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Reclassification of Traditional and Modern Dayah in Aceh from The Perspective of Systems Theory

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Abstract

Dayah is an Islamic educational institution that has developed in Aceh since the time of the entry of Islam in Samudera Pasai. This institution has contributed a lot to the development of Aceh until now, but this development occurs during the modernization period, it does not rule out the possibility that this change will make a modern-based dayah curriculum systematic according to the situation and conditions of the times, thus several Islamic education institutions that are almost similar to dayah in the characteristics of identity. This change does not make that all dayah in Aceh will change by itself, there may be some dayah that are still dayah concepts in the past there are those that are in the present. That's where the illustration comes out that not all dayahs show the same, but there are several factors of curriculum systematics that distinguish what is called traditional and modern. The main indicator in solving this problem the author analyzes the anatomy of social system theory, why!!! Because the curriculum system will be seen with the internal and external structure of the system, they gave birth to the curriculum system. This is proven by the anatomy of the system that classical and sorongan learning cannot be made a difference and the curriculum guidelines for dayah institutions are all the same, the author finds that their differences can only be measured from the surface structure of the system components. In anatomy, the dayah system approach is categorized into two parts, namely: first, traditional Dayah is a dayah that has integrity in the systematic curriculum for learning classical books (Fiqh science, Sufism Science, Tauhid Science), but not all classical books, classical books that have been determined which have reference references to Abuya Muda Wali AlKlalidy. Second, modern Dayah is a dayah that has a dynamic nature in acting and making policies that do not have to limit classical books. So, this research seeks to be a source of reference, especially for dayah institutions themselves.

Keyword: Reclassification Traditional, Modern, Dayah, Aceh, Systems Theory

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INTRODUCTION

Dayah is the oldest educational institution in Aceh. The existence of dayah has made a positive contribution to the intelligence of the Acehnese people, especially the internalization of Islamic values. Along with the development of dayah, it also adapts itself without leaving the old system which is considered good. Adjustments made include physical and non-physical, including the education system. Qualitatively, dayah education activities aim to make it easy for knowledge seekers (santri) to apply and transform inner attitudes and behavior to the community towards an order of individual attitudes and social actions.

The adjustment of the education system has had other effects related to the characteristics and identity of dayahs, so it is necessary to distinguish between traditional and modern dayahs. Generally, modern dayahs are understood as dayahs that have undergone curriculum development from traditional dayahs, traditional dayahs teach Islamic religious sciences from the yellow books (classical books) based on certain schools of thought. This is a difference with modern dayahs that do not limit the mazhab and do not specifically study classical books.

Nowadays, the yellow Islamic classic book as a distinguishing feature of traditional dayahs and modern dayahs is no longer the main indicator, because not a few modern dayahs have also included the yellow Islamic classic book in their learning curriculum. This creates problems in the categorization of dayahs between traditional and modern. In an interview with Tengku H. Muhammad Hatta, Lc., M.Ed. (leader of Dayah Madani al-Azziyah) explained that dayah in Aceh can be categorized into three types of dayah. First, the traditional dayah mur ni, which is a dayah that implements its curriculum with the yellow book method of learning and teaching and its scientific orientation is more oriented towards Sufism. Second, modern dayahs that follow the public-school curriculum and are combined with Islamic-based education. Third, traditional dayahs that add formal education. This third model follows the yellow book and also organizes formal education from secondary to tertiary levels.

The interviews above show that dayah classification is inconsistent. This raises doubts, because the distinguishing feature is sometimes set on the yellow Islamic classic book and on the other hand on the implementation of the formal curriculum. The author suspects that this is due to definitions that are not based on substantial distinguishing characteristics. Therefore, the author is interested in examining this feature with a systems approach.

Dayah educational activities directly use the curriculum to socialize the order system and scientific discourse among the tengku dayah and santri, thus, the curriculum can be used as an indicator to understand the dayah system organization. System organization is the basic pattern of relationships between components that directly contribute to the birth of wholeness. 4 The substantial dayah system organization is a paradigm that unites various learning materials into its curriculum system. This paradigm is what makes the identity of traditional and modern distinctions from the perspective of system theory, this paradigm is a deep structure while the material arranged in the curriculum is a surface structure.

