

Humanistic Education in the Dayah Teaching System in Aceh

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ABSTRACT

This research aims to find the value of humanist education contained in the Dayah Salafiyah learning system in Aceh, how it is implemented and what factors hinder and support the implementation of humanist education in Dayah Salafiyah in Aceh. This study uses a qualitative method. Naturalistic Approach, Phenomenological Approach, Ethnographic Approach. After conducting research, the author found the following results, firstly, the value of humanism in the Dayah Salafiyah learning system is religious humanism based on local wisdom. Religious humanism based on local wisdom is built on religious values and local wisdom. The value of humanistic education is the value of freedom which is tied to religious values, the value of equality and always being together in carrying out activities, brotherhood which is built based on local wisdom without looking at ethnicity and region, helping each other and caring for each other, being independent and mutual honor. Second, the implementation of humanist education in the learning system at Dayah Salafiyah in Aceh is Humanism Based on Tafa'ul 'Amali wa al-Ta'abbudi which is found in the aspects of educational objectives, educational materials and educational aspects which are oriented towards strengthening good deeds in order to build *hablum minallah* and *hablum minannas*. Humanistic education in Dayah humanism based on Tafa'ul 'Amali wa al-Ta'abbudi forms an attitude of helping each other, helps each other and strives to realize rabbani humans as 'abdullah and khalifatullah on the face of the earth. Third, there are supporting and inhibiting factors in efforts to implement humanist education in Dayah Salafiyah in Aceh. The supporting factors are a spiritually based educational orientation, a patron-client relationship pattern based on *mu'amalah ma'a al-nas*, extrinsic motivation based on advice, affordable educational costs. Meanwhile, the inhibiting factors are limited educational facilities, education cannot yet follow science and technology, the educational curriculum is static.

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INTRODUCTION

The process of humanizing humans (humanization) is carried out through the education process, and this often cannot be realized because they are trapped in activities that can destroy human values (dehumanization). (Alimron et al., 2023) The difference between concepts and practices in educational institutions is a factor in dehumanization. This incompatibility between concept and practice often results in the failure of the educational mission in an effort to make humans noble and dignified. (Ali & Syarnubi Syarnubi, 2020) As a sacred teaching, Islam throughout the ages has paid great attention to human dignity. Islam, through its teachings, really protects and at the same time guarantees the promotion of human values in all groups of humanity. (Arisca et al., 2020) This can be seen in Islamic teachings which always require Muslims to always respect and maintain their own honor and also the honor of other humans. (Hawi & Syarnubi, 2018) Calls like this show that Islam really pays attention to human values in creating noble humans so that human life can continue in harmony and peace.

The success of education, as stated by Maragustam, is if education is able to understand humans correctly, that is, they have the character of *Insaniyah* or what is often called basic human character. (Ballanie et al., 2023) In the educational context, Kemas Kamaruddin shares two types of humans, namely (1) as creatures who have limitations, passive humans and fatalists. People like this are often formed using a doctrinal system in the education process. (2) Humans are in principle creatures who have freedom and have the ability to develop themselves. This second type of human has the ability to innovate and be creative. In the educational process, he is able to carry out knowledge transformation without any coercion or authority. Therefore, it is very important to pay attention to the human dimension in the educational process to develop students' potential. These dimensions are the individuality dimension, the social dimension and the religious dimension. (Syarnubi & Ahmad Syarifuddin Sukirman Sukirman, 2023)

In developing self-potential, humans have the value of freedom and of course need education in an effort to humanize humans. The process of humanizing humans (humanization) is found in humanist thinking. Because it is in accordance with the meaning of humanism, namely education to humanize humans. (Aulus Gellius by Nicola Abbagnano, 1972) The Islamic education system, from its first emergence, was built on the foundation of human values or also known as humanistic values. (Febriyanti et al., 2022) The human dimension is the orientation of Islamic education. Islamic teachings make the human dimension the orientation of education. (Fauzi et al., 2023) It would be very naïve if someone said that the concept of humanistic education in Islam was adopted from the concept of Western thought which was labeled Islam (Fitriyani et al., 2020). The goal of humanization (humanizing humans) is the goal of education in general, and therefore, efforts need to be made to achieve this educational goal. (Hartati et al., 2022). This goal makes students able to be responsible for themselves, their God, their family, their country and their nation (Harto & Syarnubi Syarnubi, 2018). What this means is that education must be able to explore all students' abilities and not only rely on intellectual development efforts. (Yanti et al., 2021)

