

The existence of Dayah Salafiyah in the Development of Islamic Education in the era of globalization

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Abstract

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Existence,
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This research aims to analyze the existence of Dayah Salafiyah in the context of the development of Islamic education in the era of globalization. The method used in this research is a qualitative approach with data collection techniques through interviews, observation, and literature study. The research results show that Dayah Salafiyah continues to exist and adapt to global challenges through various educational innovations without abandoning its traditional values. Dayah Salafiyah has integrated information technology into the learning process, developed a curriculum that is responsive to contemporary issues, and strengthened networks with other Islamic educational institutions, both at home and abroad. Despite facing various challenges, such as modernization and global cultural influences, Dayah Salafiyah has succeeded in maintaining its identity as an influential centre for Islamic education and preaching. This research concludes that the existence of Dayah Salafiyah in the development of Islamic education in the era of globalization not only shows adaptability but also a significant contribution to forming a strong Islamic character and understanding among Muslims. The recommendations of this research include the need for government and community support in facilitating the development of Dayah Salafiyah so that it can continue to make a positive contribution to Islamic education in Indonesia.

Abstrak

Kata kunci:
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Penelitian ini bertujuan untuk menganalisis eksistensi Dayah Salafiyah dalam konteks perkembangan pendidikan Islam di era globalisasi. Metode yang digunakan dalam penelitian ini adalah pendekatan kualitatif dengan teknik pengumpulan data melalui wawancara, observasi, dan studi literatur. Hasil penelitian menunjukkan bahwa Dayah Salafiyah tetap eksis dan beradaptasi dengan tantangan global melalui berbagai inovasi pendidikan, tanpa meninggalkan nilai-nilai tradisionalnya. Dayah Salafiyah telah mengintegrasikan teknologi informasi dalam proses pembelajaran, mengembangkan kurikulum yang responsif terhadap isu-isu kontemporer, serta memperkuat jaringan dengan lembaga pendidikan Islam lainnya, baik di dalam maupun luar negeri. Meskipun menghadapi berbagai tantangan seperti modernisasi dan pengaruh budaya global, Dayah Salafiyah berhasil mempertahankan identitasnya sebagai pusat pendidikan dan dakwah Islam yang berpengaruh. Penelitian ini menyimpulkan bahwa eksistensi Dayah Salafiyah dalam perkembangan pendidikan Islam di era globalisasi tidak hanya menunjukkan kemampuan adaptasi, tetapi juga kontribusi signifikan dalam membentuk karakter dan pemahaman keislaman yang kuat di kalangan umat Islam. Rekomendasi penelitian ini mencakup perlunya dukungan pemerintah dan masyarakat dalam memfasilitasi perkembangan Dayah Salafiyah agar terus dapat memberikan kontribusi positif dalam pendidikan Islam di Indonesia.

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INTRODUCTION

The development of education in Aceh is a reflection of Aceh's historical journey which is full of dynamics, turmoil and changes. The history of the development of education in Aceh began at the beginning of the arrival of Islam to Aceh (Danial, Dewi, & Kafrawi, 2021; Syamsuar, Al-Fairusy, Junaidi, & Mulia, 2023; W et al., 2024). At that time in Aceh stood the first Islamic kingdom in the archipelago, namely the Sultanate of Aceh Darussalam. The first step taken by the Islamic kingdom was to establish educational institutions, namely *zaw i ya h* or *dayah* (Fakhrurrazi & Sebgag, 2020; N. Hidayah, 2022; S. N. Hidayah & Az-zafi, 2021). As a traditional educational institution in Aceh which occupies a strategic and special position, the community has high hopes and attention to its existence. Dayah is also often referred to as an Islamic boarding school, namely an *indigenous* Indonesian educational institution and has taken root in Indonesian society (Daulay, 2001; Gibb, n.d.; Lukens-Bull, 2017; Madjid, 1997). The term "dayah" or *zaw i y a h* which means "corner" is believed by the people of Aceh to have been first used for the corner of the Medina mosque, where the Prophet Muhammad SAW once taught religious knowledge to his friends. (Al-Tuwanisi, 1994; Amiruddin, 1994; Sulaiman, 1997) In terms of terminology, Dayah can be interpreted as an Islamic educational institution that has at least three main elements, namely the existence of a *tengku chiek*, who educates and teaches as well as being the leader of the Dayah; there are students (*simeudagang*) who study and are boarded, and there is a mosque or prayer room as a place for congregational prayer and a place to study (A. Halim Tosa, 1990).

