one year. This system is applied both in Putri Muslimat dayahs (for sisters only) and Muslimin (for brothers) throughout Aceh.

Today, there are Putri Muslimat dayahs established in Aceh such as
Mohammad AR, *The Curriculum Of Islamic Studies in Traditional And Modern...*

the one in Samalanga and "Darussalamah" in Teupin Raya. Although many such dayahs for female students only have been established, other dayahs are also admitting sisters. In these establishments, as mentioned earlier, male and female students are housed in separate dormitories and study in segregated Bales. Normally, the sisters students are taught by women teachers and similarly, the brothers are taught by male teachers.

According to the information obtained from Heads of dayahs and by teachers, the students who graduate from Madrasah Ibtidaiyah (State Islamic Primary School), Madrasah Tsanawiyah (State Islamic Junior High School), and Madrasah 'Aliyah (State Islamic High School) are faster in adjusting to the Islamic Studies compared to those who graduated from Sekolah Dasar (State Primary School), Sekolah Menengah Pertama (State Junior High School), and Sekolah Menengah Atas/Umum (State Senior High School). The reason is of course obvious, as in the secular establishments no religious subjects are given.

The different educational levels and background of the dayah students reflect the differences in their ability to study and to master Islamic subjects, such as Arabic. For this reason, students are allowed to proceed to the next level even though they do not really master Arabic, Nahw and Sarf.

2. Modern Dayahs

The modern dayah is a new educational institution in Aceh. For the Acehnese community this institution is more familiarly known as "pesantren terpadu (integrated pesantren)". However, it has been growing rapidly. According to data obtained from Kantor Wilayah Departemen Agama Propinsi Daerah Istimewa Aceh (regional office of the religious affairs of the Aceh province) there are about 22 modern dayahs spread all over Aceh. The number is set to increase in the near future, because of the growing interest among parents to send their children to these modern dayahs where Islamic studies are taught together with secular subjects.

The first modern dayah established in Aceh is Madrasah Ulumul Qur'an Dayah Bustanul 'Ulim, in Langsa, Kabupaten Aceh Timur, and then the others soon appeared, such as the Pesantren Modern Terpadu Jabal Ghafur in Bambi and Dayah Jeumala Amal Lueng Putu, in Kabupaten Pidie, Dayah Syamsuddhuluha and Ulumuddin in Kabupaten Aceh Utara. In recent times, many other modern dayahs have been established all over Aceh.

The level of education in modern dayahs can be classified into two syages, namely, the Tsanawiyah and 'Aliyah levels. Both these levels take six years to complete.

The facilities available in modern dayahs, for example, the provision of laboratories, are much larger than those of traditional dayahs. Students are housed in dormitories and other facilities provided such as laboratories, are much better.

The background of establishing modern dayahs can be traced by Lieutenant Colonel Mohd. Nurdin, in the People's Republic of Indonesia. In the 20th century, the superstructure of human life, the culture and economic system, and the social order has changed. To anticipate all this, and with various kinds of knowledge and teachings in this world.

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The purpose of this new establishment is to provide a new generation, who are capable of development, who will be able to guard against aggressors by any aggressor. They must be capable of developing themselves in every aspect of human life, whether religious, educational, social, or later. To guard against any aggressor, the Muslim society must have a society which is capable of development.

1. Sophisticated technology, political, and other media of the world. To guard against aggressors, the Muslim society must have a society which is capable of development.

3. The purpose of this new establishment is to provide a new generation, who are capable of development, who will be able to guard against aggressors by any aggressor. They must be capable of developing themselves in every aspect of human life, whether religious, educational, social, or later. To guard against any aggressor, the Muslim society must have a society which is capable of development.

4. The seminar on the history of the Malay archipelago in the Kingdom of Peureulak reasserts the Islamic Kingdom in South-East Asia, which was spread to the Malay archipelago, was spread to the traditional dayah of Zawar.

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six years to complete.

The facilities available in modern dayahs have been improved with, for example, the provision of more classrooms and libraries for students to study. Students are housed in more comfortable dormitories. In addition, other facilities provided such as teachers' houses, language, physics and biology laboratories, are much better than available in the traditional set-up.

