

The Existence of Dayah Salafi in Producing Da'i in Aceh Besar Regency, Aceh Province

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Article History:

Received: 09 August 2022 || Accepted: 02 September 2022 || Published: 31 December 2022

Abstract

This article describes the existence of dayah salafi in producing da'i. The aspect that is seen in this study is the contribution of dayah salafi in producing da'i and their obstacles. This study also describes how the modifications in dayah education as an effort to maintain its existence in this modern era. The study found that the contribution of dayah salafi in producing da'i was so great. The aspect that was prepared by dayah was to build the basis of Islamic scholarship and explore it in depth and practice it in life. The santri in dayah were also educated to be able to speak in public as an initiative carried out in building and preparing da'i cadres who are capable to be in society. The biggest obstacle aspects were the economic sector and the policy side of the local government which could sometimes intervene dayah. In addition, dayah must also be able to add some other knowledge, such as the study of da'wah science, *fiqh ikhtilaf* and also political science. This addition also provided greater space for the alumni of dayah to be able to take part in society in bringing a better change in carrying out the function of da'wah in a complete and good manner.

Keyword: *existence, Dayah Salafi, competence of da'i*

Abstrak

Artikel ini menguraikan tentang eksistensi dayah salafi dalam melahirkan da'i. Aspek yang dilihat dalam kajian ini adalah kontribusi dayah salafi dalam melahirkan da'i serta kendalanya. Kajian ini juga menguraikan juga bagaimana sisi modifikasi dalam pendidikan dayah sebagai usaha dalam menjaga eksistensinya di era modern ini. Hasil kajian ditemukan bahwa begitu besar kontribusi dayah salafi dalam melahirkan da'i. Sisi yang disiapkan dayah adalah membangun dasar keilmuan Islam dan mendalaminya secara mendalam serta mempraktikkan dalam kehidupan. Santri di dayah juga dididik untuk dapat berbicara di depan publik sebagai inisiatif yang dilakukan dalam membangun dan mempersiapkan kader-kader da'i yang mampu terjun langsung di tengah masyarakat. Aspek kendala terbesar adalah bidang ekonomi serta sisi kebijakan pemerintah daerah yang terkadang dapat menempatkan dayah terintervensi dengan kebijakan yang dibuat pemerintah. Selain itu, dayah juga harus dapat menambahkan beberapa ilmu lainseperti kajian ilmu dakwah, fikih ikhtilaf dan juga ilmu politik. Penambahan ini juga memberi ruang gerak yang lebih besar bagi alumni dayah untuk dapat berkiprah dalam masyarakat dalam membawa perubahan kearah yang lebih baik dalam menjalankan fungsi dakwah secara komplit dan baik.

Kata Kunci: *eksistensi, Dayah Salafi, kompetensi da'i*

Introduction

The existence of Islam in Aceh cannot be separated from the contribution of dayah educational institutions. The word dayah is taken from the Arabic "zawiyah" which means angle (Amiruddin, 2003, p.33). According to Ibrahim Husein, dayah is one of several Islamic educational institutions in Aceh that provides special educational Islamic lessons for students at the secondary and upper level education. Meanwhile, according to Ali and Efendi, dayah is an institution that enthusiastically supports traditional teaching methods as opposed to modernization (Muhammad AR, n.d, p.124).

In this study, the dayah in question is dayah salafi, which is a dayah educational institution that still maintains the old tradition in education. The consistency of dayah in teaching Islam in Aceh from the past until now has been able to become a strong foundation for the Aceh generation in knowing Islam correctly with a strong foundation of religious teachings. Even, because of the commitment to consistency in carrying out and maintaining Islamic teachings, Aceh is called the Veranda of Mecca. Veranda of Mecca is the name for the Aceh region, because of the commitment of the Acehnese people to the teachings of Islam and continue to fight for the religion of Islam very consistently (Amiruddin, 2006, p. 79). The image of the Veranda of Mecca is inseparable from Aceh's contribution as the area where Islam first entered Indonesia (Read: Thahir, et al., 2007, p. 417 and Abdullah, 1996, p. 164).

