

Revamping Instructional Model Dayah Aceh's: Enhancing Learner Quality In The Modern Era

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Abstract

Dayah is a traditional Islamic boarding school that has played an important role in preserving and transmitting Islamic knowledge and culture in Aceh. Dayah needs to reform the education system and collaborate with other stakeholders, especially the government and society. The aim of this research is to improve the quality of students in the modern era. The research subjects were the Abon (dayah leaders), Teungku Rangkang (teachers), students, alumni, and several members of the public who could directly provide information. The instrument in this research is the researcher himself. The researcher in this type of qualitative research is a human instrument, whose function is to determine the research focus, select informants as data sources, carry out data collection, interpret the data and make conclusions about the findings. The results of the modernization of Dayah in Aceh have given birth to ulama and intellectuals who are based on the spiritual spirit of ruhul ma'had (sincerity, simplicity, self-reliance, Islamic brotherhood, and freedom). The students now, in addition to having religious competence, also have life skills. Furthermore, the Dayah students now have Go International with the knowledge gained at Dayah has been able to compete at the international level.

Keywords: Instructional Model Dayah, Modern era, Quality of students.

INTRODUCTION

The Instructional Model Dayah Aceh is a traditional Islamic education system that has been practiced in Aceh, Indonesia, for centuries. It is based on the principles of talaqqi (direct transmission of knowledge from teacher to student) and sanad (authentic chain of narration) in reciting and understanding the Qur'an and other religious texts (Arta, 2023). The Instructional Model Dayah Aceh aims to foster the Islamic character and values of the students, as well as to equip them with the skills and knowledge needed for their social and economic development (Ilyas et al., 2023). However, in the modern era, Instructional Model Dayah Aceh faces several challenges and limitations that affect its quality and relevance. Some of these challenges are: The lack of integration and alignment between the Dayah Aceh curriculum and the national curriculum, which creates a gap between the formal and informal education sectors and limits the students' access to higher education and employment opportunities.

The low quality and diversity of teaching and learning methods, materials, and resources, which rely heavily on rote memorization and oral transmission, and do not incorporate the use of technology and media to enhance the students' learning outcomes and experiences. The insufficient management and supervision of the Dayah Aceh institutions, which results in the variation of standards and quality among different Dayah Aceh schools, and the lack

of accountability and transparency in the administration and governance of the Dayah Aceh system. Therefore, this research aims to improve Instructional Model Dayah Aceh by addressing these challenges and proposing solutions that are based on the following research questions: How can the Dayah Aceh curriculum be integrated and aligned with the national curriculum, while maintaining its identity and uniqueness as a traditional Islamic education system? How can the teaching and learning methods, materials, and resources of the Dayah Aceh Learning Model be improved and diversified, by incorporating the use of technology and media, to enhance the students' learning outcomes and experiences? How can the management and supervision of the Dayah Aceh institutions be improved, by establishing clear standards and quality indicators, and by implementing effective mechanisms of accountability and transparency? Improving the Quality of Students in the Modern Era" suggests a research focus on enhancing the educational approach in Dayah Aceh, particularly in the context of the modern era. Dayah Aceh refers to traditional Islamic boarding schools in the Aceh region of Indonesia.

The research aims to explore and implement strategies to enhance the instructional model in these institutions, ultimately improving the quality of education for students in line with the demands of the contemporary world. The research could investigate the limitations of these traditional models in meeting the educational needs of students in the modern era. Exploring how technology can be effectively incorporated to enhance teaching and learning experiences is crucial. Identifying any gaps in the curriculum will be essential for improvement. Gaps in student involvement can impact the overall quality of education.

Research on effective pedagogical approaches in Islamic education can provide insights into how to integrate modern teaching methodologies while maintaining the Islamic values inherent in Dayah Aceh (Esmaeili & Kuhl, 2023; Moser & Abramovich, 2023; Saada, 2023; Shah, 2023). Studies exploring the use of technology in Islamic education globally can offer valuable lessons on how to incorporate digital tools into the instructional model Dayah Aceh (Richardson, 2004; Shirazi et al., 2009). Research on curriculum development in Islamic educational institutions can inform the adaptation of curricula to meet the needs of the modern era while preserving the core values of Islamic education (Fekih et al., 2021; Gadais et al., 2023; Shahbudin et al., 2013; Toker, 2021).

