**BACKGROUND OF ISLAMIC EDUCATION UPDATES IN ACEH**

**(Study of Dayah Ma'hadal Ulum Diniyyah Mesjid Raya Samalanga)**

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**ABSTRACT**

The research in this article examines the background of the renewal of Islamic education in Aceh with a study of Dayah Ma'hadal Ulum Diniyyah Mesjid Raya Samalanga. This research focuses on the background of renewal at the time of Abon Abdul Aziz and Abu Hasanoel Bashri. This research is a qualitative research with a historical approach. Based on the findings in this dissertation, it is concluded that the occurrence of modernization at the Al Aziziyah Samalanga Islamic Education Foundation began in the leadership of Abon Abdul Aziz starting in 1958 and culminating in the leadership of Abu Hasanoel Bashry starting in 1989. Social factors are the most dominant factor in modernization of Islamic education at the Samalanga Islamic Education Foundation, including the birth of Islamic and public universities in Aceh, economics, information and communication technology (ICT), diplomas as a condition for working in government and private sector, modern Islamic boarding schools and language acquisition and the role of alumni.

**Keywords: Renewal, Islamic Education in Aceh**

**LATAR BELAKANG PEMBAHARUAN PENDIDIKAN ISLAM DI ACEH**

**(Studi Terhadap Dayah Ma’hadal Ulum Diniyyah Mesjid Raya Samalanga)**

**Abstrak**

Penelitian dalam artikel ini mengkaji tentang latar belakang pembaharuan pendidikan Islam di Aceh dengan studi terhadap Dayah Ma’hadal Ulum Diniyyah Mesjid Raya Samalanga. Penelitian ini memfokuskan terhadap latar belakang pembaharuan pada masa Abon Abdul Aziz dan Abu Hasanoel Bashri. Penelitian ini merupakan penelitian kualitatif dengan pendekatan sejarah. Berdasarkan temuan-temuan dalam disertasi ini maka disimpulkan bahwa terjadinya modernisasi di Yayasan Pendidikan Islam Al Aziziyah Samalanga mulai pada kepemimpinan Abon Abdul Aziz mulai pada tahun 1958 dan puncaknya pada kepemimpinan Abu Hasanoel Bashry mulai pada tahun 1989. Faktor yang sosial merupakan faktor yang paling dominan dalam modernisasi pendidikan Islam di Yayasan Pendidikan Islam Samalanga, diantaranya lahirnya perguruan tinggi negeri islam dan umum di aceh, ekonomi, *information and communication technology* (ICT), ijazah sebagai syarat bekerja di pemerintahan dan swasta, pesantren modern dan penguasaan bahasa dan peran alumni

**Kata Kunci. Pembaharuan, Pendidikan Islam Di Aceh**

**INTRODUCTION**

Discussing Islamic education is inseparable from examining Islamic educational institutions and the Islamic education system. Likewise, studying dayah education in Aceh, the historical journey requires dayah to balance the needs of the community so that dayah can always exist in society. The impact of this is that the dayah is classified into three types, namely traditional dayah, integrated dayah and dayah tahfiz. Although the traditional dayah still adheres to the Aceh dayah tradition, some dayah education systems are undergoing reforms. One such dayah is Dayah Ma'hadal Ulum Diniyyah Mesjid Raya (MUDI MESRA) Samalanga. Growth and development of MUDI MESRA Samalanga Dayah In its early days, the management of this dayah was handed over to Faqeh Abdul Ghani, a religious scholar of the Sultan. In this period there were no further records regarding the condition and development of the dayah under the leadership of Faqeh Abdul Ghani. Another note that mentions this dayah was only found in the history of another scholar known as Tgk. Syihabuddin bin Idris who dates back to 1927. According to this history, around the 19th century a dayah educational institution was formed on the initiative of the ulama and Ulee Balang, namely Muhammad Ali Basyah, with a mutual agreement with the local community to appoint Tgk. Syihabuddin bin Idris as its leader.

Based on the notes described on the official website of MUDI MESRA, dayah during the leadership of Tgk. Syihabuddin has accommodated approximately 100 male santri and more than 50 female students who came from various regions of Aceh to trade. After Tgk H. Syihabuddin died in 1935, the dayah management was then handed over to his brother-in-law, Tgk. H. Hanafiah bin Ibn Abbas. During this period the number of students has also increased to about 150 people with the same facility conditions. Tgk. H. Hanafiah bin Ibn Abbas then left for Mecca and management was handed over to Tgk. M. Saleh (who is the parent of Abon Abdul Aziz), after two years of leadership, the management was then handed over to Tgk. H. Ibrahim Lueng Keubeu until the return of Tgk. H. Hanafiah bin Ibn Abbas from Mecca. The learning system, facilities and infrastructure during the Tgk. Syihabuddin and Tgk. Hanafiah is still very traditional, untouched by the modern style. Even at the time of Tgk. Hanafiah, there were already several teachers who helped in the learning process but still used the traditional curriculum by teaching the yellow book and listened to by the students until the new scriptures continued with other books.