The first appearance of Islam in Aceh marked it as a strong Islamic-based region. Aceh was once one of the great Islamic powers in the world and also became a strong Islamic state in the 16th to 17th centuries. Aceh is included in the five major Islamic world powers, including: 1) The Ottoman Empire, which was centered in Istanbul, Asia. Minor, 2) the Islamic Kingdom of Morocco in North Africa, 3) the Islamic Kingdom of Isfahan in the Middle East, 4) the Islamic Kingdom of Akra in the Indian subcontinent, and 5) the Islamic Kingdom of Aceh Darussalam in Southeast Asia (Tamaddun, 2003, p. 99). Dayah became an educational institution in Aceh during the sultanate period which was able to produce educated people. Even state officials all graduated from dayah ranging from lowly officials to kings, as well as the military world, from enlisted men to commanders (Amiruddin, 2008, p. 39).

Dayah as an institution and medium for Islamic education has participated in educating the nation's life, transforming Islamic sciences, perpetuating various traditions and reproducing scholars (Muhibuddin, 2012, p. 171). Not only that, the

contribution of the dayah institution with the ulama in it has played an active role in responding to the times with various thoughts and even direct involvement in every problem in the region. In the context of Aceh, the dayah institution has produced a number of influential Muslim scholars and protectors of the *ummah* (Muhibuddin, 2012, p. 172). With this real contribution, dayah has positioned itself as an educational institution that is very urgent in the Acehnese community, both in terms of its contribution to the religious domain and in the social sphere of society.

Along with the developments, the dayah institutions began to feel a very vital problem in developing the existing scientific tradition. A simple analysis of this issue is due to several factors. First, the shift in the traditional understanding of Islam towards moderate Islam. Second, technological developments require the dayah educational institutions to be able to mingle and collaborate with these developments. Third, the loss of dayah identity in maintaining its originality. Fourth, the inactivity of dayah's stakeholders in maintaining the dayah existence in the modern era.

In the context of da'wah, Etymologically, the word da'wah is the isim masdar from the word: - دعوة- which means an invitation, an appeal, an invitation, or a call (Malim and Solihin, 2010, p. 3). Beside that, Aziz explained that da'wah comes from the Arabic "da'a - yad'u" which means "call, invitation and appeal". According to A. Hasjmy, da'wah is to invite others to believe and practice the aqidah and Islamic law which have been believed and practiced by the preacher in order to spread the path of Allah on earth for mankind to pass (Hasjmy, 1994, p. 17). Dayah Salafy still plays an active role in the implementation of da'wah in the current era. It's just that the aspect of da'wah that is understood is still very small, hence, the da'wah that is carried out is only limited to bil lisan da'wah; it is only lectures and books studying by halaqah. Halaqah is a teaching model in which teachers and students face each other in a teaching and learning atmosphere. The lack of studies on da'wah science makes the dimensions and methods of da'wah practiced by da'i from dayah very minimal. Even though the basic scientific insight of Islamic teachings from the dayah circles is very large, the lack of scientific knowledge of da'wah makes it an obstacle to develop it.

In this study, field research was used as a research method to see the role of dayah in producing da'i as well as population and sample techniques. Therefore, three samples of dayah salafis were taken from the 34 total population of dayah salafis in Aceh Besar. The number of 34 salafi dayahs in Aceh Besar was obtained

data based from the Aceh Dayah Education Development Agency (BPPD) (Buku Akreditasi Dayah Aceh, 2011). The total population of dayah has been accredited by BPPD Aceh. The three dayahs that were sampled from this study were, First, Dayah Istiqamatuddin Babul Mu'arif gampong Ladong, Mesjid Raya district, this dayah as a dayah salafi on the coast of Aceh Besar. Second, Dayah Riyadhusshalihin, Ateuk Anggok Village, Ingin Jaya Sub-district, is a Dayah Salafi in the middle area between the coast and the interior. Third, Dayah Mahyal Ulum Al-Aziziyah gampong Dilib Bukti Sibreh Kec. Suka Makmur, this dayah as dayah salafi in rural area of Aceh Besar.