These efforts can be carried out with a humanist educational process, namely an educational process that pays attention to the formation of human values (Martina et al., 2019). The goal of humanistic education is not just mastering material, but having the ability to self-actualize. Self-actualization in the world of western education is limited to efforts to fulfill life's needs which are purely material in nature and apart from the divine dimension. (Misyuraidah et al., 2017) Ali Ashraf said that this could lead to the emergence of an attitude that only prioritizes personal interests (individualism) and then distances itself from divine values that have a human nuance. If humans are separated from feeling supervised by God (Allah), then it is very possible that mistakes will occur in the use of intellectual freedom and violations of human values, such as conflict, crisis of ethical and spiritual values, dislocation, alienation, etc. (Sari et al., 2020)

Education based on humanist thinking is an educational philosophy that pays great attention to the uniqueness of each individual, so that each student has his own way of developing the knowledge he is studying. Therefore, the idea of humanistic education is not as a strategy, method or learning technique (Burhanuddin & Wahyuni, 2007). Humanist education is an educational thought that is aimed at helping participants to actualize all their potential or all their abilities. (Nurahman et al., 2021). With the hope that a complete human being will be formed, namely a mature human being emotionally, morally and spiritually.

In Islam, self-actualization through developing students' potential is not limited to freeing them from mental constraints (ignorance) and material constraints (poverty) as is the orientation of humanistic education in the Western world. Self-actualization which is the soul of humanistic education is aimed at forming religious people who are able to portray themselves as servants of Allah (*'abdullah*) and as representatives of God (caliph of Allah) on earth (Mas'ud, 2008) Humanist education in Islam is humanist education of a religious nature. This means that education in developing students' potential is tied to religious (religious) and cultural values. Where religious and cultural values are the basic source in realizing a harmonious life from various differences in social status, ethnicity, group and region. Religious (religious) and cultural values found in society are seen as something that is very urgent in realizing the ideals of life, namely a prosperous, peaceful,

united and just society. In the perspective of Islamic humanistic education, religious values (religion) are not only seen as ritual values that are often practiced in carrying out religious ceremonial traditions. However, it is hoped that it will become a part that can be applied in various life activities in an effort to fulfill social, intellectual needs, raise self-esteem and self-actualization. Therefore, all social problems, such as unemployment, crime, poverty and ignorance, are problems that conflict with religious and human values. Resolving and resolving all these social problems must be carried out by using and approaching religious and human values as a basis for wisdom (Kuntoro, 2008)

Abdurrahman Mas'ud defines religious humanism education as a religious concept that positions humans as humans, as well as efforts to humanize the sciences while still paying attention to the responsibilities of *hablum minallaah* and *hablum minannas* (Mas'ud, 2008) Efforts to form humans who have a true humanitarian spirit is an effort desired by religious humanist education. The meaning of true humanitarianism here is humans who have freedom and responsibility as individual creatures and also have the awareness that they are social creatures who can never be separated from community life. So that they have a sense of moral responsibility to their social environment and then carry out community service in order to realize the benefit of the people.

Islamic educational activities are aimed at getting closer to Allah so that you are free from the shackles of pride and power that are centered on material greed. Islamic educational institutions must be institutions of "heart calling" to educate the life of the nation and develop human values, not commercial-trade institutions. (Sukirman, Masnun, et al., 2023) Proper development of students' potential can only be realized if the educational process is carried out by upholding humanist principles. (Sukirman, Baiti, et al., 2023) Protecting the dignity and values of human life is a basic principle of humanism teachings. Thus, the values of freedom, sincerity, cooperation, politeness and tolerance are forms of human values that must be instilled by teachers in students in the learning process (Syarnubi et al., 2022).