The dayah educational institutions that will be studied for research are Dayah Darul Ihsan Teungku Hji Hasan Krueng Kale, Darussalam, Aceh Besar, then Dayah Babul Maqhfirah, Lam Alue Cut, Pasar Cot

Keueng, Aceh Besar, then Dayah Lampisang, Seulimum, Aceh Besar and Dayah Ruhul Falah, Samahani, Kuta Malacca, Aceh Besar.

The literature review aims to obtain an overview of the relationship between the topic to be researched and this writing that has been done by previous authors so that there is no repetition.⁵ Research activities always start from research from how to explore what has been stated or found by previous experts and add new things from this research.

There are many writings that discuss the reclassification of traditional dayah and modern dayah educational institutions in Aceh, both by academics and students as the final task of completing their undergraduate degree (S1), especially students of the Faculty of Ushuluddin and Philosophy. According to the researcher's search, which discusses in detail and specifically which is more directed towards the reclassification of traditional dayah educational institutions and modern dayah.

However, there are several writings related to dayah, including writings that are not directly related to the classification of traditional dayah and modern dayah, namely Pesantren Buruh Pabrik by Imam Bawani et al. In general, this book explains that the pesantren of factory workers is a response to the dialogue between Islamic values in this case with the values of modernization and industrialization. The following thesis was written by Akmal in 2010, entitled *Aqidah Education in Muslim Families (Study Analysis of Family Education in Samalanga District)*. This paper explains the role of education in society and family.

The following is a thesis written by Waliyunis M.Nur in 2010, entitled *The Role of the Recitation Hall in Socializing Islamic Law to the Community (Case Study of the Syumusul Ma'rifah Recitation Hall in Dewantara District)* In this paper, it explains that Islam is theologically a system of values and teachings that are divine and transcendent, then provides an understanding and function of Islamic law by looking at the views of the community. Furthermore, the book written by Abdul Hamid M. Djamil in 2016, entitled *The People Ask Waled Answering the Thoughts of Teungku H. Nuruzzahri Yahya* In this paper explains the influence of his figure in building Aceh on Sharia and building dayah Aceh with scholars for the development of community life, and briefly explains the character of traditional dayah.

Furthermore, the book written by Hasbi Amiruddin in 2008, entitled *Menatap Masa Depan Dayah di Aceh* in this paper explains the direction of dayah Aceh for a brighter future, functioning murti cultural has a variety of universal Islamic-based sciences. Furthermore, a book written by Sa'id Aqil Sirajd in 1999, entitled *Reconstruction of the Pesantren Education System* In this paper explains the concept of dayah education as a whole to build and train the children of the Indonesian nation, and the pesantren movement and its functions. Furthermore, the journal of religious studies written by Marzuki in August 2011 *History and Changes in Pesantren in Aceh* in this paper describes the history of dayah, then distinguishes dayah in the past from dayah now in changing values. Furthermore, the scientific journal didactics written by Mashuri, a lecturer at the Faculty of Tarbiyah Iain Ar Raniry Banda Aceh in 2013 *The Dynamics of the Islamic Education System in Aceh* in this paper explains the existence of dayah, especially in Aceh according to James T. Siegel's estimates and briefly discusses dayah institutions. From some of the above writings, a detailed approach to defining dayah and sharing the types of dayah systems in particular, is still lacking with regard to dayah curriculum and organization, therefore the author wants to explain the figure and identity of dayah by deepening the current dayah education structure in Aceh.

Based on the background of the problems described above and so that this research leads to the intended problem. then the author makes a problem formulation, as follows: 1. What is the substance that distinguishes traditional dayah from modern dayah? 2. How is the dayah classification viewed from the perspective of system theory? This is expected to provide solutions and contributions in knowledge for the community, distinguishing dayah from a social system perspective so that it can classify traditional and modern dayah theoretically and objectively.

THEORETICAL FRAMEWORK

Reclassification, Re.Classification is two separate words and different languages. "Re" and "Classification" in English. The term "Re" is used to connect words so that they can produce meaning. "Re" in English means: (1) back, (2) again, (3) towards the back. While "Classification" in the term language means: (1) groups, (2) types, (3) systematic arrangement in groups (4) groups according to established rules or standards, this understanding is put forward by linguists.

