

## **The Modernization Factors of Dayah Jeumala Amal's Curriculum Pidie Jaya Regency, Aceh Province**

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### **ABSTRAK**

*This study aims to describe the factors behind the modernization of the Dayah Jeumala Amal curriculum, Pidie district, Aceh province. This study uses a qualitative method with a naturalistic approach. The research location is Dayah Jeumala Amal Lueng Putu, Pidie Jaya Regency, Aceh Province. Data collection techniques used are interviews, observations, and document studies. Data management consists of data reduction, data presentation, data analysis, data validity techniques of research results. The results showed that the factors behind the modernization of the Dayah Jeumala Amal curriculum, Pidie Jaya district, Aceh province consisted of internal factors, namely the emergence of awareness among the founders and the surrounding community to advance education in the Aceh region in accordance with the needs and developments of the times, and external factors. related to the modernization of Islamic education that emerged in other Islamic worlds such as Egypt, Turkey and India as well as the influence of modernization ideas in the early 20th century AD.*

**Keywords: Modernization, Dayah Curriculum**

## **A. INTRODUCTION**

Islamic education began when the Prophet Muhammad was appointed by Allah SWT to be an apostle on the surface of this earth. As a human messenger of Allah, his main task is to guide humans to get out of the era of ignorance which is full of ignorance the era of Islamic knowledge. For this reason, direction, guidance, and training are needed that can lead them to that goal and form human beings who are believers and obey the commands of Allah SWT. The right effort to achieve this goal is as done by the Prophet Muhammad, namely with Islamic education (Putra & Nugraha, 2013)

At the time of the Prophet Muhammad, all Islamic education was carried out under his direction and guidance. The place where education took place at that time was mostly in the mosque and in the homes of friends. The mosque at the time of the Prophet Muhammad did not only function as a place of worship but also as a social place. In addition, the mosque also functions as a place of education and teaching (Putra & Nugraha, 2013) One of the places used by the Prophet Muhammad and his companions to carry out Islamic education is the corner of the Prophet's mosque which later became known as zawiyah.

Along with the entry and development of Islam to various corners of the world including the archipelago, with that Islamic education began to grow and develop. In the beginning, Islamic education was running modestly and very simply in the sense that there was no tiered and structured educational system and institution as it is today. After Islam began to grow and develop in the midst of the community, the idea arose from the scholars and community leaders to create a special institution that became a means as a place for Islamic education to take place. The name of the institution varies from one region to another. On the island of Java it is known as pesantren, in West Sumatra it is known as Surau, and in Aceh it is popularly known as Dayah.

Dayah is one of the oldest Islamic educational institutions in Indonesia, which is spread across almost all areas of Aceh and has long been active in developing reliable human resources (Agama RI, 2004) Since its inception until now, dayah has become one of the choices, especially for the people of Aceh to

study. Dayah is considered a field of Islamic knowledge as well as a place of worship and a place to practice and get used to being close to Allah SWT. According to Dhofier, pesantren and dayah are included in the category of an educational institution that produces many scientists, especially from various Islamic disciplines such as studies on fiqh, monotheism, Arabic, as preachers and preachers, and always instills responsibility in maintaining continuity and disseminating teachings. Islam to others and always take the time and energy to learn for life (Dhofier., 1985)

The existence of dayah as an Islamic educational institution that has its own characteristics, in its journey always faces fluctuating dynamics. According to Hasbi Amiruddin, the triumph of the dayah in the past has been able to educate the Acehnese people in various fields and disciplines. The results can be seen including those who can become kings, ministers, commanders of the army, scholars, experts in shipping technology, agriculture, medicine, and so on. One of the facts of the triumph of the dayah at that time could be seen from the big role that the dayah played in terms of community development. In the past, dayah not only functioned as an Islamic da'wah institution, but also served as a place to educate people to fight against the invaders (Amiruddin., 2008)

If we examine the glory of the dayah educational institution in the past, it turns out that one of the keys to its success is in the form of the educational curriculum applied to the institution. In terms of teaching materials, there is a difference between what was taught by dayah in the past and now, where the subject matter taught is between the past and now. In the past, the scope of the material taught at the dayah was wider than it is now. In the past, Dayah did not only teach lessons related to Islamic religious knowledge, more than that, economics, politics, military, agriculture and so on were also taught.

