

Reconstruction of *Tafsir* Learning in *Dayah* Aceh

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Abstract

Dayah or pesantren as a traditional Islamic educational institution that has given birth to many Acehese scholars. The existence and number of dayah in Nanggroe Aceh Darussalam is increasing. However, the fact is not balanced with innovations in learning methods, especially interpretation learning. This study aims to provide a detailed picture related to tafsir learning in Dayah Aceh. This research uses qualitative methods with a library research approach. Based on the results of the study, it was found, among others, that the learning of interpretation of most of Dayah Aceh uses the *qodim* (non-classical) system so that the role of students is limited. The existence of this phenomenon requires the reconstruction of interpretive learning in Dayah Aceh through the use of discovery or inquiry-discovery learning strategies; mastery of learning strategies; Unit Learning Strategies and Reception Learning Strategies.

Keywords: *Learning, Tafsir, Dayah, inquiry-discovery learning strategies, mastery of learning strategies*

Abstrak

Dayah atau pesantren sebagai lembaga pendidikan Islam tradisional yang telah melahirkan banyak ulama-ulama Aceh. Keberadaan dan jumlah dayah di Nanggroe Aceh Darussalam semakin meningkat. Namun, faktanya tidak diimbangi dengan inovasi pada metode pembelajarannya, terutama pembelajaran tafsir. Penelitian ini bertujuan untuk memberikan gambaran yang rinci terkait pembelajaran tafsir di Dayah Aceh. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kepustakaan (library research). Berdasarkan hasil penelitian ditemukan antara lain pembelajaran tafsir sebagian besar Dayah Aceh menggunakan sistem qodim (non- klasik) sehingga peran siswa terbatas. Adanya fenomena ini diperlukan adanya rekonstruksi pembelajaran tafsir di Dayah Aceh melalui penggunaan strategi pembelajaran discovery atau inquiry-discovery; penguasaan strategi pembelajaran; strategi pembelajaran unit dan strategi pembelajaran resepsi

Kata Kunci: *Pembelajaran, Tafsir, Dayah, strategi pembelajaran discovery atau inquiry-discovery; penguasaan strategi pembelajaran*

INTRODUCTION

Dayah derived from the word *Zawiyah* which in Arabic means angle. As an educational institution, *Dayah* originating and recitation was held in the corners as well as being a very early educational institution in Islam (Idris, 1998).

In Acehese language the term *Zawiyah* changed to *Dayah* because it is influenced by the Acehese dialect which basically does not have a "Z" sound and a tendency to shorten foreign words (Dhofir, 1984). *Zawiyah* terms (*next Dayah*) is more prominently used in Aceh, this is due to the large number of Acehese scholars who studied in the *zawiyah* of Mecca, Cairo and Damascus, especially those belonging to the Shafi'i school. These scholars are certain to have developed education *Zawiyah* in Aceh using the term *Dayah*, as is found in educational institutions in the Middle East. Aceh became one of the provinces that have strong Islamic law. This was motivated during the Islamic kingdom in Aceh so that many scholars were born. The number of scholars born in Aceh made Islamic education grow rapidly. One of them is the existence of *dayah* Islamic educational institutions in several places in Aceh (Rousydiy, 2018).

Dayah in Aceh is a traditional Islamic educational institution that aims to guide students (*Aneuk Dayah*, *santri*) to become human beings with Islamic personalities so that they are useful for religion, nation, and state (Marzuki, 2011). *Dayah* emphasizes the ability to understand, live and practice Islamic teachings by emphasizing the importance of Islamic religious morals as a guide for daily social life (Mastuhu, 1994). In its development, *Dayah* Being a place of religious learning for adults only while religious education for children is provided in *Meunasah* or at the teacher's house (Hasjmy, 1990). However, it is different from religious education in *Meunasah* the found in villages, *Dayah Education* not so. *Dayah* was only found in a few places, causing some students to leave their hometowns to live in the places that had been provided in the surrounding rooms *Dayah*. Such learning efforts are known as *Wandering* or *Meudagang* (Idris, 1998).

In general, *dayah* is the personal effort of a *scholar*, not based on efforts or common ground. *Dayah* was established based on the personal responsibility of each *scholar* to develop Islamic religious education. Therefore, *dayah* is only found in places where there are *scholars* and have ideas and moral consciousness. The progress of a *dayah* also depends on the *ulama who leads* the *dayah*, not on the institution. Thus, a person who will learn is free to choose and determine the *dayah*, teacher and knowledge to be learned, even with the consequence that the *dayah* is far away and his hometown. This makes the education system in Aceh different and does not have a certain standard.