The role of the Dayah is played by the Dayah ulama or *tengku Dayah* in various aspects of the life of the Acehnese people. Until before the arrival of colonialists from the European continent, Dayah ulama in Aceh had been used as a role model in the development of Islamic scientific traditions (Safariah & Masykur, 2022; Syamsuar et al., 2023; Usman, Syabuddin, & Zakaria, 2021). In Aceh, ulama has played quite an active role since the arrival of Islam until it became part of the Republic of Indonesia. The most important role of Dayah ulama is in education, where the main goal is to produce future ulama cadres who are competitive and cooperative in developing the education of the people, including producing leaders in society (Amiruddin, 2003). Therefore, Dayah ulama are recognized as having superior levels of scientific intensity (capable) and experience with Islamic teachings (credible), as well as a reputation for their wisdom that is recognized by the public (acceptable). Dayah ulama are community figures who study religious knowledge; they become role models and the place where people ask for fatwas.

Since the presence of Islam in Aceh until now, the existence of Dayah ulama has remained recognized by the public. This is because they have added value, especially their knowledge, in addition to other commendable qualities that become examples and role models for society. His concern for knowledge and education, as well as passing on knowledge to his students or students by always being simple and polite and gentle in his behavior, has made him a role model for the people. These things underlie why Dayah ulama are highly respected and have charisma. However, Dayah ulama as the

drivers of traditional education and Dayah as a traditional educational institution today are faced with various kinds of increasingly global challenges. Such as rapid technological developments, the combination of native culture with foreign culture and others. This is a challenge that Dayah Salafiyah must face from time to time. For a Dayah Salafiyah institution, the development of the times is a challenge that must be found a way out, whereas it is understood that the system of Salafiyah education is traditional education, not modern. In general, traditional Dayah in Aceh adheres to the principle of caution to protect the environment and the generation of students, so Dayah does not allow the use of digital media in the Dayah environment freely to protect against negative impacts and influences. Dayah remains consistent with its identity as an Islamic boarding school that maintains and preserves religious and traditional values, like traditional Islamic boarding schools (Salafiyah) in general (Adrianda & Tisa, 2022).

In this era of modernization, Dayah must be able to carry out educational innovations that make Dayah education a forum that combines local wisdom with global demands, producing graduates who are strong in an era of change. Holistic innovation provides a responsive foundation for future needs, making a positive contribution to the development of students in all aspects. Overall, a holistic approach is a comprehensive solution to improve the quality of Dayah education in facing the dynamics of the times (Saifuddin, 2023). (Muhaini, 2021) also states that there are several indicators and efforts in the process of internalizing Bergama moderation in learning and getting used to it as a character of santri life in traditional Dayah, namely Santri take the middle path in understanding and practicing religion, *tasamuh*, *tawazzun*, *al-a'dalah* and equality. Tolerance teaches attitudes, behavior and character to be able to respect religious, tribal, racial and ethnic differences and also respect humans and the natural surroundings. Dayah education leads to understanding and practising religion that accommodates life in this world and the afterlife. Fairness is the ability to put things in their place. Furthermore (Meriza, Febriani, Tisa, & Nurdin, 2022) stated that the yellow book still exists in the current digital era and remains a mandatory reference in the Dayah curriculum; however, the progress of the digital era continues to colour the Islamic boarding school curriculum with the finding that Guree Dayah uses the *Maktabah Syamilah* feature as a reference. Furthermore, in responding to advances in information technology, the Dayah utilizes the internet as a medium for da'wah and a medium for Dayah socialization and reviews legal issues encountered by the public on the internet by referring to the *Kitab Kuning* (see Martin Van Bruineessen).

