

THE INOVATION OF DAYAH CURRICULUM IN MEETING THE NATIONAL EDUCATION STANDARDS IN ACEH

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Abstract: This article aims to describe the innovation of dayah curriculum and its obstacles in meeting the national education standards in Aceh. This is a qualitative study with juridical approach accredited by the National Accreditation Board of School/ Madrasah (BAN-SM). The findings show that the innovation of dayah curriculum has not been implemented except for the innovation of institutional system embedded in all levels of formal education. The fulfillment of national standards for dayah education show that a very small number of dayah have met the applicable provisions, the most of them have not met several indicators of the eight standards set. Meanwhile, dayah's obstacles in meeting national education standards include incapability of human resources, incapability of institution in managing its funds and financial reporting, the last obstacles are lack of area development, provision, and administrative management and school documentation.

Abstrak: Penelitian ini mencoba melihat inovasi kurikulum dayah di Aceh, pemenuhan dayah terhadap standar nasional pendidikan dan kendala-kendala dayah dalam memenuhi standar nasional pendidikan. Penelitian ini adalah penelitian kualitatif dengan pendekatan yuridis akreditasi Badan Akreditasi Nasional Sekolah dan Madrasah (BAN-SM). Hasil penelitian menunjukkan bahwa inovasi kurikulum dayah belum dilakukan kecuali inovasi sistem kelembagaan yang ditambah dengan pendidikan formal dengan berbagai jenjang. Pemenuhan standar nasional pendidikan dayah bahwa sebagian kecil dayah sudah memenuhi ketentuan yang berlaku, sedangkan sebagai besarnya belum memenuhi beberapa indikator dari delapan standar yang ditetapkan. Sedangkan kendala dayah dalam memenuhi standar nasional pendidikan di antaranya kelemahan pada sumber daya manusia, kelemahan bidang lembaga dalam mengelola dana pembiayaan dan pelaporan kendala terakhir lemahnya bidang pengembangan, penyediaan, dan manajemen administrasi dan dokumentasi sekolah.

Keywords: innovation, dayah, Aceh, education, curriculum

Introduction

Historically, the arrival of Islam to the archipelago in the 1 AH/7 AD was a key early milestone in the development of Islamic education itself. Islamic education develops along with the Islamization process of society and customs or culture of the archipelago. At that time, The purpose of Islamic education was to introduce and spread Islam in the midst of Indonesian society through merchants from Persian, Arab and Gujarati.¹ In the historical trajectory of Islamic education, Islam spread first throughout Sumatra then into West Sumatra and Java.² Marco Polo mostly became the primary source and the second was Ibn Battutah. The two sailors and historians had visited North Sumatra and stopped by several countries located on Aceh's north coast, which their travel books recounted their travels in a few sentences. Based on these stories, the Dutch eastern experts in particular and the West in general confirmed that Islam first entered Indonesia to Perlak and Pase.³ This was marked by the birth of the Islamic Empire Peurlak, Samudera Pasai, and the Empire of Aceh Darussalam. Because of the participation and support of the King at that time, Islam was easily accepted and embraced by the community. Based on these conditions, with the spread of Islam in Aceh by traders who stopped by and took the time to spread Islam, educational institutions appeared in Aceh such as Dayah in Aceh, Surau in West Sumatra and Islamic boarding schools in Java.

The history of *dayah* travel in Aceh is estimated to have grown and developed since the 3rd century Hijriyah or early 10th century AD. This refers to the writings of by Sheikh Makarani al-Pasi in his two books entitled *Izdharul Haq fil Mamlakati Perulak* and *Tajzirat Thabakat Jam'u Salatin*, these books had been studied by Muslim Thahiry, who concluded that dayah Cot Kala was founded sometime in the early 10th century AD coincided with existence of the Peureulak Empire. The Islamic Empire Peureulak was founded in 225 Hijriyah (840 AD) by Tgk. Muhammad Amin with the title *Alaidin Malik Muhammad Amin Syah Johan Berdaulat*.⁴

The establishment and development of dayah in Aceh did not escape the many Acehnese scholars who studied in the Middle East, in addition, many Arab, Persian, Egyptian and Malabar scholars who came to Aceh including the ancestors of Sheikh Abdurrauf Al-Singkili,⁵

¹ A. Hasjmy, *Sejarah Kebudayaan Islam di Indonesia* (Jakarta: Bulan Bintang, 1990), 57.

² Dian Imam Nurrahim and Endah Sudarmilah, "Edugame Islam Masuk Indonesia," *Protek* 3, no. 2 (2016), 57.

³ Aboebakar Aceh, *Sekitar Masuknya Islam ke Indonesia* (Solo: Permadhani, 2018), 4.

⁴ Muslim Thahiry, *et al. Wacana Pemikiran Santri Dayah Aceh* (Banda Aceh: BRR, 2007), 98

⁵ Shaykh Abdurrauf al-Singkili was appointed Mufti and Qadhi Malik al-Adil of the Aceh Kingdom during the period of four queens Inayah Zakiyyatuddin replacing Iskandar Tsani. Al-Singkili was often involved in political affairs, especially in terms of resolving internal political conflict situations. He was sent by Syarif Mecca to Aceh, which at that time aimed to resolve debates among Acehnese about the issue of a woman's leadership. See M. Hasbi Amiruddin,

or also known as Syiah Kuala.⁶ These ulamas were the one who developed dayah education in Aceh and used the term *zawiyah* as the name of educational institutions such as those in the Middle East.⁷