The sample model used was the purposive sampling technique. Therefore, this study tries to trace how the effort taken by dayah in producing da'i and what obstacles faced by dayah in the aspect of preparing da'i. For this reason, it will be explained in advance how the efforts that need to be made in producing da'i in accordance with existing theories and aspects that need to be addressed by dayah salafi as an effort to develop Islamic knowledge and in maintain its existence as the oldest educational institution that must be able to compete with other educational institutions in the global era.

Literature Review

Competence of Da'i

Da'i is one of the most important elements in running the wheel of da'wah and a very essential element in supporting the success of da'wah. It is because da'i is the main actor who plays a role in conveying da'wah messages. In the da'wah study, the role of the da'i is very important. Da'i becomes the main actor in the implementation of da'wah. Without a da'i, the process of da'wah activities will not run. It is because the da'i is the driving force for the course of a da'wah activity. In society, da'i becomes a role model for the community. Da'i is always in the spotlight as an example of all good behavior. Besides that, the role of da'i is also very important in society because the da'i is also a guide in the community. Da'i is also a place for people to ask questions.

According to the language, the word da'i comes from Arabic, namely isim fai'l from the word د to ع . If you look at the Arabic dictionary, the word ع means inviting (Yunus, 1989, p. 127). In the Indonesian dictionary, da'i is a person whose work is to preach, and spread religious teachings (Ministry of National Education, 2005, p. 231). According to Moh. Ali Aziz, da'i is a person who carries out da'wah orally, by writing and by doing good deeds individually, in groups, or organization/institution.

If seen from the above understanding, then a da'i is not limited to the process of delivering da'wah only orally.

From several explanations of the meaning of da'i by experts, the author tries to conclude that da'i is not just a person who is able to stand behind a pulpit and only conveys Islamic teachings, but da'i is more universal. It is a person who can be a role model in society, able to give enlightenment and able to motivate others. Da'i must be able to convey da'wah messages through various means, both in oral and written form, and have adequate scientific integrity. Da'i is also an intermediary force as well as an agent who is able to select and direct cultural values that will empower the community (Zada, et.al, 2006, p. 3).

Da'i is required to have adequate scientific competence in delivering da'wah. This competence is a collection of various habits and power possessed by a da'i, including intellectual strength or knowledge, skills, attitudes, morals, and spiritual power (Ismail and Hotman, 2011, p. 77). According to Sa'id Qahthani, da'i must have basic competence in carrying out da'wah tasks. First, da'i is required to understand and have a deep understanding of the knowledge he will preach and that understanding must be based on the Qur'an and the Hadith of the Prophet SAW. This understanding, for example, includes the correct Islamic aqeedah and is based on the Qur'an, Hadith, and also the consensus of scholars (*ijma' ulama*). Da'i must also understand the purpose of life, its function in society, remember the hereafter and stay away from His prohibitions. Second, da'i must believe in Allah deeply so that he can bring influence and love to Him. Third, da'i must always have a relationship with Allah in all things and always put his trust in, be sincere, and always be honest in all his words and actions (Al – Qahthani, 2005, p. 86).

Judging from a specific understanding, a da'i is not a person who is born instantly without a formation process. A da'i is a person who is educated and formed to be an example to others. The formation of the character and competence of da'i is not easy because they must be an example for his *mad'u*. Sa'ad Abdullah bin Sa'ad Al-Qu'udi in his book *Fiqh Maqasidi Ad-Da'wati Ilallahi Ta'ala Wa Asaruhu Fi Hayati Ad-Da'iyati* describes three phases in preparing da'i. First, preparation of morals education. Second, preparation of scientific competence of da'i, Third, preparation to conduct da'wah practices (Al – Qu'udi, 2012, p. 107).