Salafiyah Islamic boarding schools have a role in facing the demands of change amidst the rapid flow of modernization and globalization according to their function. Through religious, educational and social functions. In preserving traditionalism and the need for modernization, several policies are implemented by the Salafiyah Islamic Boarding School, namely first by continuing to carry out teaching activities such as *bandongan* and *sorogan* outside of classical education (Ansori, 2020; Munir & Nor, 2021; Syafe'i, 2017). Second, using the yellow book as a reference for Islamic scholarship in teaching. And third, strive for Islamic boarding school culture in social relations.

Therefore, Salaf Islamic boarding schools have a very significant role in forming a religious community order and adhere to the Al-Qur'an and As- Sunnah as well as in social life (Nurul Qomariyah & Mohammad Darwis, 2023; Sukarno, 2014). The role and contribution of the Dayah Salafiyah in producing Ulama cadres in the modern era always involve the Dayah leaders, Tengku Dayah, Islamic boarding school students and the community. Dayah leaders are always active in preaching activities both within the Dayah and outside the Dayah (Munzir, Lubis, & Arsyad, 2023).

Based on the research findings above, it can be seen that Dayah can innovate in her education system. Furthermore, Dayah also has a role in facing the demands of change amidst the rapid flow of modernization and globalization according to its function. Through religious, educational and social functions. Moving on from the facts above, the author was intrigued to examine in depth the form of existence of the Dayah Salafiyah in responding to global challenges and also form the existence of this oldest educational institution in Aceh in producing future ulama cadres.

RESEARCH METHODS

This research is qualitative research, a method used to examine the conditions of natural objects, in which the researcher is the key instrument (Bungin, 2007; Soehartono, 2002) This research was conducted in one of the old Dayahs in the Southwest Aceh area, Bustanul Huda. The population in this study was all teachers at the Dayah. To make it easier for researchers to determine the sample, the researcher used a non-random purposive sampling technique, which was guided by Sugiyono's opinion. *Purposive sampling* is a technique for sampling data sources with certain considerations (Sugiyono, 2016, 2022). This research included the leaders of the Dayah, the teungku who taught at the Dayah, the Islamic boarding school students who recited the Quran, and several local people.

Then the data collection technique used is, *firstly*, observation, namely a data collection technique by systematically observing and recording symptoms or phenomena that exist in the research object. (Siswanto, 2019) In this case, researchers make observations and participate in ongoing activities to obtain accurate data. Therefore, the main targets for observation were the Dayah ulama, who resided and lived in Dayah Bustanul Huda. *Second*, Interview (*interview*). The process of obtaining data uses a series of face-to-face questions and answers between the author and the respondent to obtain the necessary information. The technique used is a mixed interview or a combination of structured and unstructured interviews. In this research, the author conducted interviews with the teungku Dayah Bustanul Huda, students who recite the Koran , several related communities such as residents around the Dayah and parents who take their children to recite the Koran at the Dayah. *Third* , review the documentation. This technique is used when conducting research that originates from writing, whether in the form of documents, tables, and so on. Documentation review is an important technique in research by collecting information that already exists at the relevant institution. Next, to analyze the data obtained, researchers used qualitative

descriptive analysis techniques. Data analysis activities were carried out during the research until the data was saturated. The data analysis stages were carried out in three stages, namely data reduction, data presentation and conclusion drawing or what is also called the Miles and Huberman model (Miles, Huberman, & Saldana, 2014).

RESEARCH RESULTS AND DISCUSSION

A Brief Overview of the Development of Dayah Bustanul Huda

Abuya Tgk. Sheikh H. Muhammad Syam Marfaly, known as Abu Syam or Abu in Blang, is one of Aceh's charismatic scholars who is known to be very firm, especially in determining fiqh law. Muhammad Syam Marfaly is known in society as having a polite personality, an independent life principle that does not want to depend on other people, an inherent and strong entrepreneurial spirit, and sincerity in carrying out activities, which is reflected and proven in his daily life and in developing the Dayah.

