



JURNAL TARBIYAH 28 (1) (2021) 105-123

JURNAL TARBIYAH

<http://jurnaltarbiyah.uinsu.ac.id/index.php/tarbiyah>



MODERNIZATION OF DAYAH EDUCATIONAL INSTITUTIONS (CASE STUDY IN DAYAH MODERN EDUCATION FOUNDATION ARUN LHOKSEUMAWE)

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DOI : 10.30829/tar.v28i1.975

Accepted: March 3rd, 2021. Approved: June 28th, 2021. Published: June 30th, 2021

ABSTRACT

This study examines the movement of modernization of education dayah in recent decades. The object of this research is centered on Dayah Modern Education Foundation Arun Lhokseumawe, which is a dayah that has successfully developed the education system by using the approach of modern spirituality reality while maintaining the quality of education. This research uses qualitative approach through case study model design. Based on the findings of researchers concluded that modernization is carried out the system of vision-mission elaboration, implementation and elaboration of dayah curriculum that combines the national curriculum (school) with the local curriculum (dayah) that supports the perfection of the teaching and learning system, learning tools or media used, teaching and learning methods used, as well as a modern evaluation or assessment system to know the success rate of student learning, or santriwan and santriwati. The process of modernization of education in modern dayah Arun Education Foundation began with the establishment of MTs and MA dayah modern YAPENA in 2009 as an application of the vision of realizing a quality modern dayah to give birth to a generation of Muslims who believe and fear.

Keywords: Modernization, Istitution, Management and Evaluation

INTRODUCTION

Zawiyah educational institution is now known as dayah. The embodiment of this institution is the main bastion of Islamic syiar defense in Aceh. (Hasbi Amiruddin, 2011) Through the intellectual network of ulama and santri dayah spread in various parts of the region, both at home and abroad, has given a different nuance to the development of dayah. Ulama and their intellectual network who have strategic positions in government provide a good impact to development of dayah. The attention of ulama, santri and dayah intellectual network through alumni is now building dayah community so that the paradigm of thinking continues to receive input from various regions. This proves that the ulama and santri dayah have the opportunity to continue their education to the college level both strata one (S1), strata two (S2), and strata three (S3). Through the ulama, santri and dayah intelectual network able to provide enlightenment and contribute of thought to develop dayah in accordance and needs of today's society.

Modernization comes from "modern" which means it is current or latest. (suharto,1996) The use of the term modernization in historical studies is defined as a transformation or total change of traditional or pre-modern shared life in the sense of physical change (institutional), work (technology) and paradigm of thinking, towards modern patterns that mark the progress of a nation, state and religion and lead a tolerant generation (Ismail Fahmi, Miswari, Sabaruddin: 2019). In other words, modernization is a form of paradigm change in thinking and institutional which is usually a directed change based on a mature planning. Similarly, the modernization of santri in Aceh.

Dayah is an Acehnese term for zawiyah derived from the word zawiyah. Literacy is defined as the corner of the mosque used to teach and preach at the beginning of Islam at the time of the Prophet and his companions. This is explained by Ali Hasyimi. The acehnese tongue mentions Zawiyah and then turns into the word dayah which is synonymous with as an Islamic educational institution that developed in Aceh during this time. According to Ali Hasyimi mentioned that, the purpose of dayah educational institutions is to produce people who are ready to become Sultans, ministers, kadi, or some other type of office activities. in addition to being a propagandist of religion and teachers in dayah institutions. Saifuddin Duhri, 2014 Modernization of dayah in Aceh can be seen from the aspect of santri as one of the most important parts of dayah. The term santri has been around since the time of Iskandar Muda until now where santri dayah is called aneuk mit dayah. This designation is not necessarily born in the community. Based on the observations of researchers and interviews with community

leaders the above designation is given to someone who has lived and lived in dayah. In addition, the call is usually given to someone who has studied in dayah for decades and after returning to his hometown he founded dayah. (Tgk. Husni, 2014)

Dayah during the struggle, during this struggle (Dutch colonial period), each region (nanggroe) has at least a dayah, the Dutch then changed it to landschap number of 129 pieces. Thus the number of dayah is estimated to amount to 129 pieces. Dayah at this time played an important role in the deployment of fighters to the battlefield, especially in ingring the spirit through the reading of the saga of the Sabi War in dayah-dayah, rangkang, meunasah and mosques. There is even dayah like dayah around Batee Iliak which immediately becomes a defense city (Marzuki,2012)