Dayah as an Islamic educational institution is required to be able to realize this mission. This is based on the Dayah education system whose orientation is the study of religious knowledge (*tafaqquh fi al-din*). In this case, Rahardjo said that the Dayah education system is seen as capable of forming the souls of students who have certain characteristics and which cannot be realized by any other education system. The characteristics that are built into the spirit of life of students in Dayah are a sense of brotherhood (the value of brotherhood), helping each other, uniting with each other (the value of unity), sincerity in learning and teaching (the value of sincerity), living simply (the value of simplicity), living independently (the value of sincerity). the value of independence), freedom and plurality. (Sutarmizi & Syarnubi, 2022) These values are human values (humanism) that are awakened in the human soul in the Dayah and are the realization of religious values that are humanistic in nature and have implications for the formation of harmony in the Dayah environment and society. This is because the Dayah environment is in the middle of people's lives.

Based on the initial survey, researchers saw that humanistic religious values were manifested in the Dayah Salafiyah education system in Aceh. The religious knowledge taught in the Dayah is intended to encourage students to carry out pious deeds as a realization of human values. As an Islamic educational institution that is concerned with Islamic studies, Dayah Salafiyah is an institution that is highly expected to become an agent of humanization. It is hoped that humanization in the Dayah Salafiyah education system can realize the ideals of Islamic education, namely to produce humans who are able to decorate themselves with commendable behavior in accordance with society's expectations. Upholding the values of life found in people's lives is an expectation that must be used as a basis for students to think, act and behave according to the values of human life.

The success of Dayah education is not only seen from the students' ability to master cognitive knowledge alone. However, what is an important achievement in the Dayah Salafiyah education system is its success in instilling humanist (humanity) values which can give rise to commendable morals in students and this is much more important than cognitive abilities. Therefore, Dayah has a big responsibility in instilling humanist Islamic values. Since its inception, Dayah as an Islamic educational institution has been able to produce cadres of Muslim ulama and scientists who are not only pious in terms of knowledge, but also have commendable behavior and are role models for

society. Therefore, culturally and emotionally, Dayah educational institutions are closely connected to the lives of grassroots communities. Therefore, Dayah alumni have a strategic role in developing Islamic humanistic education in social life. According to Husni Rahim, Islamic boarding schools in Aceh, called Dayah, play an important role in educating the nation's life, especially spiritual intelligence. The majority of Islamic boarding school students and alumni have nobility (noble morals) and resilience in business or are self-employed. Islamic boarding schools that are oriented towards science and charity simultaneously and integrally have their own charm. (Wulandari et al., 2021)

Zainul Arifin said that humanist education in Dayah is Islamic humanist education which is reflected in an attitude of mutual love for each other, where the caregivers (kyai) and students have an awareness that humans are the most noble of God's creatures compared to other creatures, so that both caregivers (kyai) and students alike realize that they are creatures of Allah who have been given the mandate to be God's representatives (*khalifatul fil alrdhi*) on earth. On that basis, the orientation of Dayah Salafiyah education not only forms a human person who is happy in life in this world, but is also able to achieve happiness in life in the afterlife. Dayah Salafiyah education is also oriented towards efforts to form human individuals who are able to carry out the teachings of the Islamic religion. Thus, the education process in Dayah Salafiyah is a process of forming values that are in accordance with the objectives of Islamic humanistic education, namely humanizing humans in accordance with the values of Islamic teachings. The process of implementing Islamic humanistic education in the Dayah Salafiyah education system is oriented towards efforts to humanize humans in accordance with the aims and objectives of human creation itself, namely to serve Allah and have a role as caliph on earth.