The development of dayah in Aceh at that time was marked by the establishment of first dayah in Aceh, namely Cot Kala Dayah. Its teaching staff were brought by the Sultan from the Middle East which has produced many alumni who can spread Islam throughout Aceh. Thus, new dayahs such as Seureule Dayah were established (Aceh Besar 1012- 1059 AD) under the leadership of Teungku Syekh Sirajuddin, dayah Blang Pria Pase (North Aceh 1155-1233 AD) led by Teungku Ja'kob, dayah Batu Karang in the Tamiang Empire led by Teungku Ampon Tuan, Dayah Lam Keuneu'eun from the Islamic Empire Lamuria under the leadership of Teungku Syekh Abdullah Kan'an founded between 1196-1225 AD, Dayah Tanoh Abee Selimum (Aceh Besar 1823-1836 AD) and Dayah Tiro (Pide 1781-1795 AD), as well as other dayahs that have grown and developed to this day.⁸

The development of the dayah in Aceh often experienced ups and downs, especially during the Dutch colonial period. During the reign of Sultan Muhammad Syah 1873, the dayah ulamas and their students participated in the struggle for defending their religion and homeland from Dutch attacks, many of the dayah ulamas became warlords including Tgk. Chik di Tiro (Teungku Muhammad Saman) and Tengku Sheikh Abdu Hamid Samalanga. The existence of the dayah ulamas became an encouragement in the struggle of the Acehnese people for defending Aceh by performing jihad. The war had a negative effect on the process of development of dayah, thus, it began to decline, plus the number of dayah ulamas martyred on the battlefield against the Dutch. In addition, the slow development of dayah was due to the Dutch colonial efforts to obstruct Islamic education system and the spread of Western education in Aceh. The existence of such institutions can be seen in various historical heritage sites, including Dayah Teungku Awe Geutah in Peusangan, Dayah Teungku Chik in Tiro (sheikh Saman), Dayah Teungku Chik Tanoh Abee in Seulimum, Dayah Teungku in Lamnyong, Dayah Lambhuek and at Krueng Kalee.⁹

However, the development of dayah in the last 20 years has experienced impressive modernization. This is in line with the research conducted by Zulfikar Ali Buto entitled *Modernization of Dayah in Aceh (Modernisasi Dayah di Aceh)*. Referring to it, the modernization

Ulama Dayah Pengawal Agama Masyarakat Aceh (Lhokseumawe: Nadiya Pondation, 2007), 11. See also: Azumardi Azra, *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII dan XVIII* (Bandung: Mizan, 2013), 252.

⁶ Mukti Ali, *An Introduction to the Government of Aceh's Sultanate* (Jogyakarta: Nida, 1970), 8.

⁷ Muslim Thahiry, *et al. Wawancara Pemikiran*, 152.

⁸ Shabi A., *et al. Biografi Ulama-ulama Aceh Abad XX* (Banda Aceh: Dinas Pendidikan dan Kebudayaan Aceh, 2003), 19.

⁹ Mashuri, "Dinamika Sitem Pendidikan Islam di Dayah," *Jurnal Didaktika*, 8, no. 2 (2013), 261.

of the dayah in Aceh can be described in accordance with the dayah components in the form of vision and mission of the dayah in Aceh Gives birth to ulamas and intellectuals based on *panja jiwa* (five spirits) that is *ruhul ma'had* (sincerity, simplicity, self-reliance, Islamic brotherhood, and accountable freedom). In dayah curriculum, the knowledge given ranged from religious education combined with the yellow book and basic knowledge combined with institutional forms and hands-on skills, such as the Ma'had Ali program, Sewing Course, and Computer Learning. The further component of dayah that carried out modernization is the learning method. The method used in Dayah MUDI are *halaqa*, Problem Solving, Exploration, Lajnah Bahsul Masail, Tajribi, Cooperative Learning, seminars, and *muthala'ah*. While, the modernization of dayah teachers include the dayah leaders (Abon) who are senior teachers besides dayah teachers are the alumni of dayah teachers who are lifelong learners and devote himself to the dayah as their alma mater.¹⁰

The reform within the framework of educational modernism in Aceh occurred in 1930 when several dayah ulamas were influenced by the ideas of Islamic reform, especially the ideas of education system. This can be seen in their decision to change their name from dayah to madrasa.¹¹ This condition was also continued in the 1980s when there were efforts made by intellectuals, both from dayah and other schools, to change two things, the education system and the dayah curriculum. Both educational systems aimed to make these institutions compatible with the needs of the modern world. Thus, integrated dayah applies. In terms of curriculum and teaching systems, they adopt the madrasa system. The madrasa curriculum is taught in the morning, while the curriculum and the dayah system are taught in the afternoon and evening as determined by the Departmen of Dayah education in Aceh.¹² Because Islamic education is a subsystem of national education, when national education develops, Islamic education will naturally develop in accordance with the latest curriculum to provide insight into the development and needs of the community.¹³

In line with the development of the integrated dayah educational system in Aceh at that time, the integrated dayah had combined the dayah curriculum with the national education curriculum. Equal treatment of education is also directed at the dayah organizing religious education in the form of madrasahs. Therefore, at that time some of the dayahs had received registered status from the government and were equivalent to madrasahs. This means that the dayah which used to only teach religious sciences (tauhid, fiqh, and

¹⁰ Zulfikar Ali Buto and Zamzami Zainuddin, "Modernization of Dayah In Aceh," *The Islamic Quarterly* 60, no 3 (2016), 312.

¹¹ Umar Sidiq, "Pengembangan Stardarisasi Pondok Pesantren," *Nadwa: Jurnal Pendidikan Islam* 7, no. 1 (2013), 77.

¹² Ismet Nur, "Modernization Of Integrated Dayah Educational System In Darul Mukhlisin Burnijimet," *Jurnal Episteme* 14, no. 2 (2019), 340.