Dayah (Acehnese) comes from the Arabic "zawiyah" The term zawiyah, literally meaning corner, is believed by the Acehnese to have first been used as the corner of the Medina Mosque when the Prophet gave lessons to the Companions at the beginning of Islam. These people, the Prophet's companions then spread Islam to other places in medieval times. The word zawiyah was understood as a center of religion and the life of Sufis who habitually spent time overseas. Sometimes these institutions were built into religious schools and at other times zawiyahs were used as huts for seekers of spiritual life. From this illustration it can be understood that the name also made its way to Aceh. In the Acehnese language zawiyah was eventually changed to dayah because it was influenced by the Acehnese language which basically does not have a "Z" sound and tends to shorten.² Dayah is an institution that can be said to have five basic elements: pondok, mesjid, teaching classical books, santri and tengku. This means that as long as these five elements are not fulfilled by an institution, regardless of its name and religious activities, then the institution will not change its status to dayah. Traditional Dayah is the oldest Islamic educational institution in the archipelago, especially in Aceh. This dayah education has given birth to charismatic ulama in the past who were figures and leaders of the people. This traditional Dayah still exists today with a relatively stable interest in the Acehnese community in particular. Dayahs referred to above are dayahs that have been established for at least more than 20 years.

Etymologically, the word "traditional" comes from the root word tradition, which means the order, culture or customs of a community. Hence, traditional means a shared consensus to be adhered to and upheld by a local community. The word traditional also always refers to things that are classical, ancient and conservative cultural heritage.⁴ From this understanding, it can be understood that traditional dayah is intended as an educational institution that maintains classical traditions.

Modern is always associated with the existence of reforms at a certain time, so the term modern can also change from time to time, without denying the basic root of the term modern, which is to introduce new patterns that are faster, more precise and efficient to achieve certain goals.

Point of view is where the writer views the story to be narrated for reading. From which side a story is told. Several kinds of first-person point of view A story is told by an object in the story. a. if the object is

the main character, the point of view is first person protagonist. b. if the object is not the main character, the point of view is first person observer.

The system is a unity of components that are interconnected with each other to achieve certain goals. The system has three characteristics, namely: Every system has a purpose, Every system has a function, Every system has components. (Sanjaya, 2008: 31). According to Wiley and Sons (2005: 1-30), there are 2 groups of approaches used in defining systems, namely: (1) more emphasis on the procedures used in the system and define the system as a network of procedures, methods, and ways of working that interact with each other and are carried out to achieve a certain goal; (2) more emphasis on the elements or components that make up the system, defining it as a collection of elements both abstract and physical that interact with each other to achieve certain goals. Arifin (1991: 257) argues that the system can be interpreted as a device or mechanism consisting of parts in which each other is interconnected and mutually reinforcing. Based on this understanding, the system can be given a limitation of understanding, namely the means needed to achieve goals. The concept of the system has been taken by the social sciences from the exact sciences, specifically from physics dealing with matter, energy, motion, and strength. Some define systems in a definite context in terms of mathematical equations that explain certain relationships between several variables.

The word system comes from the Greek "systema" which means a whole composed of many parts, or a relationship that takes place between units or components in an orderly manner. In the dictionary al-Mu'jam al-Falsafi, the word system is paired with the word al-nasaq which etymologically means order (nizām). Then terminologically it is defined as a collection of elements that are interconnected as a unit. Tatang M. Amirin by referring to Shrode and Voich, and Murdick and Ross defines the system as follows: A set of elements that perform an activity or arrange a scheme or procedure for performing a processing activity to achieve something or several goals, and this is done by processing data and/or energy and/or goods (objects) within a certain period of time in order to produce information and/or energy and/or goods (objects). Looking at this definition, it can be seen that systems are about tools or organs, and also about ideas. Therefore, thinking about systems can be seen from three aspects, namely scientific aspects (sciences), technological aspects, and philosophical aspects. From the philosophical aspect, Jasser Auda sees it as a system of analysis, where the entity of analysis is assumed to be a system.

On the other hand, the entity of analysis is also seen as a system that acts as a method, or a prescriptive procedure. According to Amirin, this is what is known as the system approach. This approach assumes that there are many reasons for something to happen, so the systems approach tries to realize the complexity in most things, so as to avoid seeing it as something very simple or even wrong. Systems approach theory, a systems approach to mapping the social system in order to find the ideal social order. The social system theory approach will describe the organization and structure of the system both internally and externally and analyze the pattern of the components of each sub-sub curriculum from the living system to the social system. So, to find the distinguishing features of traditional and modern dayah classifications, the identity that organizes a dayah as a system must be seen. This theory will bring people to understand directly the classification of traditional and modern dayah educational institutions in Aceh how the author will later discuss with the results of this study. The system is a unity of an organized whole, consisting of two or more components that integrate and depend on each other, the patterns of relationships between components refer to two important concepts, namely organization and structure, system