However, the process of humanizing humans in the Dayah Salafiyah education system as intended by Islamic humanistic education still often faces problems and criticism. These problems include the pattern of learning in the Dayah which is considered to still be centered on the teacher, the existence of students who are still considered as individuals who are lacking or do not have the ability before studying or entering the Dayah. Apart from that, students are still positioned as objects of education so that they often give rise to passive learning. So this often gives rise to a tradition of indoctrination in the learning process. Not only that, there is also criticism of the Dayah educational climate which is seen as still fixated and tied to certain schools of thought and not giving students the freedom to study other schools of thought. Dayah education methods also often receive criticism because they are considered to be very focused on the orientation of material mastery. This problem is considered to be that the Dayah education system is unable to accustom students to think critically and analytically (Burhanuddin & Wahyuni, 2007).

Based on the views above, the implementation of humanist education in the Dayah Salafiyah in Aceh is interesting to research, because based on initial research in the Dayah, on the one hand, researchers found that education in the Dayah which is oriented towards the study of religious knowledge contains several humanist values which are practiced in the daily life of the santri in Dayah is like the value of strong brotherhood among students, mutual help, unity, sincerity, simplicity and independence. The author also found that the majority of Islamic boarding school students and alumni have nobility of mind (noble morals) and resilience in business or are self-employed. However, on the other hand, it was also seen that some Islamic students and Dayah Salafiyah alumni were involved in actions against groups accused of being Wahhabi in Aceh. This is as explained by Kamaruzzaman Bustamam, that the conflict between the group calling itself *Ahlusunnah wal Jamaah* (Aswaja) and the Salafi group (Wahabi) that occurred in Aceh was caused by accusations of heresy against the group which was considered to adhere to Wahhabi beliefs in Aceh. Because they were considered deviant, some santri and several dayah leaders opposed all Wahhabi activities in Aceh.

The current Dayah Salafiyah teaching system is also not free from criticism. Musthafa Rahman revealed that several phenomena were the basis for criticism of the teaching system in the Dayah Salafiyah, namely (1) the attitude of the students who were always *sami'na wa ata'na* (submissive and obedient) to the orders of the kiai and ustad, who in Acehnese are called *teungku*;

(2) the learning material has a single tone which is not compatible with plurality; (3) the potential of students has not been developed optimally; (4) a learning process with a pattern of knowledge transfer. Dayah traditions like this are the basis for assessing that Dayah education is a form of indoctrination of scientific values and truths, and not as a civilizing process. The tradition of indoctrination towards scientific truth is certainly not an appropriate system to practice in forming humanist humans. As Agus Nuryatno said, education must be based on the vision of building a democratic society, not authoritarian education which does not provide space for the growth of critical students, tolerance and multi-culturalism ((Nuryatno, 2008) In relation to this, Dayah Salafiyah in Aceh is often assumed to be an Islamic educational institution that implements a system of indoctrination towards scientific truth, thus providing less space for students to think critically which would enable them to appreciate differences of thought.

The description above is the basis for researchers to conduct scientific research on humanist education in Dayah Salafiyah. This research focuses on the values of Islamic humanism contained in the Dayah Salafiyah education system, their implementation in the educational process and supporting factors and obstacles to their implementation in the Dayah Salafiyah education system in Aceh. This makes it interesting to carry out research, because students who graduate from Dayah Salafiyah will take part in a diverse society and the majority of whom are Muslim.

METHOD

This type of research is qualitative research which is a research method used to examine the conditions of natural objects, and the key instrument is the researcher himself. The model that researchers use in this research is a qualitative descriptive analysis model. This is because the condition of the research object is a reality that occurs in life and is described as it is. In qualitative research, the data collected is not in the form of numbers, but comes from direct observation from interviews, field notes and other documents. The aim is to get an in-depth, detailed and complete picture of the empirical reality behind existing phenomena (Moleong, 2010) With this method, researchers want to get answers about what humanist educational values are contained in the Dayah Salafiyah teaching system in Aceh, what are the strategies for implementing humanist education in the Dayah Salafiyah teaching system in Aceh and what are the inhibiting and supporting factors for humanist education in the teaching system Salafiyah Dayah in Aceh. This research uses a qualitative method with a phenomenological approach, namely a way of understanding student subjects from their own perspective, and understanding events in relation to other people in certain situations and environments. Qualitative research uses interview methods with respondents and also in-depth observation of everything that happens at the research site. The data to be obtained is in the form of a verbal explanation from the respondent, the situation that occurred, and also confirmed by documentation obtained in the field.