Abu Syam's sincerity in establishing this Dayah can be seen in his sincerity in donating his land for the construction of a permanent Dayah, at which time the initial Dayah land located around the Blang Pidie Jamik Mosque was claimed to belong to the military, leaving only a small amount of land remaining. In order to avoid a commotion, it was on the initiative of Abu Syam and several figures at that time to move Dayah Bustanul Huda to another place. At that time, Abu Syam was assisted by several figures, including the Head of Blang Pidie Subdistrict at that time, the Keucik of Keude Sibliah Village, community leaders, figures from *ahl al-Sunnah wa al-Jama'ah* and the PERTI organization, so that today the existence of this Dayah can be seen .

In developing Dayah Bustanul Huda, Abu Syam did not want to accept donations or assistance from the government, even just one rupiah. This is because according to Abu Syam, receiving assistance from the government certainly has a desire and lure behind it. This stance was taken to maintain the independence and neutrality of the Dayah and free from intervention and interests of certain parties, so that the role of ulama as mouthpieces of society is maintained. Therefore, in developing Dayah, Abu Syam only used his personal assets and community self-help. Abu Syam only accepts help and donations from the community independently, as well as the guardians of the students who take their children to study at Dayah Bustanul Huda as sincerely as possible. However, the most important thing is Abu Syam's own efforts and persistence in the plantation sector, where the profits are given to the progress of Dayah Bustanul Huda. Even for the location where the Dayah was built, Abu Syam bought special land from the community with the sole aim of establishing the Dayah, so that the teaching and learning process could be carried out well.

During Abu Syam's leadership starting in 1983, Dayah Bustanul Huda began to grow again rapidly. Students who were studying and settling down began to arrive from the Blang Pidie area and throughout Aceh, some even came from outside Aceh, such as North Sumatra, West Sumatra, Jambi and Riau. In 1989, Abu Syam began accepting female students to live and study at the Dayah.

Abu Syam's success in educating ulama cadres is proven by the number of Bustanul Huda alumni students who founded Dayah, including: Tgk. Hajad Leader of Dayah Darul Muhsinin Beureunun Pidie Regency, Tgk. Abu Bakar Yusuf, leader of Dayah Bustanul Huda, Mutiara Timur sub-district, Pidie district, Tgk. Lukmanul Hakim, Leader of the Dayah, Bustanul Huda, Muara Tebo, Jambi Province, Tgk. Azhar Syam, leader of Dayah Darul Wasi'ah Pekan Baru Riau, Tgk. Mahyuddin Dayah Leader in Padang, West Sumatra, Tgk. M. Tulot, leader of Dayah Darul Huda, Babahrot ABDYA sub-district, Tgk. H. Ja'far Amja Leader of Dayah Sirajud Ibad Meukek South Aceh, Tgk. Ramli Leader of Dayah Babul Hidayatul Muslim Lhung Baro Nagan Raya, Tgk. Syamsul Bahari, leader of Dayah Bahrul Ulum Diniyah Islamiyah, Meuraxa sub-district, Lhokseumawe city and others.

Implementation of education at Dayah Bustanul Huda

Regarding the implementation of quality education, of course there are elements in education that must be considered and implemented as evidence of the effectiveness of an educational institution, such as; existence of educational objectives, teacher competency, student recruitment process, teacher recruitment process, comprehensive learning process including media, methods, teaching materials and syllabus, learning facilities, teacher salaries and also educational reform ideas. All of these components must be present and are important topics for every educational institution that wants to develop and be able to face the times.

In terms of developing educational elements, there must be a comprehensive renewal, renewal here can be interpreted as maintaining the old systematics by not changing one bit and incorporating new ideas, or it can also be maintained by maintaining the old systematics and opening up opportunities to accept new ideas as a renewal of the education system. .

Dayah salafiyah is the oldest educational institution in Aceh which applies elements of traditional education, all the activities implemented since the institution began to develop in Aceh until now are still the same, namely applying traditional methods, and this can be seen in the Dayah Bustanul Huda district of Aceh Southwest.