The background of establishment of modern dayah has been explained by Lieutenant Colonel Mohd. Nurdin (1993), the former head district of Aceh Timur, as the founder of Dayah Bustanul 'Ulum, as follows:

1. It is estimated that the Islamic world will face many kinds of obstacles and hindrances in its ideology, culture, economy, etc. In fact, in this twentieth century, the super power countries have been dominating all aspects of human life. They have created and spread new ideologies, cultures and economic systems which are in opposition to the Islamic point of view. To anticipate all those aspects, the students must be provided with various kinds of knowledge in order to be able to preserve Islamic teachings in this world.

2. Sophisticated technology, especially in the field of electronic, audio visual, and other media of information, will influence our culture sooner or later. To guard against the negative effects of such influence, every Muslim society must have scientists, experts, sociologists and educators; a society which is capable of filtering the influences of the Western civilization.

3. The purpose of this new order is to develop Indonesians both materially and spiritually. Therefore all Indonesians, especially the younger generation, must be educated and guided, in order to be the cadres of development, who will be able to defend the national ideology and country from any aggressor.

4. The seminar on the history and the development of Islam in Aceh and the Malay archipelago in 1990 in East Aceh underlined that the Islamic Kingdom of Peureulak established in 225 Hijriyah was the oldest Islamic Kingdom in Southeast Asia. Islam, in this area and all over the archipelago, was spread by Islamic cadres who were educated in the traditional dayah of Zawiyah Cot Kala, and we must not forget the au-

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thenticity of history. Therefore, we have to give much support and encourage the younger generation to rebuild the cadres of Islamic education in order to enable them to strengthen Islamic teachings perfectly and become the pilot project in Daerah Istimewa Aceh (special province of Aceh).

5. At the opening of the 12th Musabaqah Tilawtil Qur'an (Quranic Recital Competition) 1981 in Banda Aceh delivered by the President of Indonesia Suharto said: “Let us comprehend and practice the contents of al-Qur’an in our life while we enjoy the beauty and the art of the Qur’an recitation”.

Based on his suggestion, coinciding with the rising spirit of Eastern Acehnese community a centre of Islamic Education which was later named “Bustanul 'Ulum”, was founded.

6. In 1981, Dayah Bustanul ‘Ulum was established on the initiative of Mohd. Nurdin together with some other community leaders. As a matter of fact, the establishment of this dayah has been supported by many people in the government, Ulama, and the community at large. Due to the awareness of every level of the community in developing the dayah, this establishment is still here today, even stronger, to be utilized by the young generation. It has attracted many people to send their children in order to be educated and to become Ulama and Muslim intellectuals. Indeed, we are at this time short of such learned intellectuals. As such, with many kinds of challenges occurring, we remain weak in the face of them, and have difficulty in solving the problems the pose. These are some of the expectations that the people have of the newly developed dayahs. They hope that by these dayahs, the best Ummah could be produced in order to solve community problems.

Those matters constitute some of the factors in the establishment of the dayah “Bustanul ‘Ulum”. Generally speaking, however, the purpose of all modern dayahs is based on similar grounds.

a. Curriculum

The curriculum of the modern dayah is different from the traditional one. The modern dayah curriculum provides Islamic studies as well as other branches of knowledge such as Physics, Mathematics, Chemistry (natural sciences), English and Computation, there are other extra curricular activities such as farming, rain owned by the dayah. Tailoring students.

All those activities will help the families if they are unable to send their children in order to be educated and to become Ulama and Muslim intellectuals. Indeed, we are at this time short of such learned intellectuals. As such, with many kinds of challenges occurring, we remain weak in the face of them, and have difficulty in solving the problems the pose. These are some of the expectations that the people have of the newly developed dayahs. They hope that by these dayahs, the best Ummah could be produced in order to solve community problems.