Implementing a blended learning model that combines traditional teaching methods with modern technology can address the gap between traditional and contemporary educational approaches (Johnston et al., 2023; Ko et al., 2023; Niu et al., 2023; Sun et al., 2024; Xu et al., 2023). Providing teachers with training on modern teaching methodologies and technology integration will enhance their capacity to deliver quality education in line with the demands of the modern era. Updating the curriculum to include relevant modern subjects, skills, and knowledge will ensure that students are well-prepared for the challenges of the contemporary world. Introducing student-centered learning approaches that promote active participation, critical thinking, and problem-solving can improve student engagement and overall learning outcomes. Improving the Instructional Model Dayah Aceh holds great potential for advancing education in traditional Islamic boarding schools (Wildan, 2022). By addressing the identified research gaps and drawing on relevant studies, the research can contribute to the development of effective strategies for enhancing the quality of education in Dayah Aceh in the modern era.

METHODS

Research design

Research design with a qualitative approach. This allows for a more thorough understanding of the problems and impacts of changes to the instructional model Dayah Aceh. The qualitative method involves interviews, observation, and document analysis to gain an in-depth view of the context and educational needs of Dayah Aceh. Reasons why researchers use qualitative research: First, researchers conduct research in natural settings

or in the context of a whole, second, researchers are the key instrument in collecting data, and third, researchers will find it easier to determine, select and conclude data. double when collecting research data. With the hope that it can provide an overview, explanation, as well as develop findings on phenomena that occur at the research location, which in this case is the topic of modernization of Dayah education in Aceh. An overview of the initial planning in the form of the background to the modernization of the Dayah in Aceh, describing the condition of the Dayah before modernization, and the modernization process of the Dayah in Aceh.

Sampling technique

Sample selection took into account the representativeness of the Dayah Aceh population. Purposeful sampling is used to select samples from the entire population. Relevant variables such as the educational background of teaching staff, learning facilities, and level of student participation can be taken into consideration in sample selection. Additionally, selecting a control group that did not experience a change in instructional model could allow for better comparisons. The research subjects were the Abon (dayah leaders), Teungku Rangkang (Teachers), students, alumni, and several members of the public who could directly provide information about the study of this research topic. Since there are quite a lot of Dayahs in Aceh with various classifications, the researchers only took three Dayahs which were considered to have carried out modernization in the components of Dayah, namely Dayah MUDI Samalanga Grand Mosque, Bireuen Regency, Dayah Darul Munawwarah Kuta Krueng, Pidie Jaya Regency and Dayah Samudera Pase, Aceh Regency. North. The three dayah referred to by the researchers are ayahs that still have the status of traditional dayah (salafiyah) but have now opened themselves up to modernizing various components of the dayah.

Data Collection Techniques

The data collection technique is through interviews involving teachers, students and related parties to get direct views about the effectiveness of changes in learning models. Some of the things that were observed were the modernization or renewal process that occurred in the Dayah in Aceh in the form of the Dayah vision and mission housing system, Dayah objectives (facilities and infrastructure), the learning system (strategy, methods and media), the implementation of the curriculum, and the evaluation process. Dayah. Observations were carried out by means of non-participant observation (non-participant observation) in order to obtain data directly from informants starting from the beginning of January 2022 to the beginning of January 2023 from several dayah in Aceh.

The interview technique was carried out in an unstructured manner. Determining the data sources for the people interviewed was carried out purposively, that is, they were chosen with certain considerations and objectives and special reasons for choosing with various considerations at the research location. At least in selecting informants who will be interviewed, they are chosen based on several considerations, namely: (1) know or have good control over the object of research study, (2) are directly involved with the object being studied, (3) can be easily found or found.

Observational data collection techniques were carried out by observing direct learning activities in Dayah Aceh to understand interactions between teachers and students, as well as assessing the level of student involvement. Some of the things that were observed were the modernization or renewal process that occurred in the Dayah in Aceh in the form of the Dayah vision and mission housing system, Dayah objectives (facilities and infrastructure), the learning system (strategy, methods and media), the implementation of the curriculum, and the evaluation process. Dayah.

Data analysis technique

Using the thematic analysis method to analyze interviews and observations. This can help in identifying thematic patterns that emerge from participants' narratives. Comparing the results before and after implementing changes to the learning model and comparing the group that experienced the change with the control group. This may involve analysis of significant differences between groups. Data Triangulation Technique to ensure the validity of the findings. If the findings from the qualitative analysis are consistent, it can strengthen the research conclusions.