¹³ Muhammad Irsyad, "Perkembangan Kurikulum Pendidikan Agama Islam di Madrasah (Studi Atas Pemikiran Muhaimin)," *Jurnal Iqra Kajian Ilmu Pendidikan* 2, no. 1 (2017), 233.

tasawuf) has received equalization status through the Joint Ministerial Decree (SKB) between the Minister of Religion and the Minister of Education and Culture of the Republic of Indonesia NO. 1/U/KB/2000 and NO. MA/86/2000 dated March 30, 2000. The agreement is a form of government contribution in maintaining the existence of Islamic education. It can also be seen in the joint agreement between the Minister of National Education and the Minister of Religion through the Joint Ministerial Decree (SKB) Number: 1/U/KB/2000 and Number: MA/89/2000 concerning Nine-Year Compulsory Basic Education in Salafiyah Islamic Boarding School and Number: E/83/2000 and Number: 166/C/Kep/DS/2000 concerning Guidelines for the Implementation of Compulsory Basic Education in Salafiyah Islamic Boarding School.¹⁴ In short, the decree provides an opportunity for dayah salafiyah to participate in organizing basic, secondary, and senior education as an effort to accelerate the implementation of compulsory education programs, with their curriculum.

This policy has very big implications for the development of dayah in Aceh, because in this way the existence of dayah education in Aceh is maintained, it can even meet the provisions of the national education system with the implementation of the compulsory education program embarked by the government for the children of the nation. As stated in the Act Number 20 Year 2003 about National Education System Chapter I General Provisions Article 1 paragraph 3 which states that the national education system is the overall components of education which are interrelated in an integrated way in the pursuit of national education objectives.¹⁵

As for the Aceh government's policy of classifying dayah, which began with a series of governor's decisions during the Abdullah Puteh era in 2003, then updated by Irwandi Yusuf in 2008, and revised by Zaini Abdullah. The government classifies the dayah in a comprehensive and professional manner through the typical dayah into Type A, B, C and non-type. This phase is the forerunner of the early intervention of dayah education by our government.¹⁶ Dayah Salafiyah (traditional, Dayah Khalafiyah (modern/integrated) and Dayah Salafiyah are dayah educational institutions that focus on the study of Islamic teachings by prioritizing the yellow book and other sciences. Meanwhile, integrated/modern dayah is a dayah educational institution whose curriculum is integrated between the religious and national education departments.¹⁷ Considerations and policies for reforming the dayah education system by adopting and integrating the dayah education system with the national

¹⁴ Arif Shaifuddin, "Peran Strategis Pendidikan Islam di Era Globalisasi," *Jurnal Alhikmah* 6, no. 2 (2016), 170.

¹⁵ Tim Redaksi Nuansa Aulia, *Himpunan Perundang-undangan Republik Indonesia Tentang Sistem Pendidikan Nasional, Undang-undang Republik Indonesia Nomor 20 Tahun 2003 Beserta Penjelasannya* (Bandung: Nuansa Mulia, 2009), 10.

¹⁶ Mukhlisuddin Ilyas, "Pendidikan Dayah Setelah Undang-undang Pemerintah Aceh," *Jurnal Kanun Ilmu Hukum* 18, no. 3 (2016).

¹⁷ Arfiansyah, "Dampak Peraturan Gubernur Aceh Nomor 451.2/474/2003 Terhadap Peningkatan Kualitas Pendidikan Dayah," *Jurnal Ilmiah Islam Futura* 15, no. 2 (2016), 185.

education system in the nuances of an integrated dayah system have made an important contribution in organizing national education. Depending upon its development over time, the dayah continues growing and developing in the midst of the Acehnese people who try to improve the quality and quantity of Islamic education as a whole. This is proven by many people who pay great attention to integrated dayah as an alternative education for the modern era.

Moreover, the modern Dayah has offered various educational packages that attracted the students in the environment and even outside the Dayah. The offer of the education package was marked by innovating the dayah curriculum by integrating it with the national curriculum in the development of the dayah in Aceh. A concept of dayah as traditional education and also dayah as formal education that adopts the national education system. Nevertheless, the implementation of the innovation of the dayah curriculum, until now the results of observations in several dayahs, especially in the Bireuen area such as Dayah Batee Ileik, Dayah Jeuneuib, Dayah Tanoh Mirah, Dayah and other dayahs have not lost their characteristics as the number one education in Aceh. The unique thing is that the dayah educational institution which used to be only identified with a sarong, prayer cap, and yellow book, but now the dayah has metamorphosed into general education (school) which is formulated in the form of schools (madrasas).¹⁸

The development of the dayah which has modernized education in terms of institutional, financial, organizational, administrative, facilities and infrastructure aspects, education staff, curriculum, and evaluation system. The proof of the modernization of the dayah institution is the emergence of formal education such as elementary school (SD), up to university. Formal education institutions have been adopted since the Islamic Empire of Darussalam built facilities and infrastructure for all levels of *Meunasah* (elementary school or Ibtidaiyah level), *Rangkang* (junior high school or Islamic high school level), Dayah (high school or Madrasah Aliyah level) and Dayah Chik (university or college level).¹⁹ These formal institutions have offered a combination of religious and national curricula as well as technological skills sets that are designed in a systematic and structured manner. Through formal school programs such as elementary school (SD), junior high school (SMP), and senior high school (SMA) / vocational high school (SMK) have been able to be competitive and preferred by the community. Therefore, from this formal education school, a superior output was born, which is ready to compete in various sectors of life and has even become a trend among the people of Aceh in general.

National education standards are minimum criteria regarding the education system in all jurisdictions of the unitary state of the Republic of Indonesia. National education

¹⁸ Marzuki, "Sejarah dan Perubahan Pesantren di Aceh," *Jurnal Millah* 11, no. 1 (2011), 230.