organization is the basic pattern of relationships between components that directly contribute to the birth of wholeness. Thus, behavior is determined by the internal structure (inner structure) of something outside of itself can only exert influence and the type of relationship is influence, and remains as the determination is the internal structure. 16 The integrity of the dayah institutional system will also be categorized from simple entities (simple unity) and composite entities (composite unity). The simple entity is behaviorally (speech, action) while the composite entity is the internal structure. The system approach will classify the categories of dayah institutions both components of composite entities and sub-components of composite entities.

METHOD

Observation

This activity is carried out by direct observation to the research location, to see activities, methods and so on concerning the reclassification of traditional and modern dayah educational institutions.

Interview

Interviews were conducted with people who were sampled, face to face directly guided by a list of questions that had been prepared, both oral and written, so that the answers were data that would be processed and analyzed in this writing. This requires the formulation of implementation indicators. Instrument questions to respondents. 1. What is taught? 2. How is the learning method, halaqah / lecture / memorization? 3. Cross check to santri? a. About the curriculum and learning system? b. Paradigm and ideology, is there really a transfer of knowledge? The potential of the inner and outer structure system reflects the ideology that underlies the values of honesty, sincerity, discipline, devotion, obedience to create a strong independent behavioral attitude. The implementation above includes the dayah organization work program led by the dayah leader. In the work ethic of the vision and mission of the educational goals of traditional and modern dayah institutions. Then the methodology of organizational management patterns has an effect in providing scientific development and general knowledge. As for the general determination, it is clear between the two, so we can map out which education and curriculum are the main indicators to be a measuring tool in applying the curriculum to find ijtihad restrictions.

Documentation

This documentation is carried out by reviewing a number of written data related to the activities of Dayah Babul Magfirah, Cot Keueng and Dayah Ruhul Falah, Samahani, Kuta Malacca, Aceh Besar and Dayah Darul Ihsan Abu Hasan Krueng kale, Aceh Besar and Dayah Lampisang Selimum.

FINDING AND DISCUSSION

The history of dayah in Aceh is estimated to have grown and developed since the third century Hijri or early 10th century AD. This will refer to the writings of Sheikh Makarani al-Pasai in his book entitled *Izarul Haq fil Mamlakati Perulak* and *Tafsir at-Thabaqat Jam "u Salatin*. These two books were researched by Muslim Thahiry, who concluded that Dayah Cot Kala was founded around the 10th century AD during the Peureulak kingdom. The Islamic Kingdom of Peureulak was founded in 223 AH (840 AD) by Teungku Muhammad Amin who had the title Alaidin Malik Muhammad Amin Syah Johan Sovereign. Dayah Cot Kala was the first dayah founded in Aceh, established in the 10th century AD. The teaching staff at that time was brought in by the Sultan from the Middle East to teach in the royal environment. They have produced many alumni who spread Islam throughout Aceh. The development of dayah then experienced ups and downs, especially during the Dutch colonization. At the same time the reign of Sultan Muhammad Syah (1873). Ulama and their students fought to defend religion and defend the homeland from the Dutch.

Many dayahs were destroyed, including all their scientific treasures, libraries and manuscripts owned by dayah leaders. Most of the dayah scholars became warlords leading the guerrilla war, including Teungku Chik di Tiro (Teungku Muhammad Saman), and Teungku Sheikh Abdul Hamid Samalanga. The presence of the ulama in the guerrilla war was an encouragement in the struggle of the Acehnese people to defend Aceh from the Dutch colonizers. The war had an impact on the process of further dayah development, plus many dayah scholars were martyred on the battlefield.