RESULTS AND DISCUSSION

Modernization is a transformation or total change from traditional or pre-modern common life in the sense of physical (institutional), work (technology) and paradigm of thinking, towards modern patterns that mark the progress of a nation, state and religion. Modernization in this case is more intended as a form of paradigm change in thinking and institutions which is usually a directed change based on a careful planning to achieve the desired goals. Based on the results of research, dayah Aceh in the 20th century mashi is now trying to modernize in various components. The vision of Dayah Aceh is "To give birth to scholars and intellectuals based on the five souls who are ruhul ma'had, namely sincerity, simplicity, self-reliance, ukhwah islamiyah and freedom". Meanwhile, to achieve the above vision, Dayah Aceh also formulated its mission as follows:

- 1) Organizing education based on the creed of ahlussunnah wal jamaah and worship based on Shafi'iyah jurisprudence.
- 2) Educating and fostering the pretext of students and people through faith, knowledge, charity and da'wah bil hikmah wa al-maw'idhat al-hasanah.
- 3) Strengthening, maintaining, and maintaining Islamic values in accordance with the understanding of the scholars of salaf al-salih.
- 4) Creating a generation of people who are independent and able to work within the framework of Islam, faith and ihsan.

Through the formulation of the vision and mission of Dayah Aceh, it can be illustrated that Dayah's desire and plan to carry out real reforms in various aspects. This fact is embodied in the formulation of the fourth mission in the form of creating a generation that is independent and able to work in various frames of Islam, faith, and ihsan. This mission will be difficult to achieve if dayah still closes itself to the various needs of the community and the demands of the santri era which are increasingly being challenged in and outside Acehese culture. Through programs and activities that can help achieve students who are independent and able to work without having to depend on others, ukhrawi and worldly competencies are certainly needed. This is what Dayah Aceh is developing and doing in meeting the demands of the times. But this is not the case with what Dayah Aceh did in the previous leadership. Dayah's vision and mission are only directed at creating religious heir scholars so that they become a generation of scholars who know, understand, and explore ukhrawi knowledge that ranges from tawhid, fiqh, and Sufism.

Furthermore, the description of the goals to be achieved based on the mission of dayah Aceh, reformulated the purpose of dayah is education and teaching in Dayah Aceh aimed at the formation of human resources who are noble, able-bodied, and knowledgeable, sincere charity to serve the community. In addition, Dayah Aceh aims at students expected to grow into humans with universal religious insight and cosmolith, so that they have high abilities in responding to modern society life and are fortified from the influence of westernization and secularism of foreign cultures.

Through the formulation of the objectives of Dayah Aceh can be analyzed through the approach of the social history of Islamic education that since dayah was led by Abu MUDI, the goals of dayah were formulated in accordance with the demands of the times and the needs of the community. This condition is required to be done otherwise the students and the motivation of the community to include their children in Dayah Aceh will decrease.

Dayah Aceh modernizes in various elements of dayah by carrying out various steps contained in the formulation of goals including, dayah fortifies it with a universal religious insight so as not to think narrowly with various increasingly complicated world problems. In addition, to respond and answer the needs of the Dayah Aceh era, responding to it by providing provision of high capabilities of modern society so as not to fall into the rise of westernization and secularization of foreign cultures.

The vision and mission above by al-Mukarram Teungku H. Hasanoel Bashry (Abon Samalanga) as the leader of dayah continues to be developed in accordance with the demands of the times. This is confirmed through the results of interviews with researchers, who say that:

"Dayah's vision today is to be relevant to the needs and restore the glory of dayah during the Aceh sultanate which maintains dayah as a leading institution to produce experts in various fields of science, both religious and public. He continued, Dayah also aims to produce alumni who can occupy state positions so that those who sit there are not people who only have state knowledge but also people who have religious establishment so that they can serve society as the concept of religion."