¹⁹ Abdul Hadi, "Dinamika Sistem Institusi Pendidikan di Aceh," *Jurnal Ilmiah Peuradun* 2, no. 3 (2014), 181.

standards serve as a basis in planning, implementing, and supervising education in order to realize a quality national education. Meanwhile, the objective of national education standards is to ensure the quality of national education in order to educate nation's life and shape a dignified national character and feeling.²⁰ Furthermore, the national education standards as mandated by the National Education Law and the National Accreditation Board for Schools and Madrasas have a scope including: Content Standards, Process Standards, Graduate Competency Standards, Educators and Education Personnel Standards, Facilities and Infrastructure Standards, Management Standards, Financing Standards, And Educational Assessment Standards.²¹

Based on the development of formal educational institutions in the dayah, the dayahs are also required to meet national education standards without exception. For example, to meet content standards, content standards are the scope of the material and the level of competence as outlined in the criteria for graduate competence, study material competence, subject competence, and syllabus that must be met by students at certain levels and types of education. Whether they are ready or not, or whether they are willing or not, they must pay attention to and implement the standards considered. Through temporary observations of the dayahs who have been registered as dayahs that combine the dayah education system with the national education system, not all of the dayahs are able to integrate the dayah education system with the national education system. Crucial things such as graduate competence, teaching material competence, and subject competence have not been fully met so that dayah management needs to improve and evaluate the two systems, therefore, both can be integrated as planned.

Based on the explanation above, it is very unique and interesting that this study is described through research findings as a monumental scientific work. Thus, the authors conduct the study entitled Dayah Curriculum Innovation in Aceh in Meeting National Education Standards.

Methodology

The method used in this study was a qualitative, the method was chosen because the researchers want to properly explain the innovation of the dayah curriculum in Aceh, especially in Bireuen Regency in meeting national education standards. And for the approach, the researchers used an educational policy approach (educational juridical). It aims to provide a description of the educational policies taken by traditional dayahs in Bireuen Regency in innovating the dayah curriculum. This means that researchers are trying to

²⁰Tim Redaksi Nuansa Aulia, *Himpunan Perundang-undangan Republik Indonesia Tentang Sistem Pendidikan Nasional*, 89-90.

²¹Jafriansen Damalik, "Upaya dan Strategi Pemenuhan Standar Nasional Pendidikan," *Jurnal JDP* 8, no. 3 (2015), 153.

describe the fulfillment of national education standards performed by traditional dayahs in Bireuen Regency after conducting curriculum innovations so far. The fulfillment in question is the ability of traditional data to achieve or fulfill content standards, process standards, graduate competency standards, educators and education personnel standards, facilities and infrastructure standards, management standards, financing standards, and educational assessment standards.

The subjects of the research were integrated dayah leaders (Abu, Walid, and Abi), the principal in the dayah, curriculum representatives, the teacher council, and people who were deemed able to provide information on objects that had innovated the dayah curriculum for meet the national education standards in Baupaten Bireuen.

Results and Discussion

The Innovation of Curriculum and National Education Standards

Innovation and modernization are interrelated because both are talking about the scope of the renewal effort.²² The discussion of innovation in a broad sense can be understood as invention and discovery. Invention is a completely new thing created by the depth work of humans. Thus, innovation can be referred to as the quest for finding new objects or something new by doing invention and discovery activities.²³

Ibrahim in his book entitled *The Educational Innovation (Inovasi Pendidikan)* states that innovation is an invention that can be in the form of an idea, item, event, method that is observed as something new for a person or group of people. Innovation is carried out by a certain person or group to solve a problem. One of them in the world of education, curriculum innovation is an alternative to find solutions to educational problems that are in accordance with the needs and challenges of the times. Based on these conditions, the results of educational evaluations every few years should be the basis or benchmark for performing curriculum innovations in accordance with the needs of stakeholders.

The curriculum is a set of plans and arrangements concerning the objectives, content, and learning materials as well as the methods used as guidelines for the implementation of learning activities in the pursuit of specific educational objectives. The curriculum is prepared by the education unit to allow the adjustment of educational programs to the

²² Sultan Masyhud, *et al. Manajemen Pondok Pesantren* (Jakarta: Diva Pustaka, 2008), 7.

²³ Idris M. Noor, "Sebuah Tinjauan Teoritis Tentang Inovasi Pendidikan di Indonesia," *Jurnal Balitbang*, 1.

needs and potentials existed in the region.²⁴ Curriculum can also be defined as an educational program that is planned to achieve a number of specific educational objectives.²⁵

National Education refers to education on the basis of Pancasila and the 1945 Constitution of the Republic of Indonesia and is rooted in religious values, national cultures of Indonesia, and responsive to the needs of the ever-changing era. On this basis, it can be understood that in order to meet the demands and changes of today's era, the national education standards of the Republic of Indonesia should evaluate and then make changes. The changes in question are changes that are legally agreed upon which are presented through ministerial regulations or presidential decrees. The mandate of the Law of the Republic of Indonesia Number 20 Year 2003 about the National Education System (UU Sisdiknas) formulates the functions and objectives of national education that must be used as efforts in developing education in Indonesia. Article 3 of the National Education System Law states, "The National Education functions to develop and shape the character and civilization of the nation aimed at educating the nation's life, aimed at developing the learners' potential so that they become people imbued with human values who are faithful and pious to one and only God, possess noble character, are healthy, knowledgeable, capable, creative, independent, and as citizens who are democratic and responsible."²⁶ So that these changes are under the responsibility and supervision of the authorities and stakeholders and stakeholders.

Changes in the national education system that are mutually agreed upon do not necessarily make a complete change, however, evaluation can be carried out in several components or within the scope of the national education standards of the Republic of Indonesia. Through this scope, good dynamics, consolidation, coordination and synergy can be carried out on what components can be maintained and components that can be changed according to applicable regulations and needs. Based on the law, the decisions of the President and the Minister are then handed down to their respective areas and regions to be implemented properly and thoroughly. So what is meant by the fulfillment of national education standards is the minimum criteria regarding the implementation of the national education system carried out in the region, in this case in the Bireuen City, especially in traditional dayah educational institutions that have implemented formal education. The National education system is the overall education components which are interrelated in integrated way in the pursuit of national education objectives. Since several integrated and traditional dayahs also apply the demands of the national education system, in-depth and significant observations can be made.

²⁴ Barry Nur Setyanto, *et al. Mengapa Kurikulum KTSP Sulit Diterapkan Di Indonesia* (Yogyakarta: UIN Yogyakarta, 2007), 5.