In the implementation of education, Dayah Bustanul Huda is a Salafiyah Dayah whose curriculum focuses on teaching the Yellow Book or Arabic. bare. Apart from that, majlis taklim recitations were also opened for the community around Dayah and an Al-Qur'an Education Park (TPA) for children. At Dayah Bustanul Huda there are six class levels with different books studied and different volumes. The following is a table of class levels in Bustanul Huda's Dayah:

Table 1. Class Levels at Dayah Bustanul Huda

No	Class	Book	Volume
1	landfill	Masaila Muhtadi &P. Worship	
2	Class I	Matan taqrib	-
3	Class II	Bajuri	1,2,3
4	Class III	ʾanatut Talibin	1,2
5	Class IV	ʾanatut Thalibin	3,4

6	Class V	Mahalli	1,2
7	Class VI	Mahalli	3,4

Source: Dayah Bustanul Huda Archives Data, West Aceh Regency.

In the context of implementing the learning process, it is necessary to develop the ability to think critically, think creatively and the ability of students to solve problems. For this reason, it is necessary to use various teaching methods that can support the learning process so that it is enjoyable (*joyful learning*). The logical consequence of this demand is that teachers must be able to develop a learning system by positioning students as the center of the learning process (*student center instruction*), so that a quality learning process can truly be created and achieve targets.

The quality learning process is through methodological development. Methodology is very important in teaching, especially Islamic religious knowledge. A varied method is a way of teaching that functions as a tool to achieve effective learning goals. The better the method used, the more effective and efficient the goal will be achieved. In the Dayah teaching method, Bustanul Huda uses various teaching methods, namely the method of habituation, example, lecture, question and answer, discussion, *meudrah* or *sorogan*, *mudzakarah* , field trip, field work, demonstration, *imla`* , *meudebat* and *uswatun hasanah* . In terms of study time, this Dayah has its own schedule which must not be disturbed by other activities, namely: morning *at* Fajr prayer until 08.00 WIB, afternoon at 14.00-16.00 WIB, evening *at* Maghrib until 21.00 WIB, and There is additional study time from 21.30-23.00 WIB. Apart from that, the students are free to carry out activities in the Dayah.

From the results of interviews and observations carried out by the author, it can be analyzed that it turns out that Dayah Salafiyah has actually implemented an active learning process, this is proven by the many methods found and applied to Dayah Salafiyah. So it is not surprising, if we find that Dayah alumni are generally of good quality in terms of their religious knowledge and they are generally creative. It's just a little behind at the level of the role of audio-visual learning media, and the terms used in the world of education.

As is known, Dayah Bustanul Huda is a Dayah who adheres to the Shafi`iyah school of thought. Because of this, the fiqh studied is also Shafi`i fiqh, however, understanding from other schools of thought is still studied as a treasure of knowledge for students. The students who study at Dayah Bustanul Huda are tiered students, each senior student is given the opportunity to re-listen or *muraja'ah* the students who are below him (junior). This is all programmed by the Dayah as a form of repetition of subjects, cadre of teachers and a form of establishing brotherhood between old students who are already at the top level and students at the basic level. So it is not wrong if Dayah Bustanul Huda is a dayah who really focuses on implementing *ta`lim wa ta`lum* .

Dayah Bustanul Huda more or less has educational management that leads to a process towards a better direction, such as the Dayah, there are report cards that are given every year and diplomas at the end of the level of study when the students

graduate. The diploma issued by the dayah can be used to continue studying at college level or even to apply for a job. Dayah Bustanul Huda also has book facilities which are more or less sufficient as a reference source for *teungku* and *santri* in learning, both books of monotheism, *fiqh*, Sufism, Arabic (*nahwu-saraf*), and *mantiq* in every learning process, regardless of the later capacity. the knowledge possessed by *teungku* dayah.

The books in Dayah Bustanul Huda are considered complete, because the collection of these books was carried out by the late Abu Syam himself during his lifetime, plus assistance from the government through the Dayah Agency. The books collected by Abu Syam were placed in his private home, while the books purchased from community *waqf* and government assistance were placed in the Dayah library. This is the reference source for learning material at Dayah Bustanul Huda.

At Dayah Bustanul Huda, apart from studying books, extracurricular activities are also held in the form of student training such as; *dalail khaerat*, birthday remembrance, *barzanji* and *tadribul khitabah* (speech). The Dayah carries out this activity to support the students' learning. Apart from being a knowledge and means of *da'wah*, activities such as *dalail khaerat*, *barzanji* and *dhikr mawlid* are taught, because the students of Bustanul Huda's Dayah are often invited by mosques or community homes every month of *mawlid* or on other Islamic holidays to carry out *dhikr mawlid*, *barzanji* and *dalail khaerat*. The author interviewed the students regarding this activity, they said that sometimes the students received intercession or pocket money from the organizers as part of the alms. Apart from these activities, at Dayah Bustanul Huda there is the practice of *khalut* which is carried out once a year, namely in the month of Ramadhan.

