

Dayah Is an Islamic Educational Institution for the Acehese Community

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Abstract: This article aims to analyze Dayah as an Islamic educational institution in Aceh. This research uses qualitative methods with the type of library study. The research results found that Dayah, as the oldest Islamic educational institution in Southeast Asia, has a long history, unique Islamic education system, and characteristics and has played an important role in the order of life from the time of the Islamic kingdoms until now. Through a deeper understanding of Dayah, we can appreciate the important role this institution plays in maintaining the community's religious identity.

Keywords: Aceh; Dayah; Institutions; Islamic education

Abstrak: Artikel ini bertujuan untuk menganalisis dayah sebagai lembaga pendidikan Islam di Aceh. Penelitian ini menggunakan metode kualitatif dengan jenis studi pustaka. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian studi pustaka, Metode pengumpulan data yang dipergunakan adalah metode dokumentasi, sedangkan teknik analisis data yang dipilih adalah deskriptif analisis. Hasil penelitian menemukan bahwa dayah sebagai lembaga pendidikan Islam tertua di Asia Tenggara memiliki sejarah yang panjang, sistem dan karakteristik pendidikan Islam yang khas serta berperan penting dalam tatanan kehidupan sejak masa kerajaan Islam hingga sekarang. Melalui pemahaman yang lebih dalam tentang Dayah, kita dapat menghargai peran penting lembaga ini dalam memelihara identitas keagamaan masyarakat.

Kata Kunci: Aceh; Dayah; Lembaga; Pendidikan Islam

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INTRODUCTION

Education has an undeniable urgency in life. Education is also an important reference in the progress of civilization (Hidayat et al., 2022), as is Islamic education. As the name suggests, Islamic education is education that is carried out based on the pattern of Islamic teachings (Tindani, 2021). For education to be carried out well, of course, a forum called an Institution is needed (Rahman, 2018).

Islamic educational institutions are places where the educational process takes place to improve the behavior of each individual through interaction with their environment. The changes here are of course based on Islamic religious values (Farhan et al., 2022). *Dayah* in Aceh can be said to be the "father" of Islamic educational institutions (Usman & Hadi, 2022). *Dayah* Initially it functioned to Islamize society and maintain the practice of Islam for the people who had embraced it. Then it became part of the resistance against Dutch colonialism. Function *Dayah* continues to develop and transform into a more complex educational institution to meet community needs.

Existence *Dayah* which has been around for centuries (Usman & Hadi, 2022), has become an interesting phenomenon with a different history and twists and turns. This scientific article will discuss the history of the development of *Dayah* as an Islamic educational institution in Acehnese society, its role and contribution from time to time, the characteristics and system of Islamic education in *Dayah*, as well as how *Dayah* adapts to current developments and modern education policies. This article will explore information about how *Dayah* remains relevant in meeting the religious education needs of the Acehnese community while facing ever-changing social dynamics and educational developments.

There are several previous studies about *Dayah*. The first is Muslim research entitled "Growth of Early Education Institutions in Indonesia: Islamic Boarding Schools, Surau and *Dayah*" (Muslim, 2021). What makes this article different is the in-depth discussion about *Dayah* from its inception until now. Second, Maskuri et al found that developments After independence, in Indonesia, were greatly influenced by the *Dayah* Darussalam Labuhan Haji South Aceh network developed by Abuya Syekh Muhammad Wali Al-Khalidy. Meanwhile, developments post-reformation began to shift management from a community model to a government model by attracting the participation of the Aceh government through the *Dayah* Education Service in the form of supervision, quality control, and increasing management capacity. In contrast to the author's articles, the research only focuses on changes in the *Dayah* institution after Indonesian independence and its development after reform (Maskuri et al., 2020).

In this article, we will explore important aspects related to Dayah as an Islamic educational institution in Acehese society, reveal its role and contribution to educating the community, and detail the changes that have occurred over time. Apart from that, we will see how Dayah maintains its existence in facing challenges and changes in the modern education system. Through a deeper understanding of Dayah, we can appreciate the important role this institution plays in maintaining the religious identity of the Acehese people.

RESEARCH METHODS

Artikel ini termasuk jenis penelitian pustaka dengan pendekatan kualitatif (Anggito & Setiawan, 2018). Ada beberapa kunci utama dalam penelitian literatur (pustaka) dengan pendekatan kualitatif, yaitu: (a) The researcher is the main instruments that will read the literature accurately; (b) The research is done descriptively. It means described in the form of words and picture not in the form of number; (c) More emphasis on the process not on the result because the literature is a work that rich of interpretation; (d) The analysis is inductive; (e) The meaning is the main point (Adlini et al., 2022).