²⁵ Zakiah Daradjat, *et al. Ilmu Pendidikan Islam* (Jakarta: Bumi Aksara-Departemen Agama RI, 2000), 122.

²⁶ Nopan Omeri, "Pentingnya Pendidikan Karakter Dalam Dunia Pendidikan," *Jurnal Manejer Pendidikan* 9, no. 3 (2015), 466.

The definition of fulfillment is the process of meeting certain needs, the intended fulfillment is the process of meeting the demands of national education standards that have been regulated in the national education law of the Republic of Indonesia. The statutory provisions of the Republic of Indonesia Number 13 of 2015 amendments to government regulations Number 19 of 2005 concerning national education standards state that the National Education Standards are the minimum criteria regarding the education system in all jurisdictions of the unitary state of the Republic of Indonesia (NKRI). The fulfillment of the intended standards as mandated within the scope of the National Education Standards includes: (a) content standards; (b) process standards; (c) graduate competency standards; (d) Educators and Education Personnel Standards; (e) Facilities and Infrastructure Standards; (f) management standards; (g) financing standards; (h) educational assessment standards.²⁷

In order to meet the needs of stakeholders, education must have good standards. The law is contained in the government regulation of the Republic of Indonesia number 32 Year 2013 article 2 paragraph 1 which states that the scope of national education standards includes content standards, process standards, educators and education personnel standards, facilities and infrastructure standards, management standards, financing standards, and educational assessment standards.²⁸

The Innovation of Dayah Curriculum in Aceh

Based on the classification of the dayah that was taken as a source of research data, the traditional dayah that carried out curriculum development with public schools or in other words, the type of traditional dayah that carried out the dayah curriculum but also carried out education under the provisions of the Minister of Education and Culture of the Republic of Indonesia (MENDIKBUD), such as school education. Elementary school (SD/MI), junior high school (SMP/MTs), senior high school (SMA/MA) and vocational high school (SMK) which are around 22 schools in the Bireuen Regency.

The results showed that through the observation of several dayahs such as Mesjid Ma'hadul Ulum Diniyah Islamiyah Mesjid Raya (MUDI Mesra), Dayah Babussalam Al-Aziziyah Jenieb, Dayah Almuslimat, Thauthituth Thulab Simpang Mamplam, Dayah Ihyaul Ulum, and Dayah Miftahulum Tanoh Mirah. Each dayah has public schools with different types and levels. Tracking is carried out through alumni tracking, digital profiles, student registration data and others.

The data found by the researchers at the research site through observations and interviews showed that the innovation of the dayah curriculum was basically not carried

²⁷ Eci Sri Wahyuni, *et al.*, "Strategi Kepala Sekolah Dalam Mengimplementasikan Standar Nasional Pendidikan," *Jurnal Manajemen, Kepemimpinan dan Supervisi Pendidikan* 4, no. 1 (2019), 24.

²⁸ *Undang-undang Pendidikan PP No 32 Tahun 2013*, 6.

out. This information was obtained through interviews with Abu MUDI and Yusuf's father. According to them, both of them have a fairly well-known dayah in the Bireuen Regency area and are almost followed by several alumni. According to them, the dayah did not innovate the dayah curriculum, but rebuilt the dayah that had been glorified in the past. The Iskandar Muda period and the period of the Islamic Kingdom in Samudera Pase which at that time the alumni of the dayah were not only proficient in *'ulûm al-dîniyah* but also proficient in various other sciences, such as agriculture, government, astrology, medicine and others.²⁹

He continued that the modern Dayah establishes and implements general education as an effort to meet the needs of the community and the development of an ever-growing era. If an institution similar to the dayah does not respond, then later it will be difficult for them (alumni) to adapt to the people out there. We hope that the dayah alumni are also able to mingle and occupy strategic positions in government, agriculture, politics, and other positions so that they can work and preach *amar ma'rûf nahy munkar* in this pluralistic society.³⁰

It is indeed unique if we notice that there are several dayahs who in fact performed traditional dayah education in the records of the Provincial and Regional Dayah Boards with Type C status, namely Traditional Dayahs, but in them carry out the general education curriculum set by the Ministry of Education and Culture. In contrast to the other two types of dayah, which clearly have the status of Integrated Dayah and Modern Dayah, which clearly state that the education system is following the Ministry of Religion and Ministry of Education and Culture.

The data obtained that the dayah which is the primary data source, the researchers found that the dayah did not innovate the dayah curriculum but carried out the renewal of its education system. The data was then sharpened through the permanent dayah curriculum as previously determined, but based on the needs and development of the dayah, they managed and established public schools such as SD/MI, SMP/MTs, SMA/MA and SMK. However, it turned out that information was obtained that dayah founded the school in the same foundation but in a different place. There are dayahs who carry out and relocate them to the same location but are limited by a guardrail, while those who relocate the school to a place far away from the traditional dayah.

Dayah has built an integrated education between dayah education and school education. The two systems are integrated in accordance with the directions of the dayah leadership with the head of the Bireuen Regency Office. Based on the observations that the researchers found in several dayahs who carry out school education, it can be concluded that students

²⁹ Excerpts from an interview with Sop's father on August 22, 2019, and the results of an interview with Abu Mudi a few years ago in an open interview approx. 2016

³⁰ Interview with Sop, August 22, 2019.

who study at schools are given an allocation of time to attend school curriculum education between 08:00 to 14:00, while the rest they adopt the general dayah curriculum.³¹

The Dayah Curriculum in Meeting The National Education Standards

The implementation of the dayah and school curriculum in some dayahs is felt to be very unique and impress researchers. This condition seems unique as stated from the results of the previous sub research that the traditional dayah display which opened school education which initially received a lot of criticism from various elements. The biggest criticism was from the traditional dayah teachers themselves, they strongly disagreed that the dayah established and implemented has similar position as school education (elementary, junior high, senior high school, and vocational high school). According to them, since long ago, Abu/Waled (the dayah leader) forbade his students to go to school because they saw that the school could damage the life, knowledge, and behavior of the students in a bad direction.³²