In line with what was conveyed by Teungku Muntasir as the head of the Dayah Aceh program stated that:

"The vision of dayah referred to by Abon himself in various remarks at events in dayah always states to restore the glory of dayah that used to be when the kingdom of Aceh Darussalam. He added that the background that motivates Abon to develop dayah is departing from the fact that, armed with religious knowledge with diplomas issued by dayah they cannot take part and contribute to formal institutions, so that the method of religious da'wah will not succeed and focus on dayah only but must be broader than that. Alumni must be able to preach while working, occupy strategic positions and be able to do da'wah while incorporating Islamic values in the line of life.

According to Teungku Muntasir, this statement is often made in recitation sessions with teacher councils. This was also conveyed to all invitees at the opening of a university in Dayah named STAI al-Aziziyah Samalanga. He said as follows:

There are two problems faced by Muslims today, the first is the problem of the work that is played only limited to religious areas, while areas outside this religion are dominated by non-Muslims then, there are Muslims whose minds are already liberal or open so that the problem is responsible for the ulama also to fill the vacancies of religious segments that exist in these areas, So the presence of dayah must be as a channel, his appearance is like water, in dayah there is a lot of water but outside dayah, outside of aceh it is dry than water, so dayah must make a channel with which it can drain the water in dayah to those dry areas, so the channel for today is formal educational institutions, Because that is the only thing recognized by the government and the international community, he continued, So, that is the background of his thoughts why he later established formal educational institutions like now.

In order to answer this need, along with the growth of dayah today, institutionally dayah led by al-Mukarram Teungku Hasanoel Bashry (Abon Samalanga) established an educational institution in dayah which was accredited according to the Al-Aziziyah Islamic Education Foundation (YPAI) Samalangan Bireuen District. Since the establishment of YPIA in the MUDI dayah Samalanga al-Mukarramah Grand Mosque Teungku Hasanoel Bashry intends to return to the original system, according to him, So dayah taught all disciplines, we already have Al-Aziziyah Kindergarten (TK) school, Madrasah Tsanawiyah

(MTS. S) Mockup B, Package C, Jabal Rahmah Islamic Junior High School, and al-Aziziyah Islamic College (STAI) al-Aziziyah. In the interview session he said that my desire (Abon) was to restore the image of dayah before. So since I became the general chairman in this dayah, there is no longer in the dayah place where the impression is to study religion only but also there is also school education as well, so the current condition requires us to pick up the ball, if only dayah salafiyah and only open religious education then, parents guardians will not want to take their children to dayah salafiyah. Because they prefer integrated dayah, the guardians do not know what is taught in integrated dayah and in dayah salafiyah, integrated dayah is a dayah that prioritizes school, learning religion is considered only as part-time, so in Dayah Aceh do not use the term. Dayah MUDI Samalanga Grand Mosque provides the opportunity to go to school from 15:00 to 17:30 while other times continue to learn religious material dayah with books that are characteristic of Dayah Salafiyah.

It is clear through observation and in-depth interviews with several competent people to provide information that Dayah Aceh has carried out modernization, especially the formulation of the vision and mission as well as the goals of Dayah. Formulate the vision and mission as well as the goals carried out by relating them to the times and not denying the needs of the community. Uniquely, dayah Aceh conducts careful planning in formulating the vision and mission as well as the goals of dayah by involving stakeholders and all people who have emotional ties to the development of dayah. In addition, the formulation of the vision and mission and goals of dayah has now been published through billboards, social networks, web, and other banner media. This is very important even though dayah has developed and developed, but according to the leadership, in order for dayah to continue to exist and be accepted by the community, it is necessary to do institutional promos because of the different strata of society.

Community participation in advancing dayah as a stakeholder does not forget to contextualize the vision and mission as well as the goals of dayah. It is clear that the analysis of the vision and mission and goals of dayah Aceh is a formulation that says to produce a generation of independent and working people. According to researchers, the philosophy of this sentence provides space for dayah to contextualize the needs of dayah and dayah community in developing up to date dayah. In the social history of Islamic education, this shows that dayah not only wants to graduate many alumni, but dayah also wants dayah graduates to have graduate competencies that can be accepted and useful for other communities.

Based on the development of the times that require the birth of an educational institution that can answer the needs of modern society that is more marketable, dayah as an educational institution that has a history for the community needs to modernize to meet the demands of the times and the needs of the community. However, modernization should not be misinterpreted because not all modernization contains negative intentions, but modernization is defined as change by accepting the good, but still maintaining the traditions and characteristics of the dayah itself. For the next dayah modernization findings, a description of the modernization of the dayah curriculum in Aceh will be described based on the findings and analysis of the social history of dayah development in Aceh.