Research Methods

This study used a qualitative method with a descriptive analysis approach. Sources of data used were also in the form of primary and secondary data. Primary

data was obtained through observation techniques and direct interviews with data sources. Interviews were conducted directly with the salafi boards. Secondary data used available documentation resources, both through articles and books related to the discussion of this study. All data that had been obtained was classified according to the study made. Then the author analyzed the data and draws conclusions as a result of the data related to the study made.

Result and Discussion

The Contribution of Dayah Salafi in Producing Da'i

Referring to the development history and contribution of dayah salafi in Aceh in the past, it cannot be ruled out the contribution of dayah in Aceh. There are many fields dayah salafi alumni contribute to, such as education, politics, and the military. This is clear evidence of the contribution of dayah in Aceh. Not only as an educational institution, but the dayah institution also plays a role in the cultural, political and socio-religious domains of society. Seeing these various aspects, there is no doubt that the role and duties as a da'wah agent are also automatically played by dayah in building a strong and solid Islamic dimension. It is what makes dayah salafi a unifying forum for the Acehnese people in the past.

In addition, dayah in Aceh as a whole contributed greatly to maintaining the purity of Islam from things that could be contaminated with other teachings. It can be seen from the consistency of dayah in Aceh in teaching materials and lessons that still reflect the true identity of Islam, such as the science of monotheism, sharia, and morality. These three elements are still special lessons and materials that are taught on an ongoing basis so that students achieve scientific insight into these three elements more deeply.

There are several findings obtained from the results of the study conducted. Generally, it can be concluded that the dayah salafis still play a very important role in teaching Islamic sciences in Aceh, especially the Aceh Besar district. The curriculum aspect of dayah salafi is generally the same; it focuses on the basic teachings of Islam as the foundation to become a true Muslim and becomes the basic material as da'wah messages that will be preached to society. The learning process is conducted every day which is arranged according to the schedule set in the dayah curriculum. The knowledge set out in the dayah salafi curriculum includes the Al-Qur'an, Tawhid, Fiqh, Usul Fiqh, Akhlaq / Sufism, Nahu, Sharaf, Hadith, Tafsir and Mantiq.

For the training activity aspects, the da'i of dayah salafi perform a public speaking system called *muhadharah*. This activity is conducted on a special night; it is every Friday night after the Isha prayer. It aims to strengthen the mentality of students to be able to speak in front of the general public properly and correctly. Students who have the ability to make speeches will be sent to participate in speech competitions, both competitions held internally and externally. Santris are also educated to be able to make speeches in all conditions, including Friday sermons. Every santri who already has the ability in the Friday sermon will be revealed or exposed to the community according to the request of the community.

For students who already have a high and broad level of knowledge, they are sent to teach the community around dayah by opening the religious study, whether it is carried out at dayah or in the mosque. It depends on the wishes of the local community. These programs are carried out on an ongoing basis. The study schedule is not routine every day, sometimes it is scheduled once a week or twice a week. The time specified is also very diverse, some are held in the morning or conducted at night. It is seen from the wishes of the community so that the study carried out does not burden people who have permanent jobs.

Apart from activities in the religion field, santri (students) are also educated to be creative people and can be useful for the community. They are also educated to have skills in the business field. For example, at the Riyadhusshalihin dayah, they are also educated to be able to sew, use electronics, master agricultural science, and others. Hence, when returning home, they are expected to be able to live independently without depending on others. It is also an example of producing santri who can be independent and become a driving force for the welfare of society. While at the Mahyal Ulum Al-Aziziyah dayah, they also teach skills other than religious knowledge. In this dayah, santri are also equipped with skills in processing wood into household furniture so that it becomes a selling point in improving the students' economy. The skills taught are only to make santri independent and not dependent on others and also to make them able to open job opportunities for the community and absorb many unemployed workers.