This research was conducted in Aceh Province, research sampling was carried out by dividing zones, namely the northern, central and southern regions of Aceh. For the northern zone, the location chosen was Dayah Mudi Mesra Samalanga, Bireun Regency, in the middle zone the researcher chose Dayah Thalibul Huda, Bayu Village, Aceh Besar and for the South West zone of Aceh, the writer took the sample Dayah Darussalam Labuhan Haji, South Aceh Regency. There are several considerations for researchers in determining this zone, namely:

- a. To make it easier for researchers to take samples, considering that there are so many women in Aceh.
- b. Socio-cultural considerations of society, the southern zone borders North Sumatra Province and the society is heterogeneous with various tribes and languages, the central zone is a region close to the capital city of Aceh province and the society is also heterogeneous with various ethnicities, the northern zone has a homogenous society.

Theoretically, population is a generalized area consisting of objects/subjects that have certain qualities and characteristics determined by researchers to be studied and then conclusions drawn (Sugiono, 2005). The population in this study were the Dayahs in Aceh, considering the large number of Dayahs, the author took three Dayahs as research samples, namely: Dayah Mudi Mesra

Samalanga, Bireun Regency, Dayah Thalibul Huda, Bayu Village, Aceh Besar, and Dayah Darussalam Labuhan. Hajj, South Aceh Regency. The considerations for these three ayahs used as research samples are:

- a. Historically, Dayah Darussalam Labuhan Haji and Mudi Mesra Samalanga have been around for a long time and have produced thousands of alumni who have taken part in society in Aceh and outside Aceh.
- b. The Dayah leader is a charismatic Acehnese cleric. They are role models for the people of Aceh in religious, social and political matters.
- c. There is continuous regeneration, Dayah Darussalam alumni Labuhan Haji and Mudi Mesra Samalanga have become leaders of the new Dayahs in Aceh
- d. Dayah Thalibul Huda Bayu Aceh Besar Village is a very young Dayah, because it was born and developed at the same time as the earthquake and tsunami in Aceh. In a relatively short time, this Dayah emerged as a Dayah known to the wider community. The learning process at Dayah is quite active and receives great support from the local community. This Dayah is very strategically located and easy to reach, because it is close to the city of Banda Aceh, so this Dayah was chosen as the host of the Second Grand Conference (MUBES) for the election of the HUDA chairman for the third period 2013-2018.
- e. The three dayah have an open attitude towards research activities, thereby making it easier for researchers to collect data.
- f. Having heterogeneous student dynamics, these three Dayah have students from various regions with different ethnicities, cultures and languages.

The data sources in this research are the results of researchers' interviews with teungku, santri and Dayah leaders. They are people who are directly involved in the humanism education process in Dayah (purposive sampling). Apart from these data sources, researchers also took other supporting data sources. Namely data sources obtained from alumni and community leaders as well as the Dayah Provincial Education Development Agency, as stakeholders in Dayah education. This additional data source is what the researchers mean by the Snowbal sampling technique. Based on the two forms of data collection techniques above, these techniques can be described in more detail in the following techniques: (1) participant-observation technique; (2) interview techniques; (3) review documentation; and (4) Triangulation/ combined technique, this combined technique is used to obtain a degree of trust and can be scientifically justified. The last step the author took after collecting field data was analyzing the data. In analyzing the qualitative data, the researcher carried out three steps of analysis starting from data reduction, data recording and drawing conclusions.