The pattern of modernization in Aceh is quite evident in what al-Mukarram Abu Hasanoel Bashry has done. Since his leadership in 1989 until now that Dayah Aceh has thousands of students and thousands of alumni have managed to open up to modernization. This is in accordance with what Abu Hasanoel Bashry said in an interview session who said that:

Dayah has now provided religious education based on teaching classical books and general education tailored to the needs of the times and the development of today's society. This is done in accordance with the dayah curriculum that has existed since the time of the Aceh Darussalam sultanate.

According to Abu himself, the dayah curriculum follows Dayah Labuhan Haji Darussalam South Aceh in accordance with the mandate of Abu the previous dayah leader in Dayah Aceh. This statement is submitted as follows:

Our standard pesantren curriculum follows the curriculum of Dayah Labuhan Haji Darussalam South Aceh, Dayah Labuhan Haji because of the religious education system applied there the book of Jurisprudence Muktabarah is studied, so everything in Aceh is the same, because all pesantren in Aceh if not branches of Dayah Labuhan Haji are branches of the branches.

Based on the level of education implemented in Dayah Aceh, the Islamic education curriculum is divided into three categories. The first is the Salafi dayah curriculum, the second is the Ma'had 'Ali takhasus dayah curriculum of the Islamic College (STAI) curriculum which in 2014 has changed its status to IAI Al-Aziziyah Samalanga, the third is the dayah curriculum of Vocational High Schools (SMK).

The Salafiyah dayah curriculum in Dayah Aceh has three grade levels. First class Tajhizi 1 year, second class 'Aliyah for 3 years, third class Tajhizi (Ma'had 'Ali) for 4 years. The focus of study in Tajhizi class and 'Aliyah class is the traditional curriculum using the yellow book. While in the third level class (Takhasus Ma'had 'Ali), the traditional curriculum is combined with the study of contemporary books and general knowledge material is also included. That is, Dayah Aceh still upholds religious knowledge which includes the Qur'an and tafsir, Jurisprudence and Ushul Fiqh, Hadith and Ulumul Hadith, Tawhid and Theology, Islamic History, Morals and Sufism, Arabic Language Science, and Mantiq / Language Logic.

The Dayah Aceh curriculum design above identifies that the previous dayah focused more on religious knowledge of fiqh, tawhid and Sufism. However, it is now evaluating, compiling, regulating, and revising the dayah curriculum. This shows that we are contextualizing and revising the curriculum with stakeholder need (Khaira et al., 2023)s. In the context of the social history of Islamic education, the dayah updates the curriculum according to the needs of the community and the needs of community development and the demands of the times. For this reason, dayah must not stop and be static to these developments, on the contrary, dayah through the ideas of leaders and scholars must be able to answer the challenges of the times that are no longer possible. Leaders and scholars must mobilize their minds and energies so that public trust is maintained and dayah continues to exist in the social history of Islamic education.

Next, the curriculum formulation of the Dayah MUDI Islamic Vocational High School Samalanga Grand Mosque was well and systematically arranged. Dayah MUDI Islamic Vocational High School Samalanga Grand Mosque is a development of high school / MA level educational institutions that must be taken for 3 years. The students are placed in a special separate dormitory located in Batee Iliiek which is named Dayah Jami'ah, which is approximately 2 km from the main dayah. Dayah MUDI Islamic Vocational High School Samalanga Grand Mosque which was established in 2003 led directly by a Dr. Teungku Muntasir, MA. The curriculum presented at Dayah Aceh Islamic Vocational High School.

Institutional modernization of Dayah Aceh institutionally also modernized by establishing universities associated with Dayah Manyang. Dayah Aceh students can be allowed to attend lectures if they have occupied the Takhasus Ma'had 'Ali class for 2 years. Through the formulation of the Dayah Salafiyah curriculum, IAIA curriculum and equivalent SMK curriculum above, it is clear that dayah is relevant to stakeholder needs in the current context. The establishment of colleges and schools in dayah is a positive and contextual thing, because in relevant to the needs of the community and the demands of the times, dayah has basically succeeded in instilling mature religious values for its students. The needs of faith, the needs of worship, and the needs of ethics have been successfully accepted by the students through the dayah salafiyah curriculum. However, dayah provides the need

to work and be independent when they graduate to become dayah alumni. In the social history of Islamic education upon their return to society, the students must have become ordinary people, so at that time they needed life skills and competencies, if they did not get it while studying in dayah then it was unfortunate that they would seek and spend time to adjust to the times. At least through experience and deepening while studying in dayah they can adapt and get a strategic position in the midst of modern society and can while preaching in implementing religious values in modern society.

In addition to the programs presented through the curriculum above, dayah is now trying to modernize dayah by adjusting to the needs of the community and the demands of today. To meet the needs of students not to go home and live in the midst of society, dayah has now taken steps including opening new educational units such as Kindergarten School, Madrasah Tsanawiyah Package B, SMP Islam al-Aziziyah, SMP Islam Jami'ah al-Aziziyah, Vocational High School, and STAI Al-Aziziyah.

Dayah Aceh's learning methods have modernized a lot. Revealing the development of dayah learning methods in Aceh previously only revolved around halaqa and memorization methods, then dayah in Aceh, especially the Samalanga Grand Mosque MUDI Bireuen Regency began to modernize various new learning steps but also did not leave the old traditions (Setiadi et al., 2023). Broadly speaking, the method used by Dayah Aceh according to one of the teachers and also senior alumni of Dayah Aceh still uses the halaqa method. This statement is in accordance with the results of an interview with Tgk. Mukhlisuddin who said that:

"Since he became a student around the 1990s until now, dayah in general still uses the halaqa learning method. According to him, the halaqa learning method at Dayah MUDI Samalanga Grand Mosque is a teacher learning method that explains learning then students who listen who sit in a circle".

However, along with its development, dayah looks back a bit, actually the era of the 80s dayah has also begun to develop other learning methods including discussion methods and debate methods. In accordance with a statement delivered by a dayah alumnus in the 1987 era who said that the dayah learning method used to use the halaqa method as an introduction to reading the yellow book, this process was carried out with teungku and his students sitting in a circle on the Balee floor read, lined, and chanted and occasionally translated. Through the process of reading, lining up and preaching accompanied by discussion and question and answer, at that time Teungku as a teacher gave the students to give arguments in one problem mediated by a teacher so that the learning process runs in an orderly and enthusiastic manner.

Later learning methods in Dayah Aceh along with the spirit of learning at STAI al-Aziziyah around 2003 until now, the learning methods have begun to vary. The alumni of the Tarbiyah Department who are engaged in education began to collaborate the learning methods at Dayah MUDI Samalanga Grand Mosque with what they learned at the Dayah Manyang bench. This is in accordance with the results of discussions with Tgk. Mukhlisuddin who said that:

Along with the birth of dayah alumni who are also STAI alumni who devote themselves to dayah and know very well how dayah since becoming students began to collaborate their learning methods with the knowledge they found in college. He said that the method developed now is a problem-solving learning method. The problem solving method in the study of the yellow book is enough to make the students enthusiastic about participating in learning so that learning objectives can be achieved then make learning conditions both in the balee and in the study room become passionate and lively.

The modernization of learning methods in Dayah Aceh is also seen in the development of learning methods to deepen the competence of more mature Dayah graduates. According to Tgk. Munawir, one of the alumni and teacher council in Dayah Aceh said that the learning method in dayah also since the leadership of al-Mukarram Tgk. Hasanoel Bashry in 1989 dayah also did muzakarah wal muhadharah. The program formulated using the method in question is carried out every Friday night which is attended by all existing students. Especially in muzakarah a discussion group was formed which now has a special institution called Lajnah Bahsul Masail.

Lajnah Bahsul Masail is an institute of research and community service. This Lajnah is managed by senior teachers of Dayah MUDI. In addition to functioning as a place of study to discuss legal issues that occur in society, this lajnah also functions as a laboratory to sharpen students' understanding in the field of legal studies. Lajnah Bahsul Masail really made a huge contribution to the development of the thinking paradigm of the students, in addition to educating them to think maturely they also get life experience for systematics of solving problems found in life. This is as stated by one of the dayah students who said that "with the Lajnah Bahsul Masail we can train systemic thinking and discover new sciences that we will someday use when in the midst of society".