The death of Tgk. Hanafiah in 1958 then obliged one of his son-in-law, Tgk. H. Abdul Aziz bin Tgk. M. Shaleh, who is often called Abon Aziz, took the leadership of Dayah. For 31 years (1958 1989) Abon Aziz led MUDI MESRA and it was in Abon Aziz's hands that the Dayah MUDI MESRA curriculum began to change and its students increased from other areas in Sumatra. During his leadership, dayah reforms began after his return from studying at Dayah Darussalam Labuhan Haji. Abon Aziz was a student of Abuya Muda Wali Al-Khalidy, a great scholar in Aceh at that time who led Dayah Bustanul Muhaqqiqien Darussalam Labuhan Haji, South Aceh.[[1]](#footnote-1) He really liked the study of Mantiq (logic) science until he was named Al Mantiqy by the people around him. The tendency to study Mantiq science as an auxiliary science then influenced the modernization of dayah learning during the leadership of Abon Abdul Aziz. The study of books in dayah, which previously did not include assistive science as the material being taught, then began to provide its own space for assistive science and placed it parallel among the main studies.[[2]](#footnote-2)

On the other hand, the santri who participated in the trade grew to hundreds, even from outside Aceh and Sumatra. The increase in number was then also supported by the dayah facilities that were also built, where the santri accommodation which was previously in the form of bamboo and thatch roofs was replaced with a two-story semi-permanent dormitory building and a three-story permanent building to accommodate new santri and having a mushalla on the lower floor. Besides fixing the curriculum, Abon Aziz is also active in educating the public through studies every Thursday called balee hameh*.[[3]](#footnote-3)* 1989 Tgk. H. Abdul Aziz passed away, after the death of Dayah MUDI MESRA management was then held by his son-in-law, Tgk. H. Hasanoel Basri bin H. Gadeng in accordance with the results of deliberations from alumni and the Mideun Jok community. He is one of the most senior students and is involved in being the board of the Dayah with Abon Tgk. H. Abdul Aziz.[[4]](#footnote-4) Name Tgk. H. Hasanoel Basri H.G. then better known as Abu Mudi not only by the dayah circles but also by the Acehnese community at large along with the various kinds of modernization carried out by Baliau so that MUDI MESRA dayah achieved an extraordinary leap of change compared to other dayahs in Aceh.

Under the leadership of Abu Mudi, dayah MUDI MESRA underwent a rapid modernization process, from the aspects of institutional management, educational models, curricula, to facilities that support all changes. Although later Abu Mudi's thought drew a lot of criticism from the dayahs themselves. YPIA Samalanga then no longer only runs education in the form of dayah salafiah, but tries to touch the lowest level of education to higher education starting by opening Al Quran Education Park, Kindergarten, Muadalah Wustha and Ulya Education Unit, Ma'had Aly, college high level of Islam as well as various Lajnah (Sub-agency) assistants. The number of students who came to MUDI MESRA was increasingly increasing both from Aceh and from outside Aceh. The increasing number of new students each year is also comparable to the progress of dayah alumni who helped develop MUDI MESRA by establishing a number of other dayahs throughout Aceh as branches of MUDI MESRA. Currently, the number of dayah branches under MUDI MESRA has reached 594 dayahs.[[5]](#footnote-5) The number of graduates from this dayah also helps develop various kinds of educational programs that are run. So for more detail, this research examines the background of the renewal of Islamic education in Dayah MUDI MESRA Samalanga.

**RESEARCH METHODS**

The research used in this research is qualitative research using a historical approach. The purpose of using this method is to find the basic and essential things of the reality of the existence of Dayah MUDI MESRA Samalanga (Moleong, 2011). The data collection techniques used in this study in obtaining data for analysis were using active participatory observation, semi-structured interviews with dayah leaders, the teungku, the Dayah thalabah MUDI MESRA Samalanga. As secondary material is a documentary study, namely administrative documents, pesantre guidelines, AD and ART, schedule of activities and other documents related directly and indirectly to the renewal of Islamic education at Dayah MUDI MESRA Samalanga. Meanwhile, to analyze the data in this study, it is used by unitizing, categorizing and interpreting the data (Miles and Huberman, 1994). The validity test of the data was carried out by extending the participation in the field with the academic community of the pesantren, persistence of observations, triangulation of the results of documentation, interviews and observations of the situation at Dayah MUDI MESRA Samalanga..

**RESULT AND DISCUSION**

**Background of Islamic Education Renewal of Dayah MUDI MESRA Samalanga**

* + 1. **Social Condition Factors**
			- 1. **The birth of Islamic and Public Universities in Aceh**

The existence of higher education institutions in Aceh, especially IAIN Malikusshaleh Lhokseumawe, was founded in 1964, after which, after experiencing several changes in 2001 under the leadership of Muthallib Hasan, received the status of the Malikusshaleh Islamic Religious College (STAI). Furthermore, in 2014 under the leadership of Hafifuddin STAI Malikusshaleh received state status so that he became STAIN and now has become IAIN Malikusshaleh Lhokseumawe status. Furthermore, Malikusshaleh University Lhokseumawe, Al Muslim Bireun University which was founded in 1929, the existence of these colleges in Lhokseumawe and Bireun is a separate motivation for dayah students to continue their education. The existence of UIN Arraniry and UNSYAH in Banda Aceh also has an impact on students to continue their education at the college, but the Hokseumawe College is the main destination because geographically the campus is close to Samalanga.