Regarding the role of parents in controlling children's development while studying at Dayah Bustanul Huda, the author saw that there were parents who took part when dropping off and picking up their children to go to the Koran at night, and when they came home, the parents asked their children what *Tengku Hari* taught them. This? According to the author, things like this are very good for children's educational development. This means that there is good communication between teachers, parents and students. This is what actually needs to be implemented in the world of education, not just sending children to educational institutions, after which there is no control over them. Meanwhile, for the students who stay, the author interviewed the students and found that not all of the parents of the students carried out intensive control by coming to the Dayah, but when the students returned home, the evaluation was carried out.

Challenges to the Implementation of Education in Dayah Bustanul Huda

The existence of the Dayah institution for the development of education in Aceh is very urgent, and the significance of its presence is very much needed in forming a people who are knowledgeable, honest, intelligent, diligent and diligent in worship. In this case, the role of Dayah Bustanul Huda in the eyes of the community in spreading religious knowledge is very high, so it is not surprising that the community is very supportive of the existence of the Dayah. The community's proactive form is illustrated by the community's sense of joy and participating in every activity carried out by the

Dayah, whether it be birthday celebrations or sending their children to study at the Dayah. Dayah Bustanul Huda is a dayah that really pays attention to the social relations of the community, apart from being located in the middle of the community. This was done because the Dayah was born based on the needs of the community, so mingling with the community is very important. Another thing that the community feels about the existence of the Dayah is that it is a means of consultation regarding religious sciences and the establishment of Islamic religious laws that are not understood by the community.

The existence of strengthening relationships with the community is not only carried out by santri or tengku who are studying and teaching at the Dayah, but is also carried out by all alumni from the Dayah. In a sense, Bustanul Huda created a cadre of ulama to be able to provide benefits to the local community with the religious knowledge they have, so it is not surprising that the students who have completed their studies in the Dayah up to the final level, generally they create small recitation *centers* in their homes until later it develops into a dayah. In general, every student who has completed the Salafi Dayah, they all set up a Dayah, at least a small recital study at home. This has basically been planted by his tengkus, and this is a positive thing in the development of Islam in society.

Every educational institution, both public schools and Dayah Salafiyah, definitely has problems that become challenges in the implementation of education. In the modern era and the rapid development of technology, the challenges of modernization or westernization from the colonial era until now cannot be avoided. This phenomenon has eroded the Islamic culture of society, especially the younger generation. This is where the role of Dayah is proven to be able to provide a strong Islamic moral base for the younger generation, so that they have a *filter* in facing the flow of modernization.

In an interview with the Chair of the MPU for Southwest Aceh Regency, it was said that it now appears that parental control over children is starting to weaken. Parents are busy with personal activities and the child is neglectful of his own activities. Control over the child's education and social interactions is no longer the main focus in the family, in this case parents only think their job is to simply enroll their children in educational institutions, after which it becomes the teacher's responsibility. This is a wrong assumption and must be corrected. Not to mention the weakening role of the community in the gampong environment which is starting to become indifferent in controlling the younger generation (*pageu gampong*). Dayah salafiyah Bustanul Huda is one of the women who felt the impact of this problem.

According to the author, looking at the problematic problems of education today, many parents no longer think about religious knowledge for their children as a provision for them in the afterlife, even though when parents die, what is really needed is prayers from pious and pious children. . However, if a child is not equipped with religious knowledge, then directly or indirectly, the parents have plunged the child and themselves into the fiery pit of hell.

According to Dayah leader Bustanul Huda, today is a challenge for every Salafiyah Dayah amidst the current developments. Today Dayah Salafiyah must make a new breakthrough, so that parents and the community think again about the importance of religious knowledge as a preparation for one day returning to God. In designing a new breakthrough in Salafiyah Dayah, wise and prudent considerations are needed, especially as this breakthrough is carried out in order to neutralize the era of globalization which is increasingly developing freely without borders.