The primary literature studied in this research is articles, books, and literature on the history of Islamic education, as well as data from research activities. The data collection method used is the documentation method, while the data analysis technique chosen is a descriptive analysis using a series of logical thinking systems that can be used to construct several concepts into propositions, hypotheses, postulates, axioms, and assumptions, or to construct them into theories.

RESEARCH RESULTS AND DISCUSSION

History *Dayah* and Development

Dayah is the oldest Islamic educational institution in Aceh, even in the archipelago, it is estimated that it has existed since Islam entered Aceh in the first or second century of the Hijriyah (Muslim, 2021b). *Dayah* derived from the word *zawiyah* which means "corner", referring to the corner of the Medina mosque which was used as an educational center during the time of the Prophet Muhammad peace be upon him (Helmi, 2021) (Fakri, 2023). Terminology *zawiyah* is also used in Mecca to indicate the place where a cleric taught at the Grand Mosque. The place chosen is usually in the corner of the mosque. Aceh itself was originally intended for *halaqah* in corners of the mosque that convey Islamic teachings or discuss problems that arise related to Islamic teachings (Iswandi, 2019). In its pronunciation, the word *zawiyah* finally turned into *dayah* because it is influenced by the Acehese language which does not have the "z" sound and

tends to shorten it (Badruddin, 2021). *Termdayah* has an Islamic educational institution is the same as the term Islamic boarding school used on the island of Java, *surau* in Padang or *Pondok* in Malaysia or *Pattani* (Thailand).

Dayah Cot Kala led by Teungku Chiek Muhammad Amin known as Teungku Chik *Cot Kala* (Nurainiah, 2021) was the first Islamic educational institution in Aceh, even in Southeast Asia (Mannan, 2022), founded during the Peureulak Kingdom around 840 AD/225 H by bringing in teachers from Arabia, Persia, and Gujarat (Iswandi, 2019).

According to Ali Hasjimy, the historical background of its birth *dayah Cot Kala* and others began with the arrival of preachers from the Muslim world, especially from Arabia, Persia, and Gujarat to spread Islam in Aceh (Dhuhri, 2020), as in his writing:

According to Sheikh Ishak Makarani Al-Pasy in his book Idharul Haq, in the year 173 H. (800 AD) a missionary ship under the leadership of Nakhoda Caliph set out from Kambey Bay (Gujarat) towards Bandar Perlak on the North coast of the island of Sumatra and in that year also landed there. The preaching force under the leadership of Nakhoda Khalifa numbered around 100 people who came from the Arabs including the Quraish tribe, the Persians, and the Gujarati people. At that time, various Hindu-Buddhist kingdoms had been standing in Perlak for a long time, most of the population was Hindu and Buddhist and some still believed in animism (perbegu). In the beginning, this preaching force taught the people of Perlak good farming methods, successful trading methods, profitable craftsman methods, happy household methods, and so on. While the rulers are given guidance on how to rule that can make the people happy. After all these teachings were enjoyed by them and they felt that there were benefits, it was explained that they were all the teachings of the Islamic religion brought by the Prophet Muhammad. So willingly the rulers and the people of Perlak simultaneously abandoned their old religion and embraced the new religion; Islam. After the formation of the Islamic kingdom of Perlak, the effort he carried out was to establish places of education for the sons and daughters of the new country, where teachers from Arabia, Persia, and Gujarat were brought to teach. (Hasjmy, 1978).

Dayah Cot Kala is considered to have played a role in the spread of Islam, with many graduates becoming *ulama* in various regions of the archipelago (Ar-Rahmany, 2022). This *da'wah* stimulated the birth of Islamic kingdoms in various regions, such as the Islamic Kingdom of Samudera Pasai, the Islamic Kingdom of Benua, the Islamic Kingdom of Lingga, the Islamic Kingdom of Darussalam, and the Islamic Kingdom of Indra Jaya (Iswandi, 2019). These kingdoms then merged

at the beginning of the 16th century to become the Kingdom of Aceh Darussalam (Haykal, 2022) with the first king named Ali Mughayatsyah who ruled in 916-936 H./1511-1530 AD (Mubarok, 2021).