This perception or paradigm of thinking turns out to be that most of the traditional dayah alumni are still embedded in them. It is feared that similar school education (elementary, junior high, senior high school, and vocational high school) can damage the order of the dayah tradition, the note of which is learning the yellow book is allergic to the white book or similar things. However, not a few also follow in the footsteps of dayah who have established similar school education (elementary, junior high, senior high school, and vocational high school). For example Mr. Fauzan, one of the alumni of Dayah MUDI who has now established the Traditional Dayah, has also established a Junior High School (SMP) in Jangka District. He educates Dayah and performs dayah education in junior high school on the grounds that the modern Dayah must open up and provide opportunities for female students to attend school. Santri are already proficient with religious knowledge such as Fiqh, Tawhid, Morals and others, so that later when they go to school they can continue their education to the next level with the capital of religious knowledge and accompanied by other humanities.

The continuation of dayah education is their provision to deepen their faith in Allah, while school education will open up opportunities for their lives in the world. Dayah education brings them to the afterlife, while secondary school education will lead them to how to live life in this world. Junior high school education gives them the opportunity to look for job, work, and look for better living capital than before.³³

³¹ Results of researcher observations in several Dayahs in the Bireuen Regency in August 2019.

³² Interview with Syahrul Awal, a Dayah Teacher and an alumnus of Dayah MUDI, August 29, 2019.

³³ Interview with Tgk. Fauzan, an alumnus of Dayah MUDI and Dayah Leader, August 22, 2019.

According to several other dayah alumni who agreed that dayah also provided opportunities for similar schools (SD, SMP, SMA, and SMK) for their students and gave high appreciation to dayah. According to them, there are distinct advantages for students who already have the competence of religious knowledge to attend similar schools (SD, SMP, SMA, and SMK). The advantage that will arise is that the religious knowledge they already have will be developed when they go to school and they will later have the opportunity to work in the government or even in companies that require their school certificates. So that dayah alumni can preach and work according to their respective needs. He continued that decades ago, there were very few opportunities for dayah alumni, after returning from studying at the dayah and establishing a dayah, or establishing a recitation center in their hometown and then teaching there.³⁴

An overview of some of the schools run by traditional dayahs in the Bireuen Regency, such as Islamic Zulkifliyah (SMP) which is located on Medan Banda Aceh Street, Makan Syahuda Lapan, Suwasta Thauthiatul Asyraf Middle School, Ujong Raya Street, Tambue District, General Suwasta Junior High School, Ayman, Samalanga Mosque Street and Ma Junior High School. 'had Miftahul Ulum walk Tgk. Young Chik Tia. As well as the Batee Ileuk Dayah MUDI Vocational School and the Babussalam Jineub Dayah Vocational School. The results of observations in 8 (eight) schools including; 1) content standards, 2) graduate competency standards, 3) process standards, 4) educators and education personnel standards, 5) infrastructure standards, 6) management standards, 7) financing standards, 8) assessment standards are as follows. The school accreditation in the region is C with an average score of 75.

Content Standards

Content standards are the scope of the material and the level of competence to achieve competence: graduates at certain levels and types of education. Overall, the content standards contain: (1) the basic framework and curriculum structure that serve as guidelines in curriculum preparation: curriculum at the education unit level; (2) learning load for students in the following units: primary and secondary education; (3) the curriculum for the education unit level to be: developed by the education unit based on the guidelines for the preparation of the curriculum as follows: an integral part of the content standards; and (4) educational calendar of education at the primary and secondary education levels.³⁵ The achievement of content standards in the 8 target schools with an average of 78 points or in category C. However, if you look at the school results, there is a not high deviation

³⁴ Interview with Tgk. Mukhtar Hanafiah, an alumnus of Dayah MUDI as well as Tgk. Dayah MUDI, September 10, 2019.

³⁵ Isnawati Nur Afifah Latif, "Standar Isi Sebagai Acuan Pengembangan Mutu Kurikulum Pendidikan Islam," *Jurnal Alhikmah Studi Keislaman* 11, no. 2 (2021), 142.

between the best results, such as (SMP) Islam Zulkifliyah which located on Jalan Medan Banda Aceh Makan Syahuda Lapan, SMP Suwasta Thauthiatul Asyraf jalan Ujong Raya Kemukiman Tambue, and SMP Ma'had Miftahul Ulum jalan Tgk. Chik Muda Tia.

Graduate Competency Standards

Graduate competency standards as student graduation criteria formulated in SKL are part of the components of the National Education Standards PP No. 19 of 2005 which states that the qualifications of graduates' abilities include the ability of graduates to include attitudes, knowledge, and skills.³⁶ Achievement of fulfillment of graduate competency standards in all schools such as (SMP) Islam Zulkifliyah which is located on Jalan Medan Banda Aceh Makan Syahuda Lapan, SMP Suwasta Thauthiatul Asyraf jalan Ujong Raya Kemukiman Tambue, SMP Suwasta Umumml Ayman jalan Mesjid Raya Samalanga and SMP Ma'had Miftahul Ulum Jalan Tgk. Chik Muda Tia. And the Dayah MUDI Vocational School Batee Ileuk and the Dayah Babussalam Jineub Vocational School receives 79. With 2 schools achieving category A and 1 school achieving category B and the other schools achieving category C.

Process Standards

This Government Regulation also relates to Process Standards which signal that teachers are expected to develop lesson plans. It is emphasized through the Minister of Education and Culture Regulation (Permendikbud) Number 65 Year 2013 about Process Standards for primary and secondary education units which regulates the requirements for an educator in education units to develop a Lesson Plan (RPP). Process standards are criteria regarding the implementation of learning in an educational unit to achieve Graduate Competency Standards.³⁷ Achievements in meeting process standards for all such as (SMP) Islam Zulkifliyah which is located on jalan Medan Banda Aceh Makan Syahuda Lapan, SMP Suwasta Thauthiatul Asyraf jalan Ujong Raya Kemukiman Tambue, SMP Suwasta Umumml Ayman jalan Mesjid Raya Samalanga and SMP Ma'had Miftahul Ulum jalan Tgk. Chik Muda Tia. As well as the Dayah MUDI Vocational School Batee Ileuk and the Dayah Babussalam Jineub Vocational School with an average of 76, with details of no school achieving category A, 4 schools achieving category B and others achieving category C.