According to Tgk. H. Abdurrahman Bardan, today Dayah Salafiyah is facing a tough and big challenge to make a new breakthrough. This is due to changing times, which are different from the glory of the Salafiyah Dayah in the past. According to him, today's Salafiyah Dayah must open up opportunities for the inclusion of general education as a factor in the need and balance of knowledge in life, of course without abandoning Salafi education. This means that the implementation of education in it remains guided by Salafi Dayah. One thing that is most worrying today is the decreasing interest of the younger generation in studying Islamic religion, so that many people now no longer understand their own religion.

DISCUSSION

In this case, according to the author, the condition of today's Dayah Salafiyah is different from the Dayah Salafiyah of the past. Today, the clash of modern civilizations requires us to be wiser and wiser. According to the author, the wisest and wisest step is to stick to Islamic rules, namely, "*al-muhafazah ala qadim al-sholih wa al-akhzdu bi al-jadid al-ashlah*" (maintaining old traditions or values that are true). still good and taking new, better values). The best path that must be taken by today's salafiyah dayah in accordance with these rules is to make changes to the curriculum in accordance with the demands of the times, but while still maintaining its salafiyah culture. So that Dayah students remain creative and innovative according to the demands of the times, but still have the credibility of the noble morals that are the hallmark of Salafism.

The existence of Dayah Salafiyah in responding to the modern era of globalization certainly commits to continuing to provide an educational pattern that is capable of producing reliable and innovative human resources (HR) (Azizi, Atlasi, Ziapour, Abbas, & Naemi, 2021; Danial et al., 2021; Qasserras, 2024). The human potential that Allah created in the form of the power of the mind to think, the heart to feel and the hands as a form of skill, is the main capital to form the personality of Dayah Salafiyah students who are able to keep pace with the times. According to the author, all of this can be developed by carrying out various kinds of activities and skills, either in the form of *training*, training or *recycling*, the main aim of which is to deepen knowledge and work skills so that later it will broaden the students' insight in the fields of social science, technology, culture and practical science (Anam, Sulaeman, Mustakim, Putra, & Hakim, 2024; Arifin, Desrani, Ritonga, & Ibrahim, 2023; Fathullah, Ulfiah, Mulyanto, Gaffar, & Khori, 2023). This is one of the concrete breakthroughs to prepare individual Salafi students in a *multi-different societal environment*.

According to the author, the demands of globalization are impossible to avoid. One wise and concrete step is to prepare the Salafi power so that they are not left behind and lose in the competition. However, in this case, there are still many improvements and improvements that need to be made by Dayah Salafiyah wherever they are. According to the author, there are at least three things that must remain the basic foundation of the existence of the Salafiyah Dayah which reflects its identity, namely: First, the Dayah as an institution for cadre formation of ulama, this function must remain attached to it. In this case, Dayah is the only educational institution that produces ulama. The demands of modernization and globalization require ulama to have more abilities, adequate intellectual capacity, broad insight, sufficient access to knowledge and information, and be responsive to developments and changes in society.

Second, Dayah as an institution for developing Islamic religious knowledge is considered weak in its mastery of methodology. So far, Dayah only teaches religious knowledge with an emphasis on mastering finished material, not on methodology. Such as mastery of fiqh material, not ushul fiqh; hadith material, not hadith ulumul; and tafsir material, not ulumul tafsir/Qur'an. Therefore, in the future, Dayah also needs to overhaul its curriculum by including basic science material as a scientific methodology that must be studied in order to build strong knowledge among students (Setyawan, Ulya, Hidayah, & Tawandorloh, 2023; Syamsuar et al., 2023).

Third, Dayah must be able to position itself as a transformer, motivator and innovator. The presence of Dayah today from the time of the Aceh Sultanate until now has played its role and needs to be developed further, and Dayah is a component of society that has strength and "bargaining power" that promises to make various meaningful changes (*agent of change*). According to the author, this is in the form of challenges and offers in responding to the challenges of the world of education, especially the Dayah Salafiyah institutions in Aceh.