Presence *Dayah Cot Kala* followed by birth *dayah-dayah* others (Yunus, 2021). Among others *Dayah Laughter* in the Lingga Kingdom (Central Aceh) under the leadership of Sheikh Sirajuddin, founded between 1012-1059; *Dayah Blang Peria* in the Samudra Pasai Kingdom (North Aceh) under the leadership of Teungku Chiek Biang Peuria (Teungku Ja'kob), founded between 1155-1233; *Dayah Coral reef* in the Tamiyang Kingdom under the leadership of Teungku Ampon Tuan; *Dayah lamb boy* in the Islamic Kingdom of Lamuria (Aceh Besar) under the leadership of Teungku Sheikh Abdullah Kan'an, founded between 1196-1225; *Dayah Tanoh Abee* also in Aceh Besar, founded between 1823-1836. Apart from that, there is also the *Dayah Number* in Pidie which was founded between 1781 - 1795 (Iswandi, 2019).

Islamic educational activities in *dayah* experienced a golden age when the Kingdom of Aceh Darussalam was held by Sultan Iskandar Muda (1607-1636) (Muslim, 2021b) and his daughter Sultanah Tajul Alam Safiatuddin Syah (1641-1676AD) (Baqi et al., 2022). The progress of education at that time was marked by the large number of scholars who gathered especially in the capital of the kingdom and their works. At that time, efforts to develop educational institutions throughout the government were very active. Among the very famous scholars are Sheikh Nurrudin Ar Raniri, Sheikh Ahmad Khatib Langin, Sheikh Syamsuddun al-Sumatrani, Sheikh Hamzah Fansuri, Sheikh Abdur Rauf, and Sheikh Burhanuddin who later became a great scholar in Minangkabau. (Iswandi, 2019) The difference takes several forms *dayah* emerged during the Sultanah Tajul Alam Safiatuddin Syah, as a reflection of the progress achieved, namely: *Dayah Women (Dayah Ureung Inong)*, *Dayah Agriculture*, *Carpentry*, *Dayah business* and so on whose teaching staff are head teachers (teungku chik). (B. Basri, 2022)

Development *dayah* not only occurred during the heyday of the Aceh Darussalam Kingdom but also during its decline (late 18th and 19th centuries) (Syahroni, 2020). Several *dayah* which is estimated to have been established and developed during this century, among others *Dayah Mr Chiek Tanoh Abee* (Sheikh Idrus Bayan of Baghdad) is located near Selimeum (Greater Aceh), *Dayah Mr Chiek Kuta Karang* (Sheikh Abbas ibn Muhammad, Qadhi Malikul 'Adil) and *Dayah Teungku Chiek Di Tiro* which is located in the Pidie area (Iswandi, 2019).

Tales *Pocut Muhammad* is the work of a scholar and writer who is thought to be named Tengku *Lam Rukam* become one of the written sources about education

dayah before the Dutch war. This saga was translated into English by W G. J. Drewes, a Dutch orientalist in 1979. On page 143, regarding education in Aceh, he wrote the following:

"1160: My teacher's disciples numbered six hundred, his roar was very loud. Some read the Koran, some read the book Masail. Some studies are from Dayahumiah, and some study Surah al-Fatihah. Some were studying books in Javanese (Malay with Arabic script), and others were having fun chatting.

"1165: In the hut to the west, people learn Arabic grammar. In the hut to the east, people learn spelling. In the hut to the south, people learn Sufism, the science of Hikam, Ihya ulumuddin. That's each individual's ability, some learn Arabic, and others are "still learning Javanese. Teungku observed the chanting, each hut had an assistant. The assistant lowered his head and watched the student spell ." (Abubakar, 2023).

During the Dutch War which began in 1873 AD-1903 AD (Anis, 2022), each region had at least one *dayah*. Each *dayah* plays an important role in the deployment of fighters to the battlefield. Function *dayah* turned into a struggle activity against the Dutch (Ar-Rahmany, 2022). The scholars of that time viewed "jihad fi sabilillah" as an important part that must always be discussed in studies *dayah*. As a result, the learning process is no longer as centralized as before, although some ulama moved to places outside the influence of war to continue developing educational traditions *dayah*. Many scholars and students are martyred at this time (Qamariah, 2020). Even the Dutch also burned big books in various disciplines, both written by Acehnese scholars and scholars from the Middle East.

During the independence period or several years before Indonesian independence, *dayah* got up again, on his feet *Dayah* Darussalam Labuhan Haji (Maskuri et al., 2020). This *Dayah* was led by Sheikh Muda Wali al-Khalidi in 1940 (Shadiqin et al., 2020). He added back several lessons that had been omitted by the Dutch. Sheikh Muda Wali divided the study group into three parts, namely Mubtadi'in (beginner), *Mutawasshithin*, and *Bustanul Muhaqqiqin*. (B. Basri, 2022)

Nature *dayah* those organized individually are found to be somewhat difficult to develop. So the ulama and leaders of *dayah* Aceh gathered in Seulimum Aceh Besar in 1968 and founded a unity organization Inshafuddin (Firdaus, 2019). This organization works to preserve and develop education *dayah* in Aceh.

Dayah Currently it has experienced an institutional transformation, from traditional to modern. *Dayah* Modern is an institution that implements a modern learning system and combines general science and religion. Learning system *dayah* Modern technology is applied in school systems and classrooms. Different from *Dayah* Traditional, the learning system implemented still uses the traditional model but includes several general programs that are studied separately from the learning process of *dayah*. Usually *dayah* offers its students a special curriculum for general subjects and not all subjects are part of the general curriculum *dayah*.

Transformations carried out in the implementation of *dayah* are an effort to fulfill national education needs and an effort to balance education *dayah* with national education. Thus, graduates can continue to Islamic higher education. There is even one *dayah* that implements higher education programs such as IAI Aziziyah Samalanga.

Islamic Education System in *Dayah*

Dayah Initially, it had the function of converting the surrounding community to Islam and maintaining the Islamic experience for the people who adhered to it. So the material taught focuses on practical topics including monotheism, fiqh, and tasawwuf. Several important elements contained in the education system *dayah* are as follows:

a) Educational Goals *Dayah*

Important points that are the goals of educational institutions *dayah* among them: firstly, to produce a cadre of reliable, critical, and contextual ulama who can answer community problems. *Second*, Second, prepare students to study and master Islamic religious knowledge (bertafaquh fi al-din). Third, print Muslim people who are supporters of the teachings of God in their entirety (Kahar, 2021). *Fourth*, developing religious attitudes through worship practices. *Fifth*, creating the Islamic brotherhood. *Sixth*, providing physical skills education. *Seventh*, ensuring that all educational institutions achieve their stated goals (Karimuddin, 2017).

b) *Abu, Abi, Abu* (Leader *Dayah*)

Abu, Abi, Abu is one of the terms for leadership *dayah* which is the most essential element of education. As leader *dayah*, character and success *dayah* much influenced by his expertise and depth of knowledge, charisma and authority, as well as leadership skills *dayah*. In this context, the figure of the

leader *dayah* very decisive because he plays a central figure in educational institutions *dayah* (Islamic boarding school) (Hamdan, 2017).

c) *Frame/Balee Beut*

The first place established by the leadership *dayah* is *Balee Beut* which apart from being used for prayer is also used as a place for students to study with their teachers. Usually *Skeleton* built next to Abu's house.

d) Pupils/Students

Pupil is the term for students *indayah*. Students are usually divided into two groups, *First* mukim students are students who live in *Dayah*, *second* Non-resident students are students who come from the surrounding area *ayah* and not settled *indayah*.

e) *Blake/ Hostel*

Blake is a simple residence for santri. Apart from students, there are also *bileek* for instructors who reside *indayah*. There, students are required to be able to live independently, in this form students have to cook for themselves, wash clothes and are given the task of looking after the environment. *ayah*. In fact, it is not uncommon for students to work in their spare time to meet their living needs. This is a characteristic of tradition *ayah* what differentiates the education system *ayah* with other Islamic education systems.

f) *Book Yellow (Yellow Book)*

Book Yellow or *Yellow Book* is a classic Islamic book where most of the paper editions are yellow. Subjects taught in education *ayah* various, among others: nahwu and sharaf (morphology), fiqh, ulus fiqh, hadith, tafsir, tawhid, Sufism, date and others. All types of knowledge are taught according to their level, paying attention to the priority scale, the level of maturity and stability of the students.

For fiqh subjects, *ayah* taught the following books in sequence: *Kitab Matn al-Taqrīb* written by Abī Syuja' (died in 593 H), *Kitab al-Bajurī Syarah Matn al-Taqrīb* written by Shaykh Ibnu Qāsim (died in 918 H), *Fatāwā Imam Nawawī* and *Kitab Mahalli Minhaj* lecture. As for the science of *Ushūl Fiqh*, the books taught are *Nufhat 'alā Syarhil Waraqāt*, *Ghāyah Wushūl* and *Fawā'id al-Janiyyah*. In the field of neuroscience, the books that are taught include: *Kitab Matan Bina*, *Kitab Dammun al-Madkhal*, *Kitab al-*

Kailani, Kitab al-Matlub. For the knowledge of Nahwu, the books taught are: Kitab Matn al-Jarumiyah, Kitab Matammimah, Kitab Qarunnada, Kitab al-Khubari and Syarah Ibnu 'Aqil. In Mantiq lessons taught by Matan Sullab, Kuwaisuni Mantiq, Idhāh al-Mubham and Sabban. As for the study of the interpretation of the Qur'an, his book of reference is Tafsir Jalālain and his syarah is Kitab Hasyiyah Shawi. For 'Ulūm al-Qur'ān, Kitab Mabahis Fii Ulumil Qur'an and Kitab Al-Itqān by Ima Suyuthi are used. While the Sufism that is taught is Kitab Taisir Akhlāq, Ta'lim al-Muta'ālim, Muraqi al-'Ubudiyah, Sirāj al-Thālibīn and Ihya' 'Ulūm al-Dīn. For the knowledge of Tawhid, the books taught are Aqīdah al-Islāmiyah, Jauharah al-Tawhīd, Kifāyah al-'Awām, Syarqawī and Dusuqī. All books or subjects above are taught sequentially (*step*) (Hamdan, 2017).

To become a teacher, students must at least complete their education in *indayah* up to class VIII or at least have finished the book *local* (Ibrahim, 2019). *Fordayah* integrated, apart from teaching the religious sciences mentioned above (although not as in-depth as *indayah* traditional), students are also given formal education lessons as is the case in madrasas or schools in general.

g) **Learning methods**

Learning *indayah* usually organized by a system *halaqah*, where the students sit in a circle and listen to the *teungku*'s explanation when teaching their knowledge. For shaped books *the women*, the memorization method is usually used using the rhythm of reading poetry, as for books in the form of *lectures* or *Hasyiyah* usually uses a lecture method which ends with questions and answers between *Tengku* and students.

h) **Study Time**

Almost all *dayah* In Aceh, there are 3 study periods a day and night, namely after morning prayers until 8 am, after noon prayers until Asr time, and after Maghrib or Isha' prayers until 11 pm. The learning target is to memorize the book, and then move on to a higher book. The remaining time is used to repeat lessons and do daily work (Karimuddin, 2017).

i) **Education Evaluation**

Evaluation is usually carried out by *Tengku* before or after the learning process by randomly appointing students to repeat the explanations they have learned or by memorizing them *the women*. Even now, *dayah* has had a

routine exam schedule and was then given an exam results report card. Students who excel will receive awards and prizes. In part *dayah*, usually, a competition (musabaqah) is also held at the end of each year. The material in the competition is usually reading the yellow book, speeches, dalail khairat, and quizzing (polar fahmil).

Educational Characteristics *Dayah*

Dayah As the oldest educational institution and still exists today, it has five important characteristics, namely: *First* sincerity, this pillar of sincerity becomes the spirit of the community *dayah* in every activity carried out in *dayah*. Both the *teungku* who teach their knowledge to the students and the students while studying at *dayah* the. Their (*teungku/santri*) sincerity is purely seeking the pleasure of Allah SWT, not driven by any particular ambition to gain worldly benefits. This sincerity is the most important pillar in carrying out his responsibilities as *Khalifah fil Ardh* to realize the ideals of the Islamic religion *Rahmatal lil 'alamin* (Karimuddin, 2017).

Second Simplicity (H. Basri, 2017), the pillar of simplicity is also the identity of the community *dayah*, great simplicity which contains elements of strength and fortitude, mastery and self-control in facing various life difficulties. *Third* Islamic brotherhood. Curriculum content *dayah* full of the values of Islamic brotherhood, both expressed and implied. Interpersonal interactions in *dayah* based on a spirit of brotherhood by prioritizing a democratic attitude, not wanting to win alone, respecting others, feeling like one in the same boat and other attitudes of togetherness.

Fourth independence (H. Basri, 2017), an independence *dayah* It has been around for a long time, proven by its existence *dayah* who do not depend on themselves or rely on other parties to help them in life *dayah*. It means *dayah* Aceh was able to survive precisely because of this spirit of independence, so that the entrepreneurial spirit actually developed rapidly among the people *dayah*. *Fifth* freedom, civil society *dayah* have a free attitude in choosing alternative ways of life and determining their future with a big soul, and are optimistic in facing life's problems based on Islamic values. *Dayah* It also does not limit students (students) and does not discriminate against students from various groups, races, and ethnicities (Karimuddin, 2017).

Contribution *Dayah*

Previous history tells us that *dayah* used to be the most famous and advanced institution during the leadership of King Iskandar Muda until the Sultanah

period. Even the educational model *dayah* It was also adopted by various Muslim intellectuals from outside Aceh, who then founded various Islamic Education Institutions in their respective regions. This proves that *dayah* was once in a very advanced condition before finally experiencing setbacks when the Dutch colonialists and other foreign countries arrived. Educational institutions *dayah* At that time, it was recorded that it was able to produce various scientists in various branches of science, agricultural experts, maritime experts, astronomy experts, military experts including being able to produce formidable warlords, royal technocrats and even the kings of the Islamic Kingdom of Aceh themselves were graduates of educational institutions. *dayah*, (Karimuddin, 2017)

Dayah For centuries it has demonstrated its consistency in educating and educating society. *Dayah* also plays an active role in expelling invaders, making development programs a success, overseeing the process of the nation's journey in accordance with the ideals of religion and universal society. *Dayah* also as the forerunner of Islamic boarding schools and madrasas in Indonesia.

Dayah Darussalam Labuhan Haji, which was founded in 1940, became the forerunner to the birth of today's Acehese ulama. Their knowledge capabilities are proven by being able to establish and lead *dayah* in their respective areas of origin which continue to progress and develop until now, like the late. Abu H. Abdullah Tanoh Mirah Peusangan (Abu Tanoh Mirah) founded it *Dayah* Darul Ulum, late. Abu H. Muhammad Amin Mahmud Blang Blahdeh (Abu Tumin) founded it *Dayah* Al-Madinatuddiniyah Babussalam, alm. Abu H. Abdul Aziz Samalanga (Abon Samalanga) founded it *Dayah* MUDI Mosque Raya Samalanga, which now has hundreds of branches *dayah* in Aceh which was founded by alumni and others (B. Basri, 2022).

After Teungku Haji Mudi Wali Al-Khalidy passed away, the position of developing this cadre seems to have shifted to *Dayah* Ma'hadul 'Ulum Diniyah Islamiyah Samalanga Grand Mosque under the leadership of Teungku Abdul Aziz Shaleh. Even after the death of Teungku Abdul Aziz Shaleh, MUDI Mesra under the leadership of Teungku H. Hasnoel Bashry, grew more and more rapidly with the times, he even founded a college called IAI Aziziyah Samalanga.

Research about *dayah* as an Islamic educational institution in Acehese society reveals several arguments that show the importance of its role *dayah* in shaping and advancing Acehese society from time to time. *Dayah* as an Islamic educational institution in Aceh has a significant impact on the spread of Islam, religious development, struggle for independence, character formation and culture of the Acehese people. The results of this research show that *dayah* not only educational institutions, but also religious and cultural pillars that

significantly enrich Acehnese society, in line with research by Muslim (2021) and Maskuri et al (2020).

CONCLUSIONS AND IMPLICATIONS

Conclusion

As the oldest Islamic educational institution, *dayah* with a long history it has become an integral part of the development of Islam in Aceh. Not only does it act as an educational institution, *dayah* also as a religious and cultural pillar that significantly enriches the people of Aceh. His contributions include the spread of Islam, religious development, the struggle for independence, character formation and culture of the Acehnese people.

Education *dayah* emphasizes sincerity, independence, teaching in the Yellow Book, diversity of knowledge, and a tiered approach to teaching. *dayah* also integrates religious knowledge and general knowledge, creating a holistic learning environment. This conclusion illustrates the importance of the role *dayah* as an Islamic educational institution that significantly influences the social, cultural and religious aspects of the Acehnese people.

Implications

Based on history, role and contribution, existence *dayah* requires further support from government and society to ensure continuity and development *dayah* which is dynamic, adaptive, emancipatory and responsive to developments and progress over time.

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