³⁶ Queen Elvina Sevtivia Asrivi, *et al.* "Penerapan Standar Kompetensi Lulusan Mata Pelajaran Bahasa Indonesia Sekolah Dasar," *Journal of Primary Education, JPE* 6, no. 3 (2017), 258.

³⁷ Suci Rakhmawati, *et al.* "Analisis Pelaksanaan Kurikulum 2013 Ditinjau Dari Standar Proses Dalam Pembelajaran Biologi Kelas X Di Sma Negeri 1 Krangkeng," *Scientiae Educatia: Jurnal Pendidikan Sains* 5, no. 2 (2016), 157.

Assessment Standards

The assessment standard mandated by the National Education Law consists of thirteen indicators, namely assessment of learning outcomes, determination of minimum completeness criteria, form of implementation of learning outcomes assessment, use of knowledge competency assessment, attitude competency assessment, knowledge competency assessment, skill competency assessment, assessment stage attitude competency, knowledge competency type, skill competency type, learning outcome assessment document, student graduation determination, and process assessment steps and learning outcomes. Achievement of fulfillment of assessment standards for all schools such as (SMP) Islam Zulkifliyah which is located on jalan Medan Banda Aceh Makan Syahuda Lapan, SMP Thauthiatul Asyraf at Ujong Raya Kemukiman Tambue street, SMP Umumml Ayman at Mesjid Raya Samalanga street and SMP Ma'had Miftahul Ulum at Tgk. Chik Muda Tia street and Dayah MUDI Batee Ileuk Vocational School and the Dayah Babussalam Jineub Vocational School score 72.4. With details of 1 school achieving category A, the remaining 4 schools achieving category B.

Educators and Education Personnel Standards

The standards of educators and education personnel are standards that regulate the qualifications that must be possessed by educators and education personnel, both academic and non-academic qualifications. Based on Law no. 19 Year 2005, it is explained that: "Standards of educators and education staff are the criteria of "pre-service education and physical and spiritual fitness, as well as in-service education." This means that the standard includes a number of criteria that must be met before and after serving as educators and education personnel. Achievements in meeting the standards of educators and education personnel in all schools such as (SMP) Islam Zulkifliyah which is located on Thauthiatul Asyraf at Ujong Raya Kemukiman Tambue, SMP Umumml Ayman at Mesjid Raya Samalanga and SMP Ma'had Miftahul Ulum at Tgk. Chik Muda Tia and the Dayah MUDI Batee Ileuk Vocational School and the Dayah Babussalam Jineub Vocational School with an average of 73.6. schools that reach category B3 and the rest of schools reach category C.

Facilities and Infrastructure Standards

Government Regulation of the Republic of Indonesia Article 1 Edition 19 Year 2005 about infrastructure standards states that: Infrastructure standards are national education standards related to minimum criteria regarding study rooms, places of practice, places of worship, libraries, laboratories, workshops, children's playgrounds, places for creative activities and recreation, as well as other learning resources, which are needed to support the learning process, including the use of information and communication technology. Achievement of fulfillment of facilities and infrastructure in all schools such as (SMP) Islam

Zulkifliyah which is located on street of Medan Banda Aceh Makan Syahuda Lapan, SMP Suwasta Thauthiatul Asyraf at Ujong Raya Kemukiman Tambue, SMP Umumml Ayman at Mesjid Raya Samalanga and SMP Ma'had Miftahul Ulum at Tgk. Chik Muda Tia and the Dayah MUDI Batee Ileuk Vocational School and the Dayah Babussalam Jineub Vocational School get an average of 85.6 . If viewed from the average, this score is in category A. With details of 3 schools achieving category A, the remaining achieving category B.

Management Standards

Management standards are national education standards relating to planning, implementation and supervision of educational activities at the level of education units, districts/cities, provinces, or at the national level to achieve efficiency and effectiveness in the implementation of education. The management of the education unit is the responsibility of the head of the didactic unit. Achievements in meeting management standards for all schools such as (SMP) Islamic Zulkifliyah which is located at street of Medan Banda Aceh Makan Syahuda Lapan, SMP Thauthiatul Asyraf at Ujong Raya Kemukiman Tambue, SMP Umumml Ayman at Mesjid Raya Samalanga and SMP Ma'had Miftahul Ulum at Tgk. Chik Muda Tia and the Dayah MUDI Batee Ileuk Vocational School and the Dayah Babussalam Jineub Vocational School get an average of 84.57. With details, 2 schools achieving category A, and the remaining achieving category B.

Financing Standards

Achievements in meeting management standards for all schools such as (SMP) Islam Zulkifliyah which is located at Medan Banda Aceh street Makan Syahuda Lapan, SMP Thauthiatul Asyraf at Ujong Raya Kemukiman Tambue, SMP Umumml Ayman at Mesjid Raya Samalanga and SMP Ma'had Miftahul Ulum at Tgk. Chik Muda Tia and the Dayah MUDI Batee Ileuk Vocational School and the Dayah Babussalam Jineub Vocational School with an average of 86.25. With details of 4 schools achieving category A, and the remaining achieving category B

The Challenges Experienced by Dayah Curriculum in Meeting National Education Standards