Traditional dayah or *Salafti* (Munawir, 1984) allegedly as the oldest, conservative and traditional Islamic educational institution, which serves as a forum for the development of Islamic education. While *dayah* is integrated is the

result of further development and Traditional Dayah whose existence seeks to synthesize old educational traditions with modern education. The sciences studied in Dayah includes: religious law, *Tawhid*, morals and Arabic. According to Ibrahim Hussein, the books of law studied in Dayah including book eight (Javanese), while Arabic is guided by books *Dhammun* (book Sharaf) and *Matan* Jurumiyyah (book *nahwu*) with language introduction *Jawi* Language (Malay). When the book was finished, the intermediate-level lessons centered on learning Arabic with an emphasis on *Qawa'id* (*nahwu* and *Sharaf*) (Husein, 1985). Then proceed to a higher level of knowledge including: *Fiqh* Ushul Fiqh, and *Tasawwuf*, while the complementary science is *Tafsir* and Hadith(Hurgronje, 1985).

Unlike the previous researchers; **First**, The research conducted focused on the contribution of the Dayah Aceh Education Office in the development of an integrated salaf curriculum(Azhari & Jailani, 2023). **Second** The research conducted focused on Dayah Ummul Ayman is carried out by learning in an integrated and separate manner, with learning methods such as question and answer, repetition and demonstration (Zainuddin & Haqqi, 2021). **Third**The research conducted focused on the Dayah education system in an effort to counteract radicalism by instilling compassion and love for peace (Yusrizal et al., 2021). Fourth, the research conducted focuses on academic culture in the world has developed for generations using traditional curriculum and teaching methodologies, and the organization has not been managed with systematic management (Silahuddin, 2016).

Based on the observations of researchers in its application, *dayah* in Aceh as a whole using *the qadim* (non-classical) system is still dominant. As a result, the teaching methods used will depend on the form of hegemony of one community over another. Teungku 's *dominance* as a resource person and speaker becomes very large in the teaching and learning process, because it emphasizes the concept of the student's subject. While the student becomes a place of teaching and transferring knowledge, so his role in the teaching and learning process is very small because he is only positioned as a learning object. This phenomenon led to the need for reconstruction of interpretation learning for Acehnese Dayah.

RESEARCH METHODS

Research methods are scientific ways to obtain information with specific purposes and uses (Andespa, 2011). The scientific way means that research activities are based on scientific characteristics, namely rational, empirical, and systematic (Sugiyono, 2011). This research uses qualitative methods with a

library research approach which means it is related to library data collection methods (Mahmud, 2011). Literature study research (*Library Research*) is a research whose data collection is carried out by collecting data from various literature. Data collection through finding sources and reconstructing from various sources, such as books, journals, and research that have been conducted. Furthermore, library materials obtained from various reference sources are critically analyzed in depth to support their propositions and ideas.

RESEARCH FINDINGS AND DISCUSSION

Today, the development of the modern world is proceeding very fast. Therefore, admittedly or not, the learning method in *Dayah* as mentioned above can be said to be lagging. Without denying the methods discussed above, as the best solution, the *method of teaching tafsir in Dayah Aceh requires renewal and at the same time requires efforts to build new methods by the rules of Ushul Fiqh to maintain good old values (methods), and take new better values (methods).*

The method of teaching interpretation that has been found in the Dayah curriculum in Aceh is required not only to limit itself to aspects of material enrichment (transfer of knowledge) and textual enrichment (transfer of value) but also must be accompanied by deepening, expanding, developing insight, and substantial understanding so that students do not jumud and taqlid in thinking. Thus, in the end, the interpretation material taught remains actual and relevant to the demands of an era that is always dynamic and progressive.

Therefore, the use of other methods in education needs to be adopted in the teaching and learning process in *Dayah*. As a reflection material, in the world of modern education today there are more than 20 teaching methods used in various places. Most of these methods have not been touched on in the *Dayah education system*. Moving on from this, the process of method transformation is expected to maintain the existence of *Dayah in* producing scholars in various fields, especially in the field of *interpretation*.

In connection with these learning methods, breakthroughs are needed in the development of teaching methods in *Dayah*, as done by Idrus Kamali and Tebu Ireng Pesantren, Jombang, East Java (Nasuha, 1999). He ordered one of his students to read *Tafsir Jalalayn*, then explained to other students about the understanding, purpose, and understanding of the book. After that, other students ask the presenting students, and there is an interactive dialogue that can trigger active participation, critical thinking, and student analysis.