The development of increasingly advanced science and technology is claimed to have resulted in the existence of dayah educational institutions being increasingly left behind from general educational institutions. Curriculum factors may be one of the causes. The study of Islamic religious sciences still dominates the curriculum content in dayah educational institutions today by ignoring the

sciences related to science and technology. Azyumardi Azra argues that the material or content of the Islamic education curriculum should not only contain materials related to religion, but also be taught materials related to science and technology which in terms is called scientific integration in Islamic education. (Azra., 1999) This kind of effort is carried out to return the world of education to the teachings of Islam which in essence does not recognize the separation between the problems of the world and the hereafter.

One of the dayahs in Aceh that responded very quickly to this phenomenon was Dayah Jeumala Amal, which is located in the district of Pidie Jaya. At the beginning of the establishment of this dayah patterned salafi. As the education process progressed, the founders' ideas began to modernize in the curriculum. The first thing to do is to open a Tsanawiyah madrasa for students who are studying at this dayah. Furthermore, after running for three years, the Madrasah 'Aliyah was re-opened as a continuation of the previous level. Efforts to modernize the curriculum continue to be carried out by stakeholders and teachers of Dayah Jeumala Amal. One of them is by adopting the education system implemented by Pondok Modern Darussalam Gontor Ponorogo, East Java. Many teaching staff are imported directly from Gontor and from other institutions so that they strongly support the implementation of modernization, especially in the field of curriculum.

Dayah Jeumala Amal is one of the dayahs in the Aceh region who have made the efforts mentioned above. Therefore, researchers are interested in conducting deeper research, especially in the field of curriculum run by Dayah Jeumala Amal which according to the community and also including researchers that this dayah has its own advantages and uniqueness compared to other dayahs in Aceh.

Furthermore, this dayah continues to show various progress, both in terms of physical development as well as the quality of education and management. This is evidenced by the highest award achieved by Dayah Jeumala Amal, namely obtaining a muri record in the field of education quality management from the World Quality Association in 2011 in the form of an ISO 9001: 2008 certificate

which is the only dayah/pesantren in Indonesia that has received this record for the first time. (Fitri, 2012).

Based on the above background and from the various advantages and uniqueness that exist in this dayah, researchers are interested in studying and conducting further analysis of the factors behind the modernization of the Dayah Jeumala Amal curriculum so that it can be known about the format of the Islamic education curriculum that can meet the needs of the community. the needs and demands of the times. Therefore, this research raises the title "Factors of Modernization of the Dayah Jeumala Amal Curriculum, Pidie Jaya Regency, Aceh Province".

Modernization comes from the word modern which means new and up-to-date. Modernization means the process of transferring behavior and mentality as citizens so that they can live in accordance with current demands (Departemen Pendidikan dan Kebudayaan., 1994) In Arabic the renewal movement is known as *tajdid* and the person who carries it out is called *mujaddid*. Modernization or renewal can mean anything that has not been understood, accepted or implemented by someone, even though it is not something new to the person in question. (Cece Wijaya., 1992) Updates are generally used as a process of change in order to make improvements to certain conditions to be better than before (Saleh, 1993)

Modernization can be felt by the existence of human creativity in finding a way out in every problem of life in this world which is confining and then there is a movement to leave these transidental values.(Ninik.Masruroh, dan Umiarso, 2011) According to Nurcholis Madjid, modernization has a meaning that is almost identical to rationalization, namely the process of changing old irrational mindsets and ways of working and replacing them with new, more rational ways of thinking and working in order to obtain efficient and optimal efficiency. This is proven through human findings in the field of science (Nurcholis Madjid, 1998) Modernization is understood here, namely changing something for the common good according to the needs of the community at a certain time.

From some of the definitions above, it can be understood that modernization is an effort made by humans in order to achieve a goal that can lead to changes for the better. In the Qur'an Allah SWT says:

يَمَعْشَرَ الْجِنَّ وَالْإِنْسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَانْفُذُوا  
لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ

Meaning: "O group of jinn and humans, if you are able to penetrate (cross) the corners of the heavens and the earth, then cross it, you cannot penetrate it except with strength".