Dayah again functioned as an Islamic educational institution at that time. Dayahs that rose after the Aceh war ended included Dayah Tanoh Abee by Teungku Haji Abbas (Teungku Chik Lam Birah), Dayah Jeureula led by Teungku Haji Jakfar (Teungku Lam Jabad), then Dayah Lamnyong, Dayah Lam Bhuk, Dayah Ulee Susu, Dayah Indrapuri, Dayah Lam Pieyeung and many other dayahs that had been rebuilt in the Aceh Besar area. Apart from Aceh Besar, a number of dayahs were also built in the Pidie area, including Dayah Tiro, Dayah Pantee Geulima, Dayah Cot Plieng, Dayah Blang, Dayah Leupoh Raya, Dayah Garot, Dayah Ie Leubee which were pioneered by ulama from Pidie. The ulama figures involved in the establishment of the dayah include Muhammad Arsyad, Teungku Chik Geulumpang Minyeuk and Teungku Chik Teupin Raya. While in North Aceh there were several dayahs built such as Dayah Tanjungan, Dayah Masjid Raya, Dayah Kuala Blang, Dayah Cot Meurak, Dayah Juli, Dayah Pulo Kiton and others. However, the glory after the reform of the curriculum and management system was during the time of Abuya Muda Waly Al-khalidy,⁵ scholars spread throughout Aceh at this time were his students either directly or indirectly. "After the Aceh rebellion known as the Di rebellion, the kyai's children who had studied at their father's pesantren for many years, returned to their area to continue leading their parents' dayah, or open a new dayah. For this reason, all dayahs in Aceh today are inseparable from the influence of the father's dayah." This systematic system is still maintained by some dayah leaders who maintain the integrity of ahlul-sunnah waljama "ah, Abuya often applies the prohibition of following taklid to his students.⁶ We can see this in Dayah Aceh today.

Dayah education in Aceh when viewed from several historical fragments of its journey has changed, in accordance with the conditions that occurred at that time. The following will briefly describe its journey, which includes dayah in Aceh before the war, dayah during the struggle, dayah during independence and dayah at the present time. There is some substance in the historical perspective in Aceh.

First, dayah in the pre-war period, namely in 1873. At this time, dayah included education in meunasah-meunasah, rangkang, Dayah Teungku Chik to jami "ah education, such as the Great Mosque of Baiturrahman Banda Aceh. The existence of these institutions can be seen in various historical heritage sites, including the Teungku Awe Geutah dayah in Peusangan, the Teungku Chik dayah in Tiro, the Teungku Chik Tanoh Abee dayah in Seulum, the Teungku dayah in Lamnyong, the dayah in Abu HasanKrueng Kalee.

"Secondly, Dayah during the period of struggle, during this period of struggle (Dutch colonial period), each region (nanggroe) had at least one dayah, the Dutch then turned it into a landschap which numbered 129. Thus, the number of dayahs is estimated at 129. Dayah at this time played an important role in mobilizing fighters to the battlefield, especially in stirring up enthusiasm through reading the saga of the Sabi War in dayahs, rangkang, meunasah and mosques. There were even dayahs such as the dayahs around Batee Iliiek which directly became defense cities."

Third, dayah during the Independence period, the development of dayah - which was private - at this time was very competitive with two institutions, namely schools and madrasas. In addition, the nature of dayah education, which is individually owned by the ulama, makes it rather difficult to foster in an organized manner. Perhaps as a result of this factor, scholars and dayah leaders throughout Aceh gathered in

Seulimum Aceh Besar in 1968, and succeeded in establishing an organization called Persatuan Dayah Inshafuddin, as an organization engaged in preserving and developing dayah education in Aceh.

Fourth, dayahs at the present time, it can be briefly stated that dayahs today have experienced development, in addition to traditional dayahs, modern dayahs have also emerged, starting from the Tsanawiyah (junior high school) level, "Aliyah (high school) to opening universities such as STAI Aziziyah Samalanga.⁴⁴ From all the historical descriptions above, the author sees a susbtansi approach to dayahs that are developing now, both those that still maintain their dayah identity and those that do not, while at this time there are still many mixing definitions according to existing curriculum technicians. Now it will be seen not only the educational aspects but of course more so the external system.

Ali Hasjmy can only surmise that what is taught in dayah is based on a document called kanun meukuta Alam, which existed during the time of Sultan Iskandar Muda⁴⁵. In this document, it is mentioned that there are about 21 requirements to be appointed as sultan, obedience to the laws of Allah and Rasoolullah and practicing the principles of Islam. Among the ten conditions for being appointed as a minister were having religious and general knowledge, trustworthiness and loyalty. Among the ten conditions for being appointed as qadhi are being just, mastering general and religious knowledge. The Aceh Education Development Agency sees several indicators categorizing two dayah terms in Aceh, namely: First, traditional dayah is a dayah that still teaches classical books. Second, modern/integrated dayah is a dayah that combines two curricula, namely the traditional curriculum and the religion department school curriculum and is under the depdiknas.⁴⁶ It has been integrated for implementation at the deliberations of the dayah curriculum expert team. then Teungku Abdul Hamid, Lc. classified dayah in Aceh into three models, namely; first, traditional dayah is a dayah that maintains classical traditions in the teaching and learning system and curriculum.