About learning strategies, four things must be used as guidelines in the context of implementing the teaching and learning process (learning) so that it can be carried out as expected (Djmarah & Zain, 1997). First, the specification and qualification of behavior change to be achieved as a result of the learning process carried out. Therefore, the target to be aimed at must be clear and directed. For the expected targets to be achieved, clear and concrete teaching objectives must be formulated. Second, choose a learning approach that is considered relevant to achieve the expected goals. The choice of this approach is related to the way the teacher views a problem, concept, and understanding so that the teacher uses one theory to solve a case, which will affect the results achieved. Third, choose and apply procedures and methods to be used in the learning process. In this case, if the learning process is carried out to achieve a specific goal, several methods must be selected and relevant to the goal to be achieved. Fourth, establish success criteria that become a guide to be a measure of the success of learning activities. In this case, success can only be known through evaluation. So that the assessment system is also important in learning activities.

The four things above are basic strategies in learning activities, which are also applied to learning strategies in the field of *interpretation studies*. Likewise, to optimize the provision of Islamic nuanced material and PBM in the field of *interpretation studies*, all areas of basic strategies related to objectives, approaches, methods, materials, and success criteria must also be considered.

The goal of teaching is the Arabs that every teaching strategy seeks to achieve (Hamalik, 1993), which is the main objective of the teaching strategy is to facilitate learning, in other words, the strategy aims to "influence" the motivational or effective state of learners to select, acquire, organize or integrate new knowledge (Tarigan, 1993). Field teaching *Interpretation* is also directed to achieve certain goals. These goals can be in the form of long-term goals (general goals) and short-term goals (specific goals). The specific purpose itself is the elaboration and general purpose, which has been elaborated operationally and specifically (Rooijakkers, 1993). The formulation of operational objectives is intended to show clarity and purpose so as not to cause different interpretations/interpretations for people who read the formulation of goals. In addition, goals formulated in this way will open up the possibility of carefully measuring learning outcomes.

The general purpose of teaching *Interpretation* What you want to achieve is (Yusuf & Anwar, 1995): 1) For students to understand the Qur'an and Al-Hadith as sources of Islamic law and teachings; 2) Can understand and

understand books about Islamic religion and culture written in the form of *tafsir*; 3) Good at speaking and understanding *interpretation*; 4) To be used as an additional tool for other skills; 5) To nurture truly professional and general-purpose interpreters, this shows that there are Islamic nuances that are expected to be realized after the learning process takes place, namely students are expected to understand the interpretation of the Qur'an well.

On the other hand, it must be understood that the most crucial component in teaching in educational institutions besides the curriculum and teaching system is the teaching method. The teaching method is the way or path taken by *Teungku* in delivering subject matter to the object of research. *Teungku* must master various methods of delivering and be able to develop the material well for his students.

The most ideal learning strategies applied in the delivery of subject matter, because it has been systematically arranged referring to the material and methods, are as follows (Manan, 2013): 1) The Discovery Learning strategy is an approach through an experiential process that is eventually developed into inquiry-discovery; 2) Mastery learning strategies are approaches that are carried out by completing lessons individually using a group-based approach by paying attention to changes in children in the form of behavior, talent, perseverance, and problem-solving; 3) Unit learning strategy (Integrated Learning), which is a learning system that starts from a problem, and then is learned by students by solving the problem in groups with various methods through *teungku guidance*; 4) Reception learning strategy, learning approach by receiving information i.e. understanding of general principles and rules as well as specific illustrations.

By applying the learning strategies mentioned above to the subjects of *tafsir (tafsir) in Dayah*, it is hoped that students will be able to respond to all contemporary problems that may be very different from the problems faced by classical scholars. In addition, what is no less important is the reasoning, analytical, and critical power of students will also be increasingly developed more fertile.