Based on all the aspects that have been written previously, regarding the existence of Dayah (traditional Islamic boarding school), as one of the oldest Islamic educational institutions in Aceh with history and distinctive character. The reality is that Dayah has produced many quality human resources (HR), by presenting teungku (ustad and ulama) who have an important role in society to teach religious knowledge (RI, 2004). Dayah typically applies a teaching-learning pattern or process (learning) which is usually carried out on bale-bale or what is usually called a frame. The core subjects are studying religion and certain Arabic books in Arabic, Javanese and Acehnese which have been agreed upon by the Dayah.

Due to the development and progress of the times towards a more modern era, it influences thought patterns and habits which cause various kinds of shifts in the social structure of society which also experience changes. The possibility of a clash between mental readiness and the demands of change that occur requires society to adapt the socio-cultural order to the phenomenon of modernization to be able to survive. This then becomes the reason for the belief of some groups, that modernization is both a challenge and an opportunity in the field of education, so that educational institutions are able to

renovate themselves and adapt to the demands of the current of change, as a way to be able to survive and develop amidst the onslaught of modernization. This matter also has an impact on the education system in Dayah, because education in Dayah is also required to adapt to issues that are relevant to existing developments ((Amiruddin, 2008).

There are two main factors that cause demands for change in the Dayah Aceh environment. Firstly, society's demands for the needs of the world of work, seeing the current job opportunities, causes Dayah alumni to also be required to be able to compete in the world of work, with the hope that the distinctive characteristics of Dayah alumni's identity will be maintained in filling the social space. Second, the emerging modernization and globalization require that Dayah be able to respond to the challenges of society's need for the dissemination of religious knowledge (Aliani, Alam, Rofiq, & Srinio, 2023; Fadha, 2024). It is hoped that Dayah will be able to utilize digital media as a means to convey and disseminate religious messages, ideas and scientific opinions, because digital space is considered very efficient for use in teaching and learning practices and in disseminating wider access to information . So that Dayah Syalafiah in this global era can continue to exist in society.

Research Implications: Improving the Quality of Islamic Education: This study shows that Dayah Salafiyah can adapt to globalization, thus providing an example for other Islamic educational institutions to adopt modern technology and learning methods without sacrificing traditional values.

Strengthening Islamic Identity: The existence of Dayah Salafiyah helps strengthen Islamic identity among the younger generation. This is important in maintaining cultural heritage and Islamic knowledge in the midst of globalization, which often brings foreign cultural influences. Independence and Educational Innovation: Dayah Salafiyah's success in integrating technology and innovation into its education system shows that Islamic educational institutions can be independent and not fully dependent on conventional education models. Global Network and Collaboration: This study indicates the importance of collaboration between Dayah Salafiyah and Islamic educational institutions at the international level to share knowledge, resources, and effective learning methods.

CONCLUSION

This study concludes that Dayah Salafiyah has an important role in the development of Islamic education in the era of globalization. Despite facing various challenges, Dayah Salafiyah is able to maintain its existence through several key strategies: Adaptation and Innovation: Dayah Salafiyah has succeeded in integrating information and communication technology into the learning process. They develop teaching methods that are responsive to contemporary issues, so that they can meet the needs of modern education without ignoring traditional values.

Strength of Tradition: The existence of Dayah Salafiyah shows that this institution is able to maintain and preserve the heritage of Islamic knowledge. They play a role in character

formation and instilling strong Islamic values among students, which are important to face the influence of global culture. Collaboration and Networking: Dayah Salafiyah has built a network of cooperation with other Islamic educational institutions, both domestically and internationally. This opens up opportunities to share knowledge, resources, and best practices in Islamic education. Support and Recognition: Support from the government and the community is very important for the sustainability of Dayah Salafiyah. This study emphasizes the importance of further recognition and support to ensure that Dayah Salafiyah can continue to develop and contribute positively to Islamic education in Indonesia.

In conclusion, Dayah Salafiyah is not only able to survive in the midst of globalization but also develop and make significant contributions to Islamic education. This success can be used as a model for other Islamic educational institutions to integrate innovation while maintaining Islamic identity and values.

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