The knife of social history analysis of Islamic education shows that the modernization of learning methods in Dayah Aceh since the establishment of YPAI and IAIA al-Aziziyah has had a positive impact on the learning method in Dayah. The learning method applied is now planned before learning is carried out, besides that the method applied is relevant to the level of ability of students and relevant to the material or book taught. So that the realm of student development and teacher creativity can develop as expected according to the times.

Dayah MUDI Samalanga Grand Mosque since year to year continues to experience development, it shows that public interest in entering and studying religion continues to increase. Santri who study at Dayah MUDI Samalanga Grand Mosque come from various regions both from Aceh and outside Aceh and there are also some people who come from abroad. The number of students studying at Dayah MUDI Samalanga Grand Mosque is currently 5. 528 people. consisting of 3,287 students and 2,567 students.

Along with its development, students who deepen their knowledge at the MUDI dayah Samalanga Grand Mosque have experienced a lot of progress, progress and development and modernization of students due to several things, including that the students have opened up a lot and continued their formal education both strata one (S1), strata two (S2), and strata three (S3). Furthermore, the students have begun to dare to carve their works in various fields. The works of the students' creativity are also one of the proofs of their modernization of the needs and competencies of student graduates, although the knowledge is not obtained specifically, but thanks to the thinking paradigm and insight of the students they can design helicopters and toy planes and fly them. In fact, this creativity was exhibited at the Aceh education expo in 2013 and won the first runner-up today.

Modernization of students at Dayah Mudi Samalanga Grand Mosque continues to carry out various activities to improve capabilities in accordance with the needs of the times. The students since 2006 established and developed Arabic and English language centers as carried out by other integrated dayah. Tgk Munawir as the person in charge of the Language Institute Center at Dayah MUDI Samalanga Grand Mosque said that students are actually not required to participate in the development of Arabic and English, but whoever wants to take part in the development is required to live in a dormitory devoted to the development of Arabic and English.

Through the development of the dayah santri competition, it can be analyzed in depth that, the modernization of dayah students in various ways shows that dayah students have now tried to do troborean. This breakthrough can be seen from the opening of the paradigm of thinking so that they have dared to get out of the barriers that have been the provisions

created by the dayah social community themselves. The modernization of dayah students in their acceptance who used to accept students without certain conditions but now to enter dayah is accepted in a structured manner and has standardization to be accepted and settled in dayah. Based on the development of dayah students with all the advantages they have obtained in dayah, now students have proven to be acceptable and spread their lives to occupy strategic positions in the community. The experience and knowledge they gained while studying in Dayah provided space to occupy government structures such as the Head of the Religious Affairs Office (KUA), Sub-District, Political Party Administrators, Council Members to become Regents. The modernization of dayah students through the IAIA al-Aziziyah Higher Education program, for example, with a bachelor's degree (S1), the students open opportunities to expand their role in the community upon returning from dayah.

The process of modernization of dayah in Aceh, especially in Dayah MUDI Samalanga Grand Mosque continues to experience growth with several things marked. Based on observations made several times on the dayah since 2003 along with the establishment of YPIA, since then there have also been many investors and assistance funds for the physical development of the dayah. Physical development continues to develop from previous years, especially during the leadership of al-Mukarram Abu Hasnoel Bashry has done a lot of physical development, especially the dormitory where students stay. Unique indeed if you see some buildings that stand firmly in the Dayah MUDI neighborhood of the Samalanga Grand Mosque.

Uniquely, the students are not charged for construction, only monthly electricity costs of 50 thousand rupiah per student. However, dayah development continues to experience development and expansion. Another uniqueness is also seen in the balee building which stands around 70 blees that stand firmly one and two levels is the result of the work and contribution and initiative of regional caravans from the Aceh region in particular. The students sincerely and infaq themselves both funds, energy and thoughts to establish a balee which is used as a place of learning in dayah. For the sake of the balee-balee that was built is also very unique because the balee built has its own characteristics according to their respective regions. Here's a picture of a balee built in a dayah neighborhood. Photos of the dormitory building that has been built in the MUDI area of the Samalanga Grand Mosque can be seen on the attachment sheet.