This verse can be used as a proof of the scientific cues of the Qur'an which proclaims that humans have expertise even to the point of being able to navigate outer space. Human expertise in carrying out experiments and creating skills that are difficult to digest is a human advantage which is a gift from Allah SWT.

Signs to carry out modernization efforts can also be found in the Hadith of the Prophet Muhammad narrated by Abu Dawud and Hakim from Abu Hurairah below:

إن الله يبعث لهذه الأمة على رأس كل مائة سنة من يجدد لها دينها

Meaning: "Verily Allah sends to this ummah (Muslims) at the beginning of every century people who will renew (improve) their religious affairs."  
(Sulaiman,i Azdi, 1990)

The substance of the interpretation of the hadith above shows that when Muslims have begun to look far from their main source, namely the Qur'an and Sunnah, then the mujaddid whom Allah has prepared from His chosen servants are obliged to restore the basic spirit of Islam in accordance with the teachings of Islam. the corridor.

From the verses of the Qur'an and the hadith above, it can be understood that the position of science in Islam is very high and universal. All kinds of knowledge that comes from God are recommended for mankind to pursue it as a provision in navigating this life. If Muslims have begun to err in understanding the position of this very broad science, it is necessary to renew their thinking about the

nature of science to be in accordance with Islamic concepts. Because of this, the modernization of the curriculum in Islamic education must be directed to things that can bring progress to Muslims, especially in the field of modern science and technology.

The term for the curriculum was originally included in the Webster Dictionary (Webster Dictionary) published in 1856. At first the term curriculum was only used in the world of sports, which was in the form of a piece of equipment that carried a person from the start line to the finish line. Furthermore, in 1955 the term began to be used in the world of education which at that time was defined as a list of subjects taught at a university (Ahmad Tafsir, 1994) According to Zakiah Daradjat, curriculum is a program that is planned in the field of education and implemented in order to achieve certain educational goals (Zakiah Daradjat et. al, 1992) When referring to in Arabic, the term curriculum is known as al-manhaj, which has the meaning as a clear path for humans to pass in achieving salvation in their lives. If it is associated with education, it can be likened to a clear method or path to be taken by educators or teachers with their students in order to equip themselves with various types of knowledge, special skills and behaviors as well as values that must be possessed in their lives. (Muhaimin, 2005)

The curriculum is seen as one of the most important components and quite a lot influences in determining the success of an educational institution. The curriculum also functions as equipment used in learning as the main guide for achieving educational goals as expected together. In the Law on the National Education System, it is stated that the curriculum is a set of plans and arrangements containing objectives, content and learning materials and methods used as guidelines in the implementation of educational activities in order to achieve certain learning objectives. (Nasional, 2003)

If you look at traditional thinking, the curriculum has meaning as a collection of several subjects that must be informed by teachers and studied by students. Understanding the curriculum like this emphasizes the curriculum in terms of the content of the material being taught. Interpretation like this can be understood that the curriculum is a number of subjects that are presented by the teacher to

students to obtain a diploma or to be able to move up to a higher level. The curriculum referred to here is the same as the lesson plans in schools and then taught to students. Understanding this kind of curriculum is nothing more than a brief note on the targets and content of the lessons to be taught in schools, both in the form of a syllabus and the subject matter to be taught. (Nur Ahid, 2006)

As for in the modern era like today, the curriculum should emphasize more on experiential learning. The curriculum must be understood as the entire educational experience taught to students under the supervision and direction of the school (Hery Noer Aly, 1999) So the understanding of the curriculum must be interpreted more broadly than just the subjects taught in schools. This means that all forms of learning experiences in schools must be contained in the curriculum, thus it can be said that if the curriculum does not only contain certain subjects or subjects taught, both in schools, madrasas and universities, more than that the curriculum is the entire plan that is in the curriculum. educational process.

Based on the definition of curriculum modernization by experts and the views of the Qur'an and hadith above, it can be concluded that in essence the goal of modernizing the Islamic education curriculum is a correction of the shortcomings that have existed so far. Therefore, with the modernization or renewal, it is expected to be able to correct the existing deficiencies and try to improve them in a better direction for the present and the future.

## **B. METHOD**

This study aims to obtain an overview of the factors behind the modernization of the Jeumala Amal dayah curriculum. Therefore, appropriate research methods are needed in order to obtain results that are in accordance with the reality on the ground. This is because in essence research is seen as an effort to answer a case systematically by using certain methods through collecting empirical information in digesting and drawing conclusions on the answers to these problems.



(Nana Sudjana & Ibrahim, 2014) On this basis, in this study the type of research used is qualitative research.

### **C. RESEARCH AND DISCUSSION**

One of the dayahs in Aceh who has made efforts to reform Islamic education so that it can be in accordance with the changes and developments of the times is Dayah Jeumala Amal. The demands of work and the need for experts in many fields require educators and intellectual figures of Islamic education to immediately reorganize the form of a complete and comprehensive Islamic education curriculum in order to create students who are able to live and compete in the era of globalization. Furthermore, based on the research results, it can be seen that there are two factors behind the modernization of the Dayah Jeumala Amal curriculum, namely internal and external factors.

#### **a. Internal factors**

The main factor that triggered efforts to modernize the Dayah Jeumala Amal curriculum was the emergence of awareness among the founders and the surrounding community to advance education in Aceh through Islamic educational institutions that could combine general and religious education. This is motivated by the development of an increasingly advanced era that requires people to be able to adapt to existing conditions. One of the influences of this thought was born from figures who had previously received education from two sides, namely religious education from dayah and general education from schools. Society needs educational institutions that can provide learning in fulfilling two dimensions, namely the world and the hereafter. Therefore, education is needed that can meet these expectations.

This is also felt by educational leaders and scholars in the Jeumala Amal Dayah circle. So far, dayah education in Aceh can take place well because of the support from the community, especially in terms of building facilities and infrastructure. One of the factors that causes the advancement or retreat of a dayah is strongly influenced by the charismatic leader of the dayah. If the leader is good at maintaining relationships with his students and is also involved in many social

matters with the surrounding community, it will greatly affect the existence and sustainability of the dayah.

The role of ulama in society is not only limited to the spiritual aspect, but they also educate people to have knowledge so that they can compete with outsiders. It is in this dimension that the ulama made a breakthrough by opening the tap of renewal in the dayah education system they lead. One of the things that have been modernized is the content of the dayah curriculum.

#### a. External Factors

The most influential factor in the modernization of the dayah curriculum is the condition of Indonesian Muslims who are far behind compared to other countries in the field of education. Next is the encouragement of Islamic modernist figures who study abroad, especially Middle Eastern countries.

The emergence of the idea to make changes in the field of the dayah curriculum in Aceh is closely related to the modernization of Islamic education that has emerged in other parts of the Islamic world, such as in Egypt, Turkey and India. The growth and development of this idea in Indonesia experienced its peak at the beginning of the 20th century AD. Regarding the education model, many adopt from outside education systems, such as Dutch and Middle Eastern education. The first initiators of modern education were Islamic organizations such as Jami'at Khair, al-Irsyad, Muhammadiyah and others.

Another factor is the influence from outside brought by Indonesian scholars who study abroad. After returning from studying abroad, they made many changes to the Islamic education system. The modernization of Indonesian education brought by these Islamic scholars has opened a new spirit to modernize in various fields, especially the curriculum. Therefore, it can be concluded that the emergence of modernization of education in Indonesia cannot be separated from the services performed by Islamic leaders in the past.

Dayah Jeumala Amal also felt the spirit of modernization of education that entered the Aceh region at that time. In her work as a modern dayah, Dayah Jeumala Amal has made many breakthroughs in order to advance the quality of education in Aceh.

The teachers who teach at this dayah come from various educational backgrounds, including alumni of Pondok Modern Gontor. They also contribute to the implementation of the learning process in this dayah. The spread of Gontor alumni can also be seen in several other dayahs scattered throughout the region within the Aceh region.

#### **D. CONCLUSION**

The factors behind the modernization of the dayah jeumala amal curriculum came from internal and external factors:

- a. The internal factor is the emergence of awareness among the founders and the surrounding community to advance education in Aceh through Islamic educational institutions that can combine general and religious education and meet the demands and developments of the times.
- b. The external factor is related to the modernization of Islamic education that has emerged in other parts of the Islamic world, such as in Egypt, Turkey and India. Apart from that, it was also caused by the idea of modernizing Islam in Indonesia in the early 20th century.

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