The history of dayah in Aceh is estimated to grow and develop since the third century Hijri or early 10th century AD. This refers to the writings of Sheikh Makarani al-Pasai in his book entitled *Izarul Haq fil Mamlakati Perulak* and *Tafsir at Thabakat Jam'u Salatin*. These two books have been studied by (Muslim Thahiry 2007, 98) he concluded that Dayah Cot Kala was founded around the 10th century AD during the peureulak kingdom. Pereulak Islamic Kingdom was founded in 225 H (840 AD) by Teungku Muhammad Amin entitled Aiddin Malik Muhammad Amin Syah Johan Berdaulat. The first established in Aceh is dayah Cot Kala which was established around the 10th century AD. His teaching staff was brought by the Sultan from the Middle East to teach in the royal environment. They have produced many alumni who spread Islam throughout Aceh. The alumni of Cot Kala then established new dayah such as Dayah Seureule (Aceh Besar 1012-1059 AD) under the leadership of Teungku Sheikh Sirajuddin, Dayah Blang Pria Pase (North Aceh 1155-1123 AD) led by Teungku Ja'kob, Dayah Batu Karang in Tamiang kingdom led by Teungku Ampon Tuan, Dayah Lam Keuneu'eun from Lamuri Islamic kingdom under the leadership of Teungku Sheikh Abdullah Kan'an which was established between 1196-1225 AD , Dayah Tanoh Abee Seulimum (Aceh Besar 1823-1836 AD) and Dayah Tiro (Pidie 1781-1795 AD), as well as other dayahs that grow and develop to this day (Shabri A, et al. 200319). The development of dayah subsequently experienced ups and downs, especially during the Dutch colonial period. At the same time during the reign of Sultan Muhammad Shah (1873) ulama and santri participated in the fight to defend religion and defend the homeland from the Dutch colonial. Many of the ulama became warlords leading guerrilla wars including Teungku Chik in Tiro (Teungku Muhammad Saman) and Teungku Sheikh Abdul Hamid Samalanga. The existence of ulama became an encouragement in the struggle of acehnese in defending Aceh from

dutch colonial invaders. The war had an impact on the process of worship, many ulama who were martyred on the battlefield against the Dutch colonial.

In dayah journey that has been engaged in the middle of the journey of acehnese people have contributed a lot in the field of science, politics and culture of Acehese people. In the development of dayah has presented various branches of science, both in the field of religious science, social, state and even in the field of knowledge. That's why alumni of dayah got a place in society, not only in their own area, but also at the international level. Following the development of education in Indonesia in accordance with the influence of globalization, dayah as one of the Islamic educational institutions that become an agent of community development is expected to be able to improve its institutions. Dayah who has been expected by the community as an Islamic educational institution that is able to print the younger generation and form akhlakul karimah is expected to be able to educate the younger generation, mastering science and technology as an alternative way in facing the era of globalization (Hamdan, Puteh, 2013)

Since entering the era of independence until now, dayah continues to develop towards modern dayah as a new institution as the needs of society in the future. Dayah tends to be universal and able to answer the needs of today's society, and dayah also maintains its characteristics as an Islamic education in Aceh. Dayah as an Islamic educational institution in Aceh currently has the best place in the hearts of the people, and for the people of Aceh dayah is an intellectual home for future generations. Considering dayah as a means of educating people and making valuable contributions to the current state of education in Aceh, dayah becomes more unique and interesting. In addition to studying, dayah also has a long history in its work among acehnese. Along with the times, many dayah in Aceh make changes in their institutions, so many modern dayah-dayah stand, one of them is Dayah Modern Education Foundation Arun (YAPENA) Lhokseumawe who is a meticulous writer. Modernization that occurred in dayah not only in one form. Modernization in dayah include on various systems and educational facilities, such as management modernization, ustadz-ustadzah, facilities and infrastructure. Modernization of YAPENA dayah as mentioned above is done for the advancement of dayah education. Modernization is also developed for the purpose of implementing and developing more quality educational processes, progress also occurs in terms of learning methods, generally modern dayah using varied learning methods (Silahuddi: 2016). While generally in dayah salafis use halaqah method where the teacher teaches the book by reading the students around, the learning period is not necessarily,

sometimes until night. While in modern dayah, teachers and students sit in chairs, in the process of learners using desks and whiteboards, the study schedule has been determined. Especially for salafi dayah the student's obedient attitude to the leadership is more influenced by the teachings given by Abu or Abon and must be implemented in a disciplined manner.

Modernization in YAPENA dayah is more structured and does not adhere to the principle of priests, and is not managed for generations. The modern dayah leadership system through electoral systematics and the person who sits in the leadership position of dayah is the person chosen based on the criteria that have been set, namely being able to run the wheels of dayah organization and improve the progress of dayah in all fields. Management is made based on a fairly clear level as YAPENA dayah. Modernization in the field of institutions covers various fields, especially the field of financial management, recruitment of students, teaching staff, as well as madrasah managers at various levels of education. Modernization of the education system includes the objectives of education, educators, students, curriculum, educational methods, and education management that includes academic administration, and finance. YAPENA Dayah teaches religious and general science. To foster santri intelligence, dayah develops foreign language programs in Arabic and English. Students must learn these two languages. Dayah also obliged all students to memorize the Qur'an. These two competencies are considered important for the life of the santri in the future. In addition to the curricular field, dayah also requires students to develop extra-curricular fields, such as qasidah / nasyid, sports, scouting and so on.