The development of dayah in terms of building dormitories and study rooms is a modernization that is quite improved from the previous building. Learning buildings that were originally only in the form of balees or frames are now transformed with multi-storey buildings. These buildings were erected based on the needs of the dayah from the results of the community waqaf and the attention of the local government of residence I and the government of level II. Dayah modernization in terms of facilities and infrastructure in improving learning can also be seen from the IAIA college building which was built percis at the leveling of the gate of the MUDI Grand Mosque of Samalanga Bireuen. The building has three levels and is equipped with other supporting facilities such as computer laboratories and Islamic Broadcasting Communication laboratories. So that the modernization of facilities and infrastructure supporting the quality of learning in Dayah is very clear which is adjusted to the demands of the times and the needs of contemporary students.

Dayah in Aceh at least modernizes some components of dayah based on the needs of the community and the context of the current era. According to researchers, the components that need to be modernized in accordance with the demands of the times and the needs of the community include the formulation of a contextual dayah vision and mission. As an educational institution, dayah who teaches science and learns with the social history of Islamic education should be able to provide answers from various advances in science and technology. Based on science and technology that is always dynamic, dayah must also be

able to adjust its vision and mission so that dayah will not be abandoned by the community because it is less up to date for the needs of society and the demands of the times.

As with other components, dayah through the dayah curriculum that can meet the needs of society and the demands of the times is the answer to various problems of the people who continue to develop dynamically. Learning from the social history of Islamic education is the backbone of the development of ancient society. To maintain the existence of dayah is to provide space for dayah development through planning, formulation, and preparation of curricula that are in accordance with the needs of the community and the demands of the times. So that dayah still exists and becomes one of the well-known Islamic educational institutions at national and international levels. The development of the traditional dayah curriculum certainly needs special strengthening in certain fields of knowledge because indeed today's dayah has strong and solid tawhid, fiqh, and Sufism. Therefore, dayah only needs to provide opportunities for students to wrestle with the forgiveness of life to meet their needs upon returning from dayah and live adapting to society. To provide life skills, of course, good curriculum planning and preparation are needed so that what is obtained by students is in accordance with the needs and demands of the times.

Modernization is not always westernized, but in today's society modernization is to keep the old as long as it is good. Similarly, the next dayah component modernization is that the dayah modernization method in Aceh needs to be studied in depth (Rahmah et al., 2022). Learning methods are learning steps by a teacher to achieve learning objectives. Given that teaching material has three characteristics, namely concepts, principles and procedures, it is necessary for a teacher to consider the learning method. Although the learning material uses the yellow book or a type of classic book, of course, the characteristics of the material are not much different from contemporary books. At least what teachers and students can do is to collaborate or combine classical methods with contemporary learning methods by not reducing the values of social history of the past and present communities.

Next, modernization in the future is adjustment to physical development facilities and other supporting facilities to support the quality of dayah quality. The development of dayah learning quality will be very perfect if it is accompanied by the completeness of adequate dayah facilities and infrastructure. Representative dormitories, adequate learning spaces, ICT-based learning media, student assistance aligned with their respective interests and abilities and other supporting facilities (Sanusi et al., 2021). Especially the development of dayah manyang institutions, dayah must modernize other departments so that they do not only focus on religious science, daring to get out of the scope of government policy is one of the efforts so that the available majors and study programs are diverse so that they are proficient in religion and are not blind to other general scientists.

And finally, of the components that need to be modernized is a systematic and well-structured dayah evaluation system. Dayah's experience so far with various advantages is to let his students spend decades in dayah but finally return to their hometown only able to establish balee pengajian or dayah cut so that his role in the community is very narrow. Therefore, dayah must change the mainset of the dayah graduation system and start thinking what can be given to his students later after graduating from dayah by not only relying on religious knowledge but also providing life skills experience to meet the needs of his life in the world. Happy in the world and happy in the hereafter is what is expected from a well-known institution that to this day still remains the main choice for the people of Aceh in general.

CONCLUSION

The research on revamping the instructional model in Dayah institutions in Aceh emphasizes the crucial need to explore factors influencing educational staff in the implementation of Education for Sustainable Development. The study also delves into the transformation of Dayah institutions, focusing on their shift from traditional religious schools to modern educational institutions in the post-conflict era. Additionally, there is a

focus on promoting character values at Dayah in Aceh, highlighting the importance of research in cultivating, promoting, and strengthening character values within these educational settings. The curriculum transformation in Dayah education is underscored, indicating that media in the curriculum plays a crucial role in enhancing the quality of learning by facilitating students' understanding through various means. The contradictory professional and managerial principles integrated into shaping contemporary Islamic boarding school models.

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