The curriculum used in the Ministry of Religious Affairs is applied in the dayah. It seems that the curriculum of the modern dayah is different than the traditional one. In modern dayah, the Ministry of Religious Affairs is applied from the basic time the traditional curriculum.
TABLE III
THE SUBJECTS OF SECOND YEAR STUDENTS OF MODERN DAYAH

<table>
<thead>
<tr>
<th>Subjects</th>
<th>Hours</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Semester</td>
<td></td>
</tr>
<tr>
<td></td>
<td>III</td>
<td>IV</td>
</tr>
<tr>
<td>Qur'an -Hadith</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Aqidah-Akhlaq</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Fiqh</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Arabic</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Tafsir and Introduction to Tafsir</td>
<td>5</td>
<td>5</td>
</tr>
<tr>
<td>Hadith and introduction to Hadit</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>Ushul Fiqh</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>History and Islamic Culture</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Tarikh Tasyri'</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Ilmu Kalam</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Religious History</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>22</strong></td>
<td><strong>22</strong></td>
</tr>
</tbody>
</table>

In addition, there are other extra curricular activities which are introduced to the students such as farming, raising chicken and fish on the land and in ponds owned by the dayah. Tailoring and embroidery are also taught to interested students.

All those activities will help the students support themselves and their families if they are unable to complete their education. In other words, the students are not only provided with knowledge but also with living skills.

The curriculum used in the modern dayah is organized by the Ministry of Religious Affairs, while the curriculum used in the traditional dayah is fully drawn up by the dayah itself or by the Persatuan Dayah Inshafuddin (the main traditional dayah organization).

It seems that the curriculum of the modern dayah is more extensive than the traditional one. In modern dayahs, the curriculum organized by the Religious Affairs is applied full time during the day, but during the night time the traditional curriculum takes over.

The scope of the curriculum and its contents revolves around Islamic Studies, natural and social sciences, and foreign languages as a tool to seek...
knowledge. The curriculum is also arranged in accordance with the national philosophy and the way of life imposed by the Republic. Therefore, the national ideology of Pancasila is an obligatory subject that must be indoctrinated to the students through up-grading of P4 (Pedoman Penghayatan dan Pengamalan Pancasila) Guideline for Carrying Out the Principles of Pancasila, Pancasila Moral Education (these subjects are a must in the Suharto era) and the like. Specifically, Islamic Studies taught in modern dayahs are concerned with Hadith, Tafsir, Islamic Law and History, Tawhid, Arabic within a very limited time.

To examine whether or not the target of the curriculum is achieved, examinations are held three times each semester. Quizzes are done after studying for one month and a mid-term test is done in mid-semester, and a summative test at the end of a four-month semester. We recall that examinations are carried out once every semester or twice a year in traditional dayahs.

<table>
<thead>
<tr>
<th>TABLE IV</th>
</tr>
</thead>
<tbody>
<tr>
<td>THE SUBJECTS OF TRADITIONAL DAYAH APPLIED IN MODERN DAYAH</td>
</tr>
<tr>
<td>Subject</td>
</tr>
<tr>
<td>------------------</td>
</tr>
<tr>
<td>Tawhid</td>
</tr>
<tr>
<td>Fiqh</td>
</tr>
<tr>
<td>Nahw and Sarf</td>
</tr>
<tr>
<td>Tafsir</td>
</tr>
<tr>
<td>Ushul Fiqh</td>
</tr>
<tr>
<td>Balaghah</td>
</tr>
<tr>
<td>Tasawwuf</td>
</tr>
</tbody>
</table>

The above table (Table III) describes the curriculum of Islamic Studies of the Religious Affairs which is applied to the modern dayahs especially for the second year students.

The above table shows the time spent for Islamic Studies for the second year students of Madrasah Aliyah in modern prantren. Subject 1 (Qur’an-Hadith) through subject 7 (Ushul Fiqh) are subjects in Islamic Studies which are taught for the first and second year students of Madrasah ‘Aliyah while the rest are provided for the third year students in semester 5 and 6.

The table also shows that Arabic takes three hours, Tawhid and Ushul Fiqh takes two hours per-week. The subjects done by the students in the morning session, is used for the time in which their Arabic and English, and the like. In the evening the time is also used for traditional dayah curriculum.

Generally, the curriculum given in the morning session, is used for the time in which their Arabic and English, and the like.

Beside studying at time lessons done by the students in the morning session, is used for the time in which their Arabic and English, and the like. In the evening the time is also used for the time in which their Arabic and English, and the like.

There is one more important difference between modern dayah and traditional dayah curriculum: students are taught two hours per-week in modern dayahs while students are taught three hours per-week in traditional dayahs. All of these subjects (Table III) are taught from traditional dayahs, written in Arabic textbooks, while in modern dayahs the teachers use written materials in English. The real sources of Islamic studies in Indonesia are the real sources of Islamic studies in Indonesia while textbooks use the real sources of Islamic studies in Indonesia.

Subjects in Table IV and 5 depend on the teacher. In fact, in some dayahs, in others the
and 6.

The table also shows that Qur’an-Hadith, Aqidah-Akhlaq, and Fiqh are taught two hours per-week (a lesson-hour equals forty five minutes). Arabic takes three hours, Tafsir and Introduction to Tafsir take five hours, while Hadith and Introduction to Hadith and Ushul Fiqh take four hours for each subject per-week.

Generally, the curriculum of the Ministry of Religious Affairs is fully given in the morning session, from 8.00 a.m. to 2.00 p.m., while the afternoon session, is used for the Lembaga Bahasa (Language Class) to improve their Arabic and English, and for exercises, skill and talent development. In the evening the time is allocated to Islamic Studies, reverting back to the traditional dayah curriculum.

Beside studying at times allocated above, there are other routine matters done by the students in modern dayahs. They have to study tahlidhul Qur’an (Qur’an Recitation) after Shalat Subuh at least an hour or two for exercises and other skills after Shalat ‘Ashar. Most of these activities are carried out in groups.

There is one more important thing that has been prescribed in a modern dayah regulation: students are prohibited from speaking languages other than English and Arabic, whether when they are studying in the classroom or when outside in the canteen, library or in the dormitory. This regulation is strictly enforced in modern dayahs in order to ensure their mastery of Arabic and English. The curriculum of traditional dayahs which is applied in modern dayahs can be seen in the following table:

The above subjects (Table IV) are taught for the second year students of the modern dayah of Madrasah ‘Aliyah, where each subject takes an hour and a half per-week. All of those subjects are taught by the teachers who graduated from traditional dayahs. All Islamic Studies mentioned in the table are written in Arabic textbooks, while the Islamic provided by the Ministry of Religious Affairs are presented in Bahasa Indonesia. Therefore, the textbooks used for Islamic Studies in both curricula are different. The textbooks used in modern dayah are prepared by the Ministry of Religion of the Republic of Indonesia while textbooks used in traditional dayah are written in Arabic as the real sources of Islamic studies under Shafe‘is school.

Subjects in Table IV are taught at different times at different dayahs. It depends on the teacher. In fact, while some of the subjects are taught at night in some dayahs, in others they are taught after Shalat ‘Ashar.
b. Teachers

At present, there are 30 teachers serving modern dayahs. Almost all of them are university graduates and most have undergone teachers training courses. Some of them graduated from Institute Agama Islam Negeri (State Islamic Institute) and Universitas Syiah Kuala in Banda Aceh, the capital of the Province. Others graduated from traditional dayahs, and have much experience in teaching, as well as being profound in their knowledge of Islamic teachings. A few of them graduated from the Middle East, for example from Egypt and Saudi Arabia. As for the Arabic and English teachers, the dayahs have recruited many young teachers who graduated from Pesantren Modern Gontor, Ponorogo in East Java. Most of them are employed in the modern dayahs to improve and strengthen the use of both Arabic and English by the students. While in one hand, the teachers who graduated from Gontor can speak and write Arabic and English fluently, they find it hard to read and to comprehend old Arabic textbooks. On the other hand, the teachers who graduated from traditional dayahs have difficulties in oral or written English. They are unable to communicate in Arabic fluently but they can read and comprehend old Arabic textbooks perfectly. Such problems are common to all teachers in both traditional and modern dayahs.

The academic facilities in the modern dayahs are more complete and convenient than in the traditional dayahs. The teachers' needs are almost completely taken care of, in such a way which makes for more efficiency in performing their duties. They are paid fixed salaries monthly and the rates are sufficient to support their family. Teachers who come from poor economic backgrounds are provided with a house usually located within the campus of the dayah.

Suffice it to say, modern dayah teachers receive more support in terms of finance and other facilities. Perhaps the administration of modern dayahs is more efficient, too. In this respect, a wise administrator is really indispensable in order to enhance the quality and stability of its existence.

c. Students

It is necessary to state that the modern dayah provides two levels of education. First, is Madrasah Tsanawiyah (junior High School), and second, is Madrasah 'Aliyah (Senior High School). But it has no ibtidaiyah (primary) and University levels so far. The dayah accepts only pupils who have graduated from Madrasah Ibtidaiyah and the like. In addition, the modern dayahs prepare students who wish to continue their studies to College or University.

Students wishing to study in the traditional dayah have to pass two tests. This test is very stringent in order to ensure that they have a basic knowledge of Islam and can recite the Qur'an. Those who fail in both the tests will be removed from the dayah. Successful students are then transferred to the modern dayah. These dormitories are strictly prohibited to leave them. The dormitories are run according to the traditional discipline.

D. Conclusions

The traditional dayahs, which provides the students with a religious curriculum, which is in contrast to the modern dayahs (Rangkang) are not specially aimed at professionals because they have always been the choice of the majority of the students. They also have received diplomas from the traditional dayahs. The modern dayahs are preparing students who wish to continue their studies to College or University. Those who are graduating from the modern dayahs are also able to continue their studies in College or University.

In 1980s, then same institution that was popularly known as Dayah Al-Jam'ah (modern integrated dayah), the traditional one. It uses a curriculum which is more integrated, the modern dayahs, natural sciences, and Islamic Studies only but also well-trained professional teachers.
Students wishing to study in the modern dayah must take the entrance test. This test is very stringent. The pupils are examined in reciting al-Qur’an, basic knowledge of Islam and they are interviewed. The most important things are reciting of Qur’anic verses and religious instruction. Those who fail in both the tests will be rejected from admission to the modern dayah.

Successful students are placed in the dormitories provided by the dayah. These dormitories are located within the campus. The students are strictly prohibited to leave the campus without permission from the warden. Those who breach the rules formulated by the dayah will be expelled. Therefore, the students are there not only to absorb knowledge but also to learn discipline.

D. Conclusions

The traditional dayah is the oldest educational institution in Aceh which provides the students with Islamic Studies exclusively. It uses its own curriculum, which is in contrast to the modern one. The teachers (Tengku Rangkang) are not specially trained like the state teachers who are professionals because they have at least graduated from an educational faculty or they also have received diplomas in education. Meanwhile, we find the teachers from the traditional dayahs possessing the minimum qualification(s) in teaching as the majority of them are not diploma holders. In actual fact they are senior students who teach voluntarily without expecting and even accepting any fees from the students. Sometimes they are given some honorary fees by the dayah committee. This practice has been carried out from generation to generation as a way of appreciating the role and contribution of these dayah teachers. The students admission into the traditional dayah has no age limit and no pre-requisite is placed on the intake of students. The dayah will accept any student who shows sincerity and enthusiasm to learn.

In 1980s, the same institution (dayah) appeared in its new dimension, popularly known as Dayah Moderen or Dayah Terpadu (modern dayah/modern integrated dayah). This institution is absolutely different from the traditional one. It uses a comprehensive curriculum, which is limited to Islamic Studies only but also includes general sciences. Within its realm, Islamic Studies, natural sciences and other disciplines are consolidated or integrated.

In comparison to the traditional dayah, the modern dayah only recruits well-trained professional teachers. These recruited teaching staff are provided
with adequate teaching and living facilities. Also the modern dayah is very strict in terms of the admission of students. Only students who are high acheivers and well-versed in reciting al-Qur’an along with a strong basic knowledge of Islam are accepted.

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