Based on this, many MUDI MESRA Samalanga senior dayah students continued their higher education both IAIN Malikussaleh, UIN Ar Raniry, Malikussaleh University so that many senior santri who were teachers at MUDI MESRA Dayah left dayah to study. According to Abu Hasanoel Bashry, if a lot of senior santri leave the dayah to study, the dayah will lack quality human resources. In addition to dayah students, the desire to continue university education is also the goal of the people of Samalanga in particular and Aceh in general. Based on the economics, the desire to study at the dayah is less so that it is worried that the mastery of religious knowledge will decrease for the Acehnese generation. So this is what motivates Abu to establish a college in Dayah MUDI MESRA Samalanga so that senior students can study at the Al Aziziyah Foundation as well as become teachers in the dayah. Abu Hasanoel Bashry's motivation in modernizing was not just imagining imaginations without consideration, it was accompanied by planning and scientific considerations. This can be seen before he founded a college, he communicated with alumni, with IAIN Malikusshaleh Lhokseumawe, with Prof. M. Hasballah Thaib, MA. Ph.D (Professor of Darma Wangsa University), then he also communicated to Jakarta to meet Farhan Hamid who had served as deputy chairman of the MPR RI.

* + - * 1. **Economy**

Economic goals are one of the targets in education so that alumni can be independent and independent. So this is what happened to the people of Aceh, before the big companies in Aceh operated, the goal of studying for the Acehnese people was dayah. In 1971 a natural gas source was discovered in Padang Arun and development in Lhokseumawe and began to be congested in 1974-1978 by PT Arun NGL, then built PT ASEAN Aceh Fertilizer (AAF) (1981) PT Pupuk Iskandar Muda (PIM) 1984. The existence of the Industry this is the first time in North Aceh. With the presence of large companies, there are many job opportunities, an increase in the amount of money in circulation, an increase in the needs of daily life, an increase in the need for services which in turn increases business opportunities. With the presence of workers from outside Aceh, the Acehnese gained a lot of experience, so many North Acehnese who originally worked as fishermen switched to making new jobs such as bricks, wood factories, contractors, opening workshops, becoming drivers and others. Many of the Acehnese at that time did not go to school, they entered the dayah, so they could not work in companies and start their own businesses so this was exploited by many migrants. So many of them work as ditch diggers, warehouse keepers, carpenters, masons. Furthermore, when the construction of the company is completed, their workforce is no longer needed because they do not have an educational certificate.

Based on the social and economic conditions of the community, the people of Aceh were very enthusiastic about sending their children to public schools so that the dayah began to be abandoned by the community. Based on these conditions, the dayah finally carried out reforms so that the community would want to enroll their children in the dayah, because it was feared that the Acehnese people did not know religion anymore. Some dayahs made changes by changing their status to modern dayahs or better known as modern pesantren. This also happened at MUDI MESRA Samalanga dayah, with this condition the dayah made renewal by opening itself up to change. Among them are providing opportunities for alumni to be able to continue to higher education, opening package learning programs, to establishing higher education institutions in the MUDI dayah. The breakthrough that was carried out at the MUDI dayah was especially so that dayah alumni had a diploma and could be used to play a role in both government and private institutions.

* + - * 1. ***Information and Communication Technology* (ICT)**

           The term Information and Communication Technology (ICT) is a term commonly used in today's global networks. One indication of the modernity of life is the development of ICT which has made life easier, even ICT has entered the joints of education. Communication media is one of the most inherent in everyday life in the community that involves ICT as well as in learning. Therefore, ICT is no longer a foreign item in various educational institutions today, the effectiveness and efficiency of the learning process in a very limited space can be achieved with ICT. In a straightforward way it can be said that the existence of ICT has opened boundaries in education so that the distance learning process can occur with ICT. In today's education, the success of achieving the goals of learning is largely determined by the balance between these three aspects. Thousands and even millions of computer networks (local and wide area network) and personal computers that allow every computer connected to them can communicate with each other via the internet which is a global network. Various innovations were born from various aspects through the internet by enabling e-learning to be developed in various educational institutions that have adequate computer devices or networks.

The brief description above is clear that from various directions it has an impact on the existence of ICT. Dayah MUDI MESRA Samalanga really understands and takes advantage of this ICT momentum, the impact of this ICT on the one hand is increasingly finding momentum to further develop da'wah but on the other hand because there are no limits to the existence of ICT, the power to face the challenges of globalization in controlling the morale of the people is increasingly complex. This complexity can be seen from the various internal problems of education at YPIA Samalanga which also face obstacles in the context of the transformation and transmission of knowledge in the midst of a changing society. Apart from the pros and cons of the impact of ICT or the internet, this has become a supporter of the Al Aziziyah Islamic Education Foundation in developing space for da'wah and being developed in the Mudi missionary development institute (LPDM). The Center for Development of Da'wah Mudi (LPDM) is an institution in charge of the dakwah and publication section under the LPI MUDI Mesjid Raya Samalanga and has been inaugurated since November 2013 or to coincide with Muharram 1435 H. At the time of shooting the video of Abu MUDI recitation at Balee Inti keude Samalanga and so on playing back on Radio Diraja was the beginning of the initiative to form LPDM. Tgk Ahmad Yani who is a permanent lecturer at the Al Azizizyah Islamic Institute (IAIA) Samalanga as the editor of various videos of dayah activities which also takes recordings. This initiative was eventually used as ICT as one of the development and distribution of da'wah.

* + - * 1. **Modern Islamic Boarding Schools and Language Mastery**

Modern Islamic boarding schools, or in Aceh known as integrated dayah, are dayahs that manage education by incorporating general education into the dayah environment. The characteristic of this dayah is an understanding of Arabic and English and does not focus on the yellow book. It is not the intention to compete with an integrated dayah, but for Abu Hasanoel Bashry mastery of language is an important thing to open the horizons of the santri's insight. The most important thing in making a change is mastering language. Like the Prophet. told friends to learn a language other than Arabic in order to facilitate the mission of the Prophet Muhammad. Likewise, what Abu MUDI has done is that it is unavoidable for the present development where language is the key to unlocking these changes. In general, every dayah knows that language skills, especially Arabic, are very important to be mastered in understanding the yellow book written in Arabic. However, the tradition of reciting the yellow book is not comparable to the level of mastery over Arabic itself, where most students only master Arabic passively. Meanwhile, most of the santri also do not master the national language well because the language of instruction in the dayah is generally used in Acehnese and in the surah of the Arabic Jawi script it is mixed with classical Malay.

The issue of language skills has been a concern of Abu Mudi from the start, so that national and foreign languages ​​are added to become new lessons at MUDI MESRA. The first step taken was to produce a cadre of foreign language teachers by educating outstanding students in terms of language. In 2003, to accelerate the foreign language skills of the students, Abu Mudi built a special hostel for students of Arabic and English teacher cadres. Then Mabna Lughah was formed, supported by modern language laboratory facilities, the teaching system and the management of the cadre program then changed. With the formation of Mabna Lughah, foreign languages ​​in MUDI MESRA continued to develop, where Arabic and English were widely spoken as the colloquial language of Mabna Lughah members and also used in i'lan (announcement). Entering 2005, foreign languages, especially Arabic, began to be used as the language of instruction in the female students' dormitories under the supervision of santriwati alumnus of modern Islamic boarding schools from outside MUDI MESRA. Furthermore, in 2008 the use of foreign languages ​​was increasingly expansive, in that year efforts were made to expand learning, especially Arabic for all areas of the MUDI MESRA environment, while English did not show encouraging results. Entering 2013, Mabna Lughah changed the Arabic and English learning system from being separate to a bilingual class by combining the two in each learning session.

The main purpose of using language in the dayah desired by Abu Hasanoel Basry. Santri do not only take part in village reciting teachers, TPA teachers, menasah priests, but students must be able to take part in various even international settings. Without mastery of the language, the students mentioned above cannot continue their steps to various activities, both national and international. With this language program, MUDI dayah also received visits both nationally and internationally. As previously explained, the purpose of this change was not to compete with an integrated dayah but with this existence it provided inspiration to change the mindset of the dayah which had been only the yellow book, on the other hand the great interest of the community towards integrated dayah provided information that the concept of dayah became a needs for society.

* + - * 1. **Role of Alumni**

The Al Aziziyah Samalanga Islamic Education Foundation is one of the oldest educational institutions in Aceh which has produced thousands of alumni who have taken part in various institutions both nationally and internationally. This foundation also has 594 branches until 2018, so that alumni from YPIA apart from being born from YPIA are also born from dayah branches. Abu Hasanoel Bashry also noticed that in line with the increase in the number of new students each year, the number of MUDI MESRA alumni also increased. As is common in pesantren, the relationship between the dayah, santri and teungku in Aceh is also more familial so that even though they no longer study at the dayah, these alumni see themselves as santri and the relationship between the three remains good. MUDI MESRA alumni have spread throughout Aceh and many regions in Indonesia, some have established dayahs in their respective areas of origin, some work in government and private agencies, and some continue their education elsewhere. To strengthen the alumni network at MUDI MESRA, the MUDI Mesjid Raya Samalanga Alumni Rabithah was established in 1989 but its function was still limited to associations. Abu Mudi then developed this organization as one of the sub-units under the Al-Aziziyah Islamic Education Foundation which can help develop various educational programs from MUDI MESRA.

Abu Mudi fostered alumni intensively through the Alumni Rabithah so that a productive alumni network developed to help support fatherhood programs, especially by participating in establishing dayah branches in their areas of origin and being fostered by MUDI MESRA. Until 2018, the number of dayah branches under MUDI MESRA has reached 594 educational institutions. Rabithah Alumni LPI MUDI Mesjid Raya is an organization that houses MUDI dayah alumni under the Al Aziziyah foundation which unites all alumni since the leadership of Abi Hanafiah, Abon Aziz and now Abu MUDI. The MUDI Alumni Rabitah was formed and inaugurated right after the death of Abon Aziz. The Chairman of the Alumni Association for the first time after being inaugurated was the late. Abu Qasem TB as one of the oldest MUDI dayah alumni at that time. Then also formed Alumni Associations per district / city throughout the province of Aceh and outside Aceh. Until now, Rabithah Alumni have routinely held Haul Abon celebrations every year in their respective places, and on a large scale every two years at the main dayah, MUDI Mesra. At the big Haul celebration event every two years apart from being filled with the reading of Manaqib Abon Aziz by senior alumni, a Mubahasah Ulama is also held with a theme considered important where the participants are scholars from all over Aceh, either with MUDI alumni status or not, or if not held a Mubahsah then replaced with national and even international seminars by inviting speakers from within and outside the country.

Rabithah Alumni of LPI MUDI Mesjid Raya intently conducts alumni-building activities so that the relationship between the main dayah, namely YPIA and the alumni's dayah, is effectively established both from the vision and mission or others. Dayah MUDI until now has produced many alumni, some of whom have continued their studies both at home and abroad, some have worked in government agencies, are self-employed, and mostly teach majelis ta'lim and established dayahs in their respective areas. respectively. On the other hand, with this alumni association, a new change will be built with various ideas obtained by alumni after working in various institutions both at home and abroad.

* 1. **Political Condition Factors**
		+ - 1. **PUSA and PERTI**

In 1914, the Islamic Union was officially established in Aceh, the growth of this Islamic Union was fertile and its movement was fast. On the one hand, because it is based on the spirit of Islam, on the other hand, most of the Acehnese scholars make it a place to take part because they accept religious ideas that are characteristic of the Islamic Union..[[6]](#footnote-6) After the establishment of Islamic Union branches and branches throughout Aceh, the ulama and uleebalangs united together to develop this organization throughout Aceh, including in the Samalanga region led by Teungku Syekh Abd. Hamid Samalanga, son of Teungku Haji Malem, a great scholar in West Tanjongan Samalanga. Because of his persistence in his involvement with the Islamic Syarikat, Sheikh Abd. Hamid was the most wanted person by the Dutch in the 1920s and finally he fled by using a trawler to Pulau Pinang in 1926, after learning that many of his friends had been arrested by the Dutch, then continued his journey to Mecca.[[7]](#footnote-7)

Sheikh Abd. Hamid was in Makkah for six years (1926-1932), he had a lot of contact with modern thinking, one of which was about the school model education system. So he wanted to convey this message to Aceh, that it was time for the dayah education system to be changed to a modern madrasa system. The first step he took was sending the newspaper Umm al-Qurâ which was published in Arabic in Mecca to his chosen people, namely Teungku Abdullah Ujung Rimba (1907-1983), Teungku Muhammad Daud Bereueh (1896-1987), and Teungku Abdurrahman Meunasah Meucap,[[8]](#footnote-8) in the cracks of the newspaper he wrote a message of renewal of Islamic education in Arabic script. So, during the Dutch colonial period, there was room for modernizing Islamic education in Aceh, one of which was the renewal of education that had taken place in Mecca.

This is what inspired Teungku Muhammad Daud Bereueh as one of the initiators of PUSA to carry out the struggle for reform of Islamic education in Aceh through the PUSA (All Aceh Ulama Association) organization on May 5, 1939. This organization contributes to the social, political and religious life of the Acehnese people. PUSA, which was driven by a number of teungku with reformist spirits, became a force for the struggle at that time.[[9]](#footnote-9) At the beginning of its birth, PUSA wanted the education system and curriculum in Aceh to be more advanced than the existing system. The implementation is left to the Peusangan teungku-teungku chik (great ulama) under the leadership of Tgk. Abdurrahman Meunasah Meucap, and held in Matang Geulumpang Dua, the landschap capital of Peusangan, North Aceh.[[10]](#footnote-10)

The existence of PUSA in Aceh, apart from the political side, has given birth to modern-based madrasas in Aceh to match public schools. For MUDI dayahs, the existence of PUSA did not have a major impact on dayah changes, but by giving a new face to Islamic education in Aceh which gave ideas on the dynamics of dayah in Aceh. At the time of Abon Abdul Aziz, in the world of politics Abon had given support to the PERTI party. PERTI is an old people's organization that was founded on May 20, 1930 in Candung, at the next meeting on 11-16 February 1935 in Bukit Tinggi with KH. Sirajuddin Abbas as the elected Chairman. The aim of establishing PERTI was to defend religion from attacks by modernists (youth).[[11]](#footnote-11) Abon assessed that this party has a commitment to strengthen the understanding of Ahlussunnah Waljmaah. In terms of politics, sometimes Abon is even more inclined to choose a national party than an Islamic party that does not follow Ahlussunnah Waljamaah. Because according to Abon, the intervention of national parties in matters of religion is not like an Islamic party outside the direction of Ahlussunnah Waljamaah which could open up free space for the influence of Wahabi ideology in the midst of society.[[12]](#footnote-12)

Abon's role in politics illustrates that Abon has thought of a strategy to present dayah to survive and thrive in society. The dayah can also provide input to the government regarding the missions of the dayah. Abon's participation in politics is not just just participating but still in his commitment, namely the mission of preaching. This can be seen the number of times Abon attended invitations at the Aceh province and at the national level. During the time of Abu Hasanoel Bahsri, it seemed that dayah alumni were given the freedom to take part in various agencies and lines. Abu Mudi supports dayah alumni to be involved in all walks of life, especially in politics. In particular, for dayah circles who do not focus on education, according to Abu, Dayah people must fill all lines, including in government and politics, either as Executive, Legislative, or others. But the freedom given by Abu was given the corridor that this support was given as long as it did not interfere with the spirit of tafaqquh fiddin in beut and seumeubét (learning and teaching), meunan amanah late. Abon Aziz. Abu also mentioned that dayah alumni should support and assist all dayah circles involved in politics. This support can be seen from the invitation of Abu, Tgk. Muhibbuddin Husen as a candidate for Regent of Pidie Jaya, H. Ruslan Daud (DPR RI) and Tgk. Fakhrurrazi Hamzah (DPD RI). For Abu Mudi, dayah alumni are neither against politics nor fanatical on all sides, so that good and knowledgeable people exist in all lines and are not enslaved by their every interest. Abu simulated with the parable Cap like binteh, labang like papeun, the crucifixion that Abu Kheun defended as his eyes

* + - * 1. **Qanun Dayah and Aceh Government**

The birth of Qanun 9 2018 concerning the implementation of dayah education has an impact on dayah in Aceh. Of course this has an effect on changing the dayah towards improvement based on regulations from the government. The policy is accreditation, with accreditation it certainly provides motivation for dayah parties to make improvements. For now, YPIA with its managed dayah has received accreditation A, with the policy of the law regulating pesantren to get equalization of dayah education, YPIA also now manages SPM Wustha and SPM Ulya.

In organizing dayah education, organizers such as teungku who have dayah must follow government procedures and procedures. So in this case, in the administration of dayah the government has regulated the dayah education system starting from the curriculum, teaching staff (teungku), students (thalabah / thulab), facilities and infrastructure as well as funding sources. The government's policy in organizing this dayah is of course based on deliberations with the dayah scholars here. Based on this, of course the role of the government in changing the dayah in Aceh is very large. Contributing to the dayah cannot be separated from the government's policy on the dayah education system. One of these policies is to provide budget assistance and facilities to dayahs based on the type of dayah or dayah accreditation. So it is inevitable that the dayah will start to make changes by following the government's pattern of dayah modernization. This is also done by Dayah MUDI MESRA Samalanga, apart from independent source funds through the foundation's economic sector, YPIA is also in the construction of foundations receiving assistance from the government. Also government policy, students at YPIA get scholarships.

The regional government continues to strengthen the dayah by distributing assistance to all dayahs according to the available budget proportionally according to the type of dayah. These budgets, which BPPD continue to experience, provide information that the Aceh Government has paid attention to dayah educational institutions in this decade. This is what has spurred several dayahs in Aceh to continue to motivate their students to study at a higher level. This opportunity has now been taken advantage of by some dayah students to continue their education to the S1, S2 and S3 levels. In fact, some of them have now completed their master and doctoral education with the assistance of scholarships from the Aceh government through the Aceh LPSDM (Human Resources Development Institute). Santri-santri who have undertaken higher education certainly provide new nuances for Aceh in general and the face of dayah in Aceh in particular. The reality that has been seen so far is that even though they have completed their education at university, they generally still devote their knowledge to dayahs as an effort to develop dayahs. Of course in this case, the role of the government has made a big contribution to the modernization of the Acehnese dayah and especially YPIA Samalanga.

* + - * 1. **Government dan Politic**

During the time of Abu Hasanoel Bahsri, dayah alumni were given the freedom to take part in various agencies and lines. Abu Mudi supports dayah alumni to be involved in all walks of life, especially in politics. In particular, for dayah circles who do not focus on education, according to Abu, Dayah people must fill all lines, including in government and politics, either as Executive, Legislative, or others. But the freedom given by Abu was given the corridor that this support was given as long as it did not interfere with the spirit of tafaqquh fiddin in beut and seumeubét (learning and teaching), meunan amanah late. Abon Aziz. Abu also mentioned that dayah alumni should support and assist all dayah circles involved in politics. This support can be seen from Abu Hasanoel's invitation to Tgk. Muhibbuddin Husen as a candidate for Regent of Pidie Jaya, H. Ruslan Daud (DPR RI) and Tgk. Fakhrurrazi Hamzah (DPD RI). For Abu Mudi, dayah alumni are neither against politics nor fanatical on all sides, so that good and knowledgeable people exist in all lines and are not enslaved by their every interest. Abu portrayed with the parable Cap like binteh, labang like papeun, kiban which Abu Kheun defended as gaze.

The process of changing the economic sector that occurs in society is able to change the way the community views it, that being a civil servant is the best thing to do. Because, PNS offers a future and can live a more stable life, so over time there have been many public and religious schools at the level of government-run madrasas, and also many alumni of government schools who work in the government sector as Civil Servants), and have a decent life, then there is a change in the direction of community thinking to transfer their children to these government schools. This reasoning makes sense, because in the 70s the number of government schools was increasing in number in Aceh. With so many public schools and public madrasah in Aceh, it is not able to stem the enthusiasm of the community to send their children there. This spirit occurs because in order to enter the government, government regulations require a diploma.

After independence, the Government had a policy to develop public schools as widely as possible and provide facilities for children who were educated in public schools to occupy important positions in government. At first the dayah was criticized and considered an outdated and closed institution. Dayah must change that attitude. Since then, the community has begun to associate schools with employment. Therefore, the number of young people who are interested in entering the dayah is decreasing. This policy regarding job opportunities in the formal sector which requires a diploma also influences the modernization style of YPIA Samalanga. The community wants their children to be able to gain knowledge in dayah but also gain useful knowledge and formal diplomas, including providing opportunities to enter work in formal channels.

Based on this, he carried out even more rapid reforms, the most important thing that was carried out by Abu was to form a foundation called the Al Aziziyah Islamic Education Foundation in 2003. This foundation housed Dayah by organizing muadalah wustha and ulya, then Abu founded IAI Al Aziziyah, TK Al Aziziyah, and Ma'ahad Aly. Ash's goal is to establish these educational institutions so that graduates from the Al Aziziyah Foundation can take part in various institutions, both graduates from IAI Al Aziziyah and Ma'had Aly as legalization of dayah which is equivalent to S1. With the birth of alumni who have scientific capacities and other fields, thalabahs will no longer fight in their cage. They will face a variety of new problems while preaching at all levels of cosmopolitan society. Dayah alumni become community partners who unite theory and practice, knowledge is no longer discussed in the recitation centers but is immediately put into practice when the students go to government or public agencies. By becoming a partner, the santri community is no longer an alternative but as a basis for problem solving.

* 1. **Factors of Religious Conditions**

The population of Aceh is predominantly Muslim, of course this makes it easier for Islamic educational institutions to develop and advance in giving birth to a quality generation. Every dayah policy certainly easily gets support from the community. It has been explained previously that Aceh's social life is inseparable from religious values. For the people of Aceh, religion acts as a unifying tool and becomes a reference for the community in various conditions and situations that occur around them. Sociologically, religion is a social and non-empirical category, this means that religion is formulated in three universal forms of expression in the form of theoretical disclosure in the form of a belief system, practical disclosure as a system of worship, and sociological disclosure as a system of public relations. (System of social relations).

So in this case, changes in dayah in the modernization of education, religious factors have an important role. Judging from the development of the Al Aziziyah Samalanga Islamic Education Foundation, both during the leadership of Abon Abdul Aziz and Abu Hasanoel Bashry religious factors were a key factor in making changes at the Al Aziziyah Islamic Education Foundation. During the period of Abon Abdul Aziz, it was clear that Abon Abdul Aziz's attitude was very firm and was never afraid to expose any existing irregularities. One of the deviant teachings according to Abon is Wahabi understanding, which at that time began to lead people's thinking to an anti-traditional and preaching attitude. This Wahabi understanding also had a very big influence on the Samalanga area, there were even certain villages that they were able to control so that activities such as maulid, tahlilan, and several other practices were successfully eliminated under the pretext of bid'ah and falling into shirk. In each of his recitations, Abon never forgets to always explain this Wahabi misunderstanding. There is almost no recitation that does not mention deviations from the Wahhabi faith. And it turned out that what Abon practiced was very effective in strengthening the beliefs of his students so that he wastiqamah in the Ahlussunnah Waljamaah creed. Although not all Abon's students are clever and ‘pious, but with Abon frequently explaining about Wahabi, they all really understand this issue so that almost none of Abon's students are swept up in this stream of takfiri thoughts.

Ulama in Aceh occupy a key function in society because of their knowledge which is disseminated to educate and lead society. A scholar is required to be able to master broad and deep knowledge, in an extreme way it can be said that if not then the results of his assessment and fatwa can be wrong and misleading. In the historical trajectory of Aceh, starting from the period of the initial Islamization process to the present, socially and religiously, ulama hold an important position in the life of the Acehnese people. The hope that the dayah wants is that dayah graduates whose curriculum has been integrated, meaning that it is modernized, will be more accepted by the people of Aceh today. This is where the essence of the role of religion is as the basis for the modernization of the dayah, especially the Al Aziziyah Islamic Education Foundation. The religious factor is highly emphasized in the changes made at the Al Aziziyah Samalanga Islamic Education Foundation with the aim that experts on Sunnah wa al jama'ah who are the ideals of the Acehnese people continue to survive and provide solutions to the demands of the times. Furthermore, the Acehnese people can counteract ideas that are contrary to the understanding. Basically, the culture of ulama and the people can never be separated, the relationship between ulama and society is spiritually intertwined. Every problem experienced by the community is related to family problems, the solution always involves ulama.

* 1. **Intellectual Condition Factors**

Personally, internal factors and a person's personality turn out to be able to change the human mindset that was previously accepting to corrective abilities. This condition is born from individuals who have first received education from two sides, namely religious education, from the dayah and madrasah education and general education from the school pathway under the education department. It seems that this applies to the renewal of Dayah MUDI MESRA Samalanga through intellectual factors.

* + 1. **Abon Abdul Aziz**

**Abon Abdul Aziz intellectuality**

During the leadership of Abon Abdul Aziz Dayah MUDI MESRA has experienced changes from various aspects. This can be seen from the intellectual background of Abon Abdul Aziz. In 1948 Abon continued his education at a dayah led by Teungku Ben (Teungku Tanjongan) in Matangkuli, North Aceh Regency. In this dayah Abon studied at Teungku Idris Tanjongan until 1949. At the same time that year he returned to MUDI Dayah Mesjid Raya Samalanga to devote himself as a teacher. After he served as a teacher for several years, in 1951 Abon continued his studies at Dayah Darussalam Labuhan Haji South Aceh which was led by Syeikh Muhammad Waly Al-Khalidi or better known as Abuya Muda Wali. Abon studied in Dayah Darussalam for about seven years. The late Tgk. Muhammad Amin Tanjongan, who was an Abon student who also studied at Labuhan Haji, once told that when he was repeating a lesson (muthala'ah), Abon opened all the books related to the lesson being studied, so that his room was seen scattered with books. It can be seen that he is a student who is very active in studying.

Starting from 1958, Abon Abdul Aziz has started to play his role to organize the education system in MUDI Mesra dayah to give birth to a qualified generation to serve in the midst of society. Since Dayah MUDI Mesjid Raya was under his leadership, many changes have occurred, especially regarding the educational curriculum. Abon really emphasizes the students to be able to understand the science of tools in detail so that the analysis of the turats content can be sharpened. Abon wanted students not only to understand the express content, but also the implied content which could only be understood by mastering the knowledge of tools so that they were able to uncover the signs contained in the Arabic text. It can be seen here that Abon Abdul Aziz emphasizes understanding the tools of science for his students, and he himself is a student of Abuya Muda Waly who was given the title by Abuya as Al Mantiqi.

Abon is deeply steeped in the science of mantiq which is the science of mizan (science of weighing) to judge whether a thought is true or not. The qualified knowledge in this mantiq fan also makes the evidence (arguments) that Abon provides is very strong and difficult to refute. Based on the educational journey provided by Abon Abdul Aziz, it had an impact on the changes in Mudi Mesra Samalanga's dayah. The development of education carried out at the Mudi Mesra dayah followed the concept of education in the Darussalam Labuhan Haji South Aceh dayah. Both in the field of facilities and infrastructure, the education system uses the madrasah system, in this system students already use a bench and a blackboard and do not emphasize the text of the book, but there should be a lot of discussion for deepening. Education at Dayah Mudi Mesra issues certificates for students who have completed education, such as in Dayah Darussalam Labuhan Haji South Aceh.

The modernization carried out by Abon Abdul Aziz is in the field of curriculum, he places great emphasis on the science of tools in addition to other books. According to him, with the science of tools not only understanding the surah of the book explicitly but implicitly. The existence of the observers of the book is not able to answer the problems of the people if it is understood explicitly, with the knowledge of tools, the eyes of the book are able to provide an explanation of the content of the law with the actual problem.

* + 1. **Abu Hasanoel Bashry**

Haji Hasanoel Bashry Haji Gadeng, familiarly called Abu MUDI, is a high-charismatic Acehnese scholar. He is known to be very pious in the field of fiqh, the proposal of fiqh and a number of other disciplines, because of the breadth of knowledge he has, he has become a figure highly respected and admired by the people of Aceh. Under the care of his father, Abu MUDI, since childhood he has been tempered with the values ​​of love for religion. In 1956 Abu MUDI started his formal education at the Krueng Geukueh Islamic Low School (SRI), Dewantara District, and North Aceh. As a rule, Abu MUDI completed his education at SRI in 1962. After completing his education at SRI in 1962, Abu MUDI continued his formal education at a teacher education institution, namely the First Religious Teacher Education (PGAP) located in Krueng Geukueh. . After completing PGAP, he finished his formal education and continued his education at the Dayah Ma'hadal Ulum Diniyyah Islamiyyah (MUDI) Islamic Education Institute (MUDI) Mesjid Raya, Miduen Jok, Samalanga, Kab. Bireuen (at that time still North Aceh) led by Abon Abdul Aziz bin Teungku Haji Muhammad Shaleh who was usually called Abon Samalanga.

Abu MUDI studied with many senior teachers, including: The late Abu Ibrahim Bardan (Abu Panton), Panton Labu, Abu Ishak (Abu Langkawe), Pidie, Tgk. Haji Daud Abbas (Tgk Lhok), Tgk. Abdul Ghani, Abu Abdul Mannan East Aceh and a number of other teachers. In addition to being forged with knowledge from classroom teachers, Abu MUDI also received special education from his private teachers, among his private teachers was Abu Daud Abbas, a teungku who was also a teacher at the MUDI dayah Mesjid Raya Samalanga who came from South Hagu, Lhokseumawe City. . Abu Daud paid great attention and was very serious in guiding Abu MUDI, he greatly emphasized Abu MUDI about the importance of memorizing books and repeating them all the time. Under the guidance and direction of Abu Daud, Abu MUDI managed to memorize many books. In fact, he had been locked up in a room for days to study and study non-stop.

Based on Abu Hasanoel Basri's intellectual background, it can be seen that he received formal education, namely SRI and PGAP, and non-formal education, namely Dayah MUDI MESRA Samalanga. This has contributed to the rapid changes in Dayah MUDI MESRA Samalanga and is now under the auspices of the Al Aziziyah Samalanga Islamic Education Foundation. The most important of these influences is accepting change and making changes so that Dayah MUDI MESRA continues to stand firm with the changing times. Departing from that spirit, where da'wah must develop more widely and in all lines, and many MUDI graduates have also been able to take part in the formal sector because MUDI MESRA alumni have obtained diplomas, this is why Abu founded the Al-Aziziyah Islamic Institute (IAI). In terms of management development, development and growth in the number of students, there is no doubt that the Samalanga Islamic Education Foundation is the most successful dayah today. Likewise in terms of development, where during the Abon era only wooden dormitories and dormitories were established, but now permanent dormitories from 3 to 5 floors have been established, the development of the santri proves the level of community trust as the parents of students to the figure of Abu MUDI.

Based on social intellectuals, the changes made by Abu Hasanoel cannot be separated from the development of education in Aceh. Likewise, the changes made by Abon Abdul Aziz, following the concept of education obtained from Dayah Darussalam Labuhan Haji, led by Abuya Muda Waly Al Khalidi. The difference between the changes made by the two Dayah MUDI MESRA (YPIA) leaders was Abon Abdul Aziz, curriculum and management changes followed by dayah changes based on Dayah Darussalam, while Abu Hasanoel Bashri was based on the social intellectual development that occurred in Aceh which was obtained from MUDI dayah and education. His formal (PGAP). Basically Abon strongly forbids Dayah MUDI MESRA students from continuing to Islamic tertiary education, even forbidden, according to him, Islamic universities have Wahabi poisons, but this did not happen during the time of Abu Hasanoel Bashri, even in the dayah environment an Islamic university was founded.

**CONCLUSION**

Based on the findings in this study, it is concluded that the occurrence of modernization at the Al Aziziyah Samalanga Islamic Education Foundation began in Abon Abdul Aziz's leadership starting in 1958 and culminating in the leadership of Abu Hasanoel Bashry starting in 1989. Social factors are the most dominant factor in modernization of Islamic education at the Samalanga Islamic Education Foundation, including the birth of Islamic and public universities in Aceh, economics, information and communication technology (ICT), diplomas as a condition for working in government and private sector, modern Islamic boarding schools and language acquisition and the role of alumni.

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