Some schools such as (SMP) Zulkifliyah Islam which is located on jalan Medan Banda Aceh Makan Syahuda Lapan, SMP Suwasta Thauthiatul Asyraf jalan Ujong Raya Kemukiman Tambue, SMP Suwasta Umumml Ayman jalan Mesjid Raya Samalanga and SMP Ma'had Miftahul Ulum jalan Tgk. Chik Muda Tia. As well as the Batee Ileuk Dayah MUDI Vocational School and the Babussalam Jineub Dayah Vocational School. Through observations, interviews and school documentation, it is also strengthened by data on school accreditation information,

it is found that there are several obstacles to meeting national education standards, including the following:

Incapability Human Resources

Based on observations, interviews and school documentation, it is also strengthened by data on school accreditation information, it is found that there are several obstacles to meeting national education standards. Some schools such as (SMP) Zulkifliyah Islam which is located at Medan Banda Aceh street Makan Syahuda Lapan, SMP Thauthiatul Asyraf at Ujong Raya Kemukiman Tambue, SMP Umumml Ayman at Mesjid Raya Samalanga and SMP Ma'had Miftahul Ulum at Tgk. Chik Muda Tia. As well as the Batee Ileuk Dayah MUDI Vocational School and the Babussalam Jineub Dayah Vocational School. Accurate information is obtained in human resource management, especially in several sections such as principals who are not civil servants, not starting from the administrative process of prospective school principals.

The fulfillment of the principal's requirements in several schools tends to be based on the appointment of the head of the Dayah Foundation (ABU, ABI, Walid) of each school. Appointments like this can affect the performance of school principals in improving the quality of school education, on the other hand the impact that will be experienced by schools is the ability of school management and administration by itself will be difficult to fulfill as expected.

Likewise, several teachers, the majority of whom hardly teach at their respective competencies, such as elementary school teachers, are not teachers with a Bachelor of Basic Education (PENDAS) background. An interesting experience in strengthening human resources, especially school educators under traditional dayah, is the administrative competence of teachers who have not been as expected. When interviewed by several schools including the As-Salam elementary school and As-Salam Jinieub Vocational School and Bate Iliuk Vocational School, they stated that the challenges experienced by teachers to fulfill their obligations to complete their administration were the lack of opportunities for teachers to involved in training in the syllabus, lesson plans, and so on.³⁸ These obstacles certainly affect the performance of the teaching staff as a whole and have an impact on the success of schools in meeting national education standards. Of the eight national education standards, there are 4 standards that are attached to educators, including content standards, process standards, graduate competency standards and educational assessment competencies.

³⁸ Results of interviews with the Principal of As-Salam Elementary School, As-Salam Vocational School and Bate Iliuk Al-Aziziyah Samalanga Vocational School on 22-29 August 2019.

Inadequate Financing

Furthermore, based on the findings of observations, interviews and school documentation, it is also strengthened by data on school accreditation information, it is found that there are several obstacles to meet national education standards. Some schools such as (SMP) Zulkifliyah Islam which is located on Asyraf at Ujong Raya Kemukiman Tambue, SMP Suwasta Umumml Ayman at Mesjid Raya Samalanga and SMP Ma'had Miftahul Ulum jalan Tgk. Chik Muda Tia. As well as the Batee Ileuk Dayah MUDI Vocational School and the Babussalam Jineub Dayah Vocational School. Weaknesses or constraints of schools in meeting educational standards in the field of financing. School operational funds are certainly quite large, moreover the management of financing is less than optimal and less professional, so it can have an impact on the quality of education in educational units.

As far as observations have been made, school financing under traditional dayah is financed by two fixed sources, namely student tuition fees which are quoted every month and School Operational Costs (BOS). For schools that collect tuition fees, there are boarding and non-dormitory schools, through these funds schools can implement and fulfill their needs as desired. However, the funds are divided between the needs of student dormitories, which do implement a dormitory system for their students. Likewise with fulfilling and operationalizing BOS. The problem is the amount obtained by the school with the number of students which slightly affects the amount of BOS received. Another difficulty faced by schools is that the need for teacher salary funds sometimes makes it difficult for schools to use the budget to strengthen other standards to support the quality of education in schools.

Poor Administrative Management and School Documentation

Based on observations and findings in several schools, such as the Islamic Zulkifliyah (SMP) which is located at Medan Banda Aceh Street, Makan Syahuda Lapan, SMP Thauthiatul Asyraf at Ujong Raya Kemukiman Tambue Street, SMP Ummul Ayman at Mesjid Raya Samalanga and SMP Ma'had Miftahul Ulum at Mr. Young Chik Tia. As well as the Batee Ileuk Dayah MUDI Vocational School and the Babussalam Jineub Dayah Vocational School. The obstacle for schools in meeting national education standards is the field of school documentation/archives management which has not been well structured.

Of all the schools that became the source of research data, there is not any school that has a Strategic Plan (RENSTRA) and a Medium Term Work Plan (RKJM). This condition certainly has an impact on the management of school archives or the management of school documents that have not been properly recorded. Another obstacle that researchers try to explore is the area of strengthening school activity documents which is often neglected by education unit managers is activity documentation. The various school activities carried out tend to be not well documented so that when requested and reviewed have not been

fulfilled, but actually the school has carried out these activities, for example types of competitions, scouting, arts, sports and so on.

Conclusion

The Innovation of dayah curriculum in Aceh, especially the Bireuen Regency area, has not occurred significantly. However, the innovation that occurs is that the institutional system that used to be traditional dayah against formal education is now competing to carry out formal education such as Elementary, Middle, Vocational and Higher Education which is termed Ma'had 'Aly. The development of Dayah in Aceh, especially in Bireuen Regency in meeting the National Education Standards, was found through an analysis of the Accreditation Data Filling (DIA) that most of them had met the national education standards. However, a small part has not been fulfilled properly. The Dayah obstacles in Aceh, especially the Bireuen Regency area in fulfilling the National Education Standards, include the first, the incapability in human resources for school governance which is desired by the school/madrasah accreditation instrument. Second, the incapability of the institutional sector in managing financing and reporting funds which is sometimes difficult to obtain and obtain from policy makers. And the third is the lack of development areas, provision, and administrative management and school documentation.

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