Second, semi-traditional integrated dayahs are dayahs that adopt the traditional teaching and learning system by incorporating schools into them. Third, integrated dayahs are dayahs where the learning process does not have the study of classical books, even if there is only a complement to the curriculum. According to Zamakhsyari Dhofier, traditional dayahs are dayahs that maintain the teaching of classical books as the core of education. The madrasa system was established only to facilitate the sorogan system used in old forms of recitation institutions, without introducing the teaching of general knowledge. Furthermore, Tengku Fakhrudin Lahmuddin (leader of Dayah Oemar Diyan, al-Manar and Dayah al-Mujaddin Sabang) said "dayah is divided into two parts".First, traditional dayah is a dayah whose curriculum is handed down, the books studied are only books inherited in the past.Second, modern and integrated dayah is a learning-based dayah with a new concept, which is dynamic in any aspect of teaching and learning or in its format. Furthermore, St. Mau "izatul Hasanah in her thesis Pesantren Management categorized dayah into two: first, traditional dayah is a type of pesantren that still maintains the teaching of classical books; as the core of its education. Disciplines that are not related to religion (general knowledge) are not taught. The curriculum in traditional dayahs does not use the form of a syllabus, but in the form of levels of books in various disciplines. Some traditional dayahs carry out practices of Sufism or things that are philosophical to become dayah subcultures until now. Second, modern dayahs are dayahs adapted to the Islamic education curriculum sponsored by the Ministry of Religion through formal schools (madrasah). The dayah-specific curriculum is allocated in local content or implemented through its own discretion.

In an interview with Teungku Yamin (a professor at Dayah Teungku Chiek Oemar Diyan) dayah can be categorized into three models, namely; first, traditional dayah is a dayah that still adheres to the old

curriculum and teaches in sorongan. Second, integrated dayah is a dayah that used to be traditional then changed to include a formal curriculum into it. Third, modern dayah is a dayah that has new characteristics in it, although there are classical lessons but not completely, the teaching and learning system is classical. First, the qadim system, which is a traditional system that ran among the previous scholars, this system emphasizes how to make efforts so that the religious books taught must be completed. It is not permissible for any book to be studied but not finished. Second, the madrasah system or lecture system is this system no longer studies in mosques, surau but already has a special pattern and building.

Dayah educational institutions are already numerous in Aceh, at the sub-district and district levels, the development of this dayah is a value that has characterized Aceh since the sultanate period. Teungku / dayah leaders base the same goal to advance Islamic education and produce a generation of believers, devout, noble character. However, in the process of teaching and learning methods, Vision and Mission, reference books and organizational structures are different. This educational institution must be distinguished comprehensively (existence and substance) to make it easier by knowing the definition so that the community will examine the suitability of their children in dayah-based Islamic education. From the results of the interviews, it was also found that the shift in the style of the definition classified by the figures/leaders/academics, the classification above, the reclassification will be continued by the author in the next chapter with the anatomical structure of the system which will focus on the system of the institution itself.

CONCLUSION

Dayah is an old educational institution that has contributed to the development of Aceh and has produced cadres as scholars, scholars and scholars. With changes from time to time, dayah always conditions itself from time to time. This development brings out a difference from a condition and situation. So a goal based on existence, the substance of the basic thinking occurs spread and breadth until it can no longer be measured by other indicators. The dayah systematic continues to run as time goes by, the classical learning process and sorongan cannot be used as a measuring tool. One of the measuring instruments for the author's observations states that the difference is only a paradigm (surface structure) that emphasizes the dayah institution itself. Anatomically, the dayah system approach is categorized into two parts, namely traditional dayah and modern dayah as follows: 1. Traditional dayah is a dayah that has integrity in the systematics of the classical book learning curriculum (Fiqh science, Sufism Science, Tauhid Science) solely, but not all classical books, classical books that have been determined whose reference has been determined by Abuya Muda Wali al-Khalidy. 2. Modern Dayah is a dayah that has a dynamic nature in its attitude and makes policies that do not have to limit classical books.

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