RESULT AND DISCUSSION

The research findings under the strategy for implementing humanist education in the learning system at Dayah Salafiyah in Aceh are humanism based on *Tafa'ul 'Amali wa al-Ta'abbudi*. Humanism based on *Tafa'ul 'Amali wa al-Ta'abbudi* is based on research findings that in terms of objectives, materials and educators in Dayah Salafiyah are all oriented towards strengthening good deeds in order to have good relations with Allah and also with fellow humans. This is in accordance with Abdurrahman Mas'ud's theory which says that Islamic humanism is a religious perspective that places humans as humans and an effort to humanize the sciences with full faith accompanied by human relationships with Allah SWT and fellow humans or *hablun min Allah* and *hablun min al-nas* (Abdurrahman Mas'ud, 2002). Islamic humanism is also called theocentric humanism which seeks to unite religious and human values. Mas'ud said Islamic humanism is belief in action. This means that faith and charity are something that cannot be separated in Islamic humanism. In other words, Islamic humanism makes religious teachings the basis for realizing the goodness of human life.

There are humanist values contained in the Dayah Salafiyah learning system. These humanist values, as stated by Rahardjo, are that the Dayah education system which gives birth to a characteristic soul has never been built by any education system. At least, these characteristics are implicated in the spirit of Islamic boarding schools, namely brotherhood, mutual help, unity, sincerity, simplicity, independence, freedom and plurality (Mohamad Nasirudin, 2021). Humanism,

according to Ali Shari'ati, is an expression of a set of divine values that exist within humans which are the guidance of religion in human culture and morals, which modern ideologies have failed to prove due to their denial of religion (Ali Shari'ati, 1996). This kind of humanism is found in the Dayah education system. As according to Zainul Arifin, humanist education in Dayah is Islamic humanist education which is shown by an attitude of love towards fellow human beings, both kyai and santri who have the awareness that humans are God's most noble creation among His other creatures, so that the santri carry out mandate namely as *khalifah fi alrdhi*. (Arifin, 2014).

Deep humanism in the context of education is interpreted as an individual's strength or potential to measure and reach the realm of God in solving social problems. This value of humanism is found in the Dayah Salafiyah education system. Because religious values such as mutual help, brotherhood, mutual care, compassion, freedom, tolerance, are all religious values that can solve social problems in the Dayah. This is in accordance with what Kuntoro said that religious values are not only seen as ritual values that are simply used to carry out religious ceremonies and traditions, but are expected to become an inseparable part of life activities to meet the needs for material, social, self-esteem, intellectual, and welfare welfare. and self-actualization. Social problems such as poverty, ignorance, unemployment, crime and so on, are conditions that are not in accordance with religious and human values. Therefore, solving social problems must use religious and human values as a basis for wisdom (Sodiq A. Kuntoro, 2008).

Thus, the value of humanism in the Dayah Salafiyah learning system is religious humanism based on local wisdom. Religious humanism based on local wisdom in question is humanism that is built on religious values and local wisdom. This term is as found in the Dayah education system that Islamic humanist values such as brotherhood, mutual help, caring, courtesy, independence are built based on local wisdom values in Dayah.

CONCLUSIONS

The strategy for implementing humanist education in the learning system at Dayah Salafiyah in Aceh is Humanism Based on *Tafa'ul 'Amali wa al-Ta'abbudi* which is found in the aspects of educational objectives, educational materials and educational aspects which are oriented towards strengthening good deeds in order to build *hablum minallah* and *hablum minannas*. Humanistic education in Dayah humanism based on *tafa'ul 'Amali wa al-Ta'abbudi* forms an attitude of helping each other, helps each other and strives to realize *rabbani* humans as *'abdullah* and *khalifatullah* on the face of the earth.

The value of humanism in the Dayah Salafiyah learning system is religious humanism based on local wisdom. Religious humanism based on local wisdom is built on religious values and local wisdom. The value of humanistic education is the value of freedom which is tied to religious values, the value of equality and always being together in carrying out activities, brotherhood which is built based on local wisdom without looking at ethnicity and region, helping each other and caring for each other, being independent and mutual honor.

There are supporting and inhibiting factors in efforts to implement humanist education in Dayah Salafiyah in Aceh. The supporting factors are a spiritually based educational orientation, a patron-client relationship pattern based on *mu'amalah ma'a al-nas*, extrinsic motivation based on advice, affordable educational costs. Meanwhile, the inhibiting factors are limited educational facilities, education cannot yet follow science and technology, the educational curriculum is static.

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