Understanding the Koran's contents is getting increasingly important by the day. As a guide to life for all humanity, the Qur'an must not only be read, heard, and remembered, but it must also be comprehended in order to be properly implemented in daily life. Every Muslim is obligated to treat the Koran with respect, which includes remembering and memorizing, reading and listening, and practicing and practicing its contents. Following the establishment of Islamic boarding schools in Indonesia, particularly in Aceh, Islamic boarding

schools began to make contributions in the field of interpretation, one of which is Dayah Ummul Ayman to improve Islamic boarding school development. In a lecture, Waled Nuruzzahri emphasized that every Muslim is required to engage successfully with the Koran by comprehending and interpreting it. Nothing compares to Muslims' efforts to discover Allah SWT's plan for them. Allah provided His book to Muslims so that they may interpret it, learn its secrets, and discover its hidden pearls. Allah has ensured the Koran's use as a life guide for mankind. However, in practice, this is difficult. Especially for people who do not pay close enough attention to comprehend it. This creates a barrier in understanding the contents of the Qur'an for those who are inexperienced with the language of the Qur'an.

Tafsir teachings are incorporated in Al-Quran lessons at Dayah, as are Al-Quran knowledge and Tafsir knowledge in Grade 6 or Grade 7. Because there are more professors teaching tafsir, al-Qur'an, and tafsir science, it is now split. Tafsir and the science of interpretation begin to be studied in the seventh year. Students are introduced to Al-Qur'an knowledge in grade 3 by offering examples from Nahwu or Sharaf lectures and by correcting pronunciations in the Al-Qur'an. After finishing the aliyah level, the seventh year is devoted to tafsir. If the learning process proceeds smoothly, scientific advancement will proceed as planned. Effective learning is focused on learning programs related to efforts that affect, have an effect, and may produce results in line with the learning's goals and procedures.

Tafsir is not difficult for Dayah pupils to learn and understand. This is due to the fact that students are initially taught to various sciences needed in tafsir studies, such as nahwu, nerve, bayan, and others. So that when kids start learning tafsir, they already know mufradad, i'rab, balaghah, and other concepts. The tafsir books studied at this Dayah are the same as those studied in other Islamic boarding schools. Tafsir al-Jalalain is the tafsir book studied by the Dayah in Aceh. On this Dayah, tafsir is taught for around 2-3 hours every week.

Dayah students exclusively study the book of tafsir al-Jalalain according to what is indicated on the Dayah's schedule of courses in the subject of tafsir. This is due to the fact that the book of tafsir is a tahlili tafsir that is simple to study and takes little time to complete, in accordance with the curriculum of other Dayah Salafiah. As a result, Ummul Ayman included tafsir courses in the syllabus as a supplement rather than a requirement.

The santri's knowledge is confined to the teungku's explanations in the sphere of interpretation; yet, there are individuals who learn by themselves from

what the *teungku* explains by comparing the two understandings to develop a comprehensive understanding. Their capacity to learn is generally good in terms of understanding the material, although their successes differ. Because they only study the Tafsir Al-Jalalain book here, they are afraid to read other Tafsir books.

Their comprehension of the information presented in tafsir is essentially merely reading and the desire to know what the scholars have interpreted, rather than knowing how to interpret the Qur'an, as some people believe. Students should be taught an introduction to the science of tafsir, which includes the history of tafsir, the schools of tafsir, as well as the methodology of interpretation and the methodology of writing tafsir such as *tahlili*, *maudhu'i*, *muqarran*, and *ijmali*. Studies of the 'ulum al-Qur'an, such as Imam al-Suyuti's book *al-Itqan*, must be taught so that students understand the history of the Al-Qur'an, Writing, reading variances, and others are examples. It is anticipated that with these studies, today's students would be encouraged to study tafsir more thoroughly and return to making the Qur'an a book of guidance for all time.

CONCLUSION

The explanation that the author has described above, it is clear that the strategy and system of interpretive learning *in* Aceh Dayah need enlightenment and renewal in its methodological aspects. The model of *tafsir* teaching, which is usually only done through *sorogan*, *bandongan*, or rote methods, must be reconstructed and developed through religious strategies including discovery learning strategies, which can eventually be developed into discoveries; Proficiency Learning Strategies; unit learning strategies or acceptance learning strategies. To support the success of this strategy, the learning process of *exegesis* must also include modern auxiliary sciences such as sociology, anthropology, psychology, history, and so on as analytical knives.

From this explanation it can be understood that an effective method can be achieved by; first, the students who read consist of senior students who struggle with the yellow book and the audience are junior students; second, *teungku teaching* is very understanding of the *tafsir* book to be taught coupled with new information that is actual and becomes a real problem in contemporary society; third, Making translations on words difficult, fourth, *Teungku's* desire to change existing classical methods so that they can adapt to the times; fifth, knowledge, mastery and understanding of new methods must be maximized.

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