Data obtained from several dayah salafi in Aceh Besar has revealed that alumni of dayah salafi in Aceh Besar continue to be involved in the community. They work according to their abilities and expertise. Some of the alumni of dayah salafi take roles in society as da'i in the aspect of teaching and providing an understanding of religion more broadly and deeply. For example, there are dayah

salafi alumni who become da'i as lecturers, teachers, and leaders of religious study institutions in the village where they live.

A. The problem of Dayah Salafi in Producing Da'i

There are always obstacles in carrying out the vision and mission of a dayah salafi. Likewise, in producing da'i, dayah salafi also has obstacles and challenges. As the oldest educational institution in Aceh, dayah salafi has problems in the process of producing da'i. The obstacles experienced by dayah salafi are various, such as the government's lack of attention in the program to produce da'i in dayah salafi, the community still lacks understanding in seeing the activities carried out by dayah salafi on the development of dayah and the lack of economy in dayah. Hence, it hinders the program dayah salafi wants to carry out (Interview with Mr. Wahidi Ahmad, Istiqamatuddin Babul Muarrif Dayah Leader, January 26, 2014) This problem sometimes hinders an effort that is being carried out by dayah salafi.

The absence of lessons on da'wah in the dayah curriculum is a problem faced as an effort to produce da'i. The study of theories, elements, and aspects of da'wah science can answer the challenges of da'wah in the current era. In the absence of studies on the da'wah science, the process of producing da'i will not be adequate because a da'i who is sent to preach must at least know the method of preaching so that it will be easy to deliver da'wah messages and can be accepted by *mad'u*. It is because da'wah is not just about standing on the pulpit or podium, but da'wah must be understood more broadly and contextually.

When viewed from other obstacles, economic factors are a very big obstacle in producing da'i which are faced by dayah salafi in Aceh Besar. The economy has always been a needed thing in running the government and also in carrying out the program and vision and mission of dayah. It is because dayah salafi, in general, in Aceh Besar stands alone in accordance with the capabilities possessed by a leader. Dayah salafi is established on the initiative of a santri who has just finished his education at dayah to transfer the knowledge that had been obtained at dayah for the community by hoping for the Allah's blessing.

Apart from that, another obstacle faced by dayah salafi in Aceh Besar in producing da'i is the government's lack of seriousness in building good cooperation with dayah salafi in the activity of producing da'i. The government is not serious about establishing communication with dayah in the activities of producing da'i. The government also gives less support. It is also what makes dayah salafi want to continue to exist in carrying out the world of education in Aceh without wanting

government intervention (Interview with Tgk Muallem, One of the Teachers at the Mahyal Ulum Al-Aziziyah Dayah, January 06, 2014).

When talking about problems with the government in terms of policies issued, there are two sides to the impact of the intervention by policies made by the government on people's accessibility to education in dayah. First, the intervention of the Regional Government (*Pemda*) in maintaining the smooth running of educational activities in dayah is part of good support for the development and strengthening of the substance of dayah education. Second, the local government's policy towards dayah seems to have a political agenda (Ilyas, 2012, p. 96).

B. Modification of Dayah Salafi Education in Aceh

Dayah has the main function as an education service. Hence, in line with the times, the function of dayah continues to grow and one of the additional functions of dayah is care. When talking about dayah, then we will talk about education and care (Ilyas, 2012, p. 111). Seeing the development of education and technological developments that are increasing rapidly, joint efforts are needed from the government with dayah, and vice versa. Also, input from various groups who have the feasibility of seeing the education side of dayah that has existed so far is needed. In the aspect of the dayah curriculum, it must be addressed and modified, but the modification is not to eliminate the identity of dayah salafi as a whole. There is a need for equal distribution of lesson hours for several subjects that are considered to be very instrumental in producing da'i. For example, for lessons on Ulumul Quran and Ulumul Hadith, a few hours of lessons should be given so that the context of understanding the Al-Qur'an and Hadith can be deeper and broader.

Dayah salafi always maintains a very dominant scientific style in the study of Islamic law, but it is necessary to add aspects of understanding Islamic law globally so that the dimensions of diversity in understanding Islamic law with various approaches and perspectives can be understood. It prevents them from blaming each other and cornering a dimension of the development of Islamic law. which is growing day by day. It is necessary to understand *fiqh ikhtilaf* from dayah so that differences in understanding in the science of fiqh can be minimized. According to Teuku Zulkhairi, in the study of fiqh science taught in dayah, there must be a direct introduction to the authentic works of Imam Shafi'i such as the al-Umm book and the Risalah book. The fiqh lessons taught must also have contextual and contemporary discussions, so that students can answer problems in the field of *fiqh* contextually (Zulkhairi, n.d., p. 132 – 134).

To prepare da'i cadres who are successful and have a good impact on society, it is necessary to have a deep understanding of the study of da'wah. The function of this da'wah science is as a foundation for carrying out da'wah missions and in accordance with community conditions. In addition, this da'wah science is the basis for how to run and spread da'wah message well and can be accepted easily. It is related to the method and contextualization of the delivery of da'wah so as not to cause polemics in the target da'wah community.

Education about political science must also be taught in dayah salafi. It is very much needed because the public's trust in the alumni of dayah salafi is still great. Hence, it can be the main axis in building good and right politics and in accordance with religious rules and teachings. If political conditions are always controlled by people who do not have political knowledge based on true religious teachings, the hopes of people's revival and prosperity made through political policies will never be realized because political actors only act according to their desires. Hence, with a good political education, dayah salafi alumni who want to enter practical politics can practice how to do politics in a polite and courteous manner in accordance with Islamic teachings. Even if the dayah alumni do not want to enter practical politics, at least the provision of good political knowledge can be implemented in everyday life in the community.

Aspects of education in dayah salafi must be packaged properly so that the attraction and interest of the community to make dayah a leading educational institution for the education of their children can be realized. It is a really big challenge for dayah in building a tasteful side of education for the community, not only for the lower middle class but also for the upper middle class. The innovations needed are not only in terms of education, but how the leadership, management, governance, comfort, security, readiness and cleanliness of dayah can give a new, more positive color and generate high interest and desire for the community to receive education in dayah salafi.

The great potential of dayah salafi must be utilized and maintained. There are several potentials so that dayah must continue to maintain its existence as a religious educational institution. First, the very tight learning time in dayah should be used as a barometer for exploring deeper and broader knowledge so that the full learning activities encourage students to be active in studying religious knowledge. Second, the location of dayah, which is only limited to the yard, can prevent students from being touched by noise disturbances and protected them from associations that can damage the younger generation. Third, dayah forms good

characters by applying strict rules that must be obeyed by all santri and will receive punishment for those who violate them.

Conclusion

The contribution of dayah salafi can be seen clearly from the emergence of influential figures from both the ulama and umara circles. These ulama and umara become the main axis in spreading da'wah to the community. This real contribution cannot be denied by the existence of dayah from the past until now still persisting. It is an illustration that dayah salafi is still very consistent in producing da'i as well as being teachers and mentors for the community. The scientific aspects taught from the past are still maintained until now as the identity of dayah salafi. This identity includes the science that is taught, namely the science of monotheism, sharia and morality with a sustainable and complete model.

The education side of da'wah is also taught by training and familiarizing santri to be able to speak in public and developing their skills aspects, both in terms of agriculture and industry. This process is a preparation for them to be deployed into the community. However, it is necessary to reform the aspect of education that has existed so far. This improvement is not to eliminate the identity of dayah salafi, but as an answer to the demands of an increasingly developing era. In the curriculum aspect, it is necessary to add *ulumul quran* and *ulumul hadith* subjects. It is an effort to strengthen the understanding of verses and hadiths that are conveyed to the public. Da'wah science and political science must also be taught as other assets to enter an increasingly complex society. It has become a demand of the times so that dayah's contribution is not only limited to religious scientific education but must play a more practical and contextual role in community development efforts.

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