Dayah Modern YAPENA, abbreviated (DAMORA) is one of the educational institutions in the form of boarding schools located in the complex of P.T Arun, Muara Satu District, Batuphat Lhokseumawe. At the beginning of its establishment was the aspirations of three great people who joined under the Islamic Da'wah Agency (BDI) P.T Arun NGL, namely: Zainal Yacob, who currently serves as the leader of dayah, Kertasih Suherman, has now moved to Kalimantan, and Adam Gani, who currently also served outside Aceh (Saifuddin Dhuhri 2014, 72).

The emergence of Inspiration to establish this dayah institution began with the needs of the community for dayah educational institutions that are more structured, have completeness facilities, professional teachers, learning systems, curriculum, and do not seem closed to the outside world, as found in other modern dayah.

Dayah Modern Arun Lhokseumawe was established in the middle of Arun study center, which is one location inside the PT housing complex. Arun NGL which is intended for all levels of education. YAPENA modern dayah continues to grow and get attention from the community. The development of modern dayah (YAPENA) today is inseparable from the professional dayah management system. Management system is the key for an organization to be more productive and effective. Dayah is managed professionally and through stages of deliberation, so that no party feels harmed. Institutionally dayah YAPENA has an area of approximately 3 hectares. The entire land has been functioned for development and agriculture.

In the efforts to develop modern dayah Arun, by the management prioritizes the addition of school buildings, offices, sports fields, canteens of boys and girls, multi buildings, hospitals, mosques, guess house, supermarkets. swimming pools, fire departments and other buildings. With the findings above, this research is interesting to study.

Researchers have conducted a study of the scientific work of the results of research on dayah, both from existing research, papers and other findings. The findings obtained related to dayah have been widely done, among others, Dissertation Zulfikar Ali Buto 2015, 234) entitled Modernization Dayah In Aceh Year 2015, the research approach used is a sociological historical approach that highlights the journey of social history of Acehnese people and sees personalities formed into modern institutions units so as to give birth to modern ulama and intellectuals and give birth to santri that has gone international. Next dissertation (Ismail Muhammad Ismail 2008, 240). entitled Arabic Language Learning in Dayah Salafi Aceh, his research found models of Arabic language learning that took place in salafi dayah in Aceh. The findings of this dissertation are how teacher of dayah uses reading, translation, discussion methods, sorogan methods, and lecture methods in Arabic language learning.

Another research is Mujiburrahman and Muslim Zaunuddin's research entitled Transforming Dayah Educators Post-Conflict and Tsunami in Aceh, the findings of his research on dayah education is now getting attention from the Aceh government, this research tends to lead to a juridical approach (policy in the form of legislation). The acehnese government's concern is to contribute to the direction of development and better institutions. These findings are stronger than the Aceh government's policies contained in work programs in various relevant agencies such as many, and these studies certainly contribute a lot to this study, especially in terms of pioneering exploring

secondary sources. Nevertheless, Islamic Sharia research, education office, Aceh Archives Agency, BRR NAD and North Sumatra, and Dayah Aceh Development Agency (BPDA)

To see more of dayah's progress, researchers tried to look deeper through the writings that have been made in some form of the book. First written by Hasbi Amiruddin, who wrote a lot about dayah, entitled *Ulama Dayah The Guardian of Religious People of Aceh and Looking at the Future of Dayah in Aceh*, this paper is a work to see the side of the figure who played a role in dayah in Aceh. This research focused on dayah leaders in Aceh, so that the findings were more directed to the founding clerics and who developed dayah education in Aceh in the past.

Furthermore, Al-Muhajir Thesis entitled *Modern Dayah Leadership Ihyaaussunnah Lhokseumawe City*. This research was conducted in 2011, and Basri Thesis entitled *Integrated Dayah Darul Yatam, Paloh village, North Aceh*, in 2009. The two students above are IAIN North Sumatra Graduate Students who researched Dayah in Aceh. Briefly the thesis describes the description of dayah management in several regions in Aceh. Furthermore, Saifuddin Dhuhri's research has been used as a book entitled *Dayah To Follow the Traces of Endatu Aceh Heritage Education*, in 2014. This research emphasizes the development of Aceh education from the beginning to become the center of modern education. In addition, the role of dayah leadership is the key to dayah success towards modern dayah and acceptable to the wider community.

This study seeks to explore the modernization of YAPENA Arun Lhokseumawe by approaching case studies. This means that, researchers try to explain the influx of modernization in YAPENA so that it brings changes in various dimensions of dayah life. With the formulation of the problem, (1) How to modernize the Modern Dayah Education Institution of Arun Lhokseumawe Education Foundation. (2) How to modernize the modern education management of Arun Lhokseumawe Education Foundation; (3) How to modernize the evaluation of education in Arun Lhokseumawe Education Foundation.

METHODOLOGY

This research uses qualitative approach through case study model design. Data collection techniques are conducted through: (1) in-depth interviews; (2) observation of participants; (3) documentation studies; (4) reference searches. This information is obtained by purposive sampling technique then combined with snowball sampling technique. Data forms are records, reports and documents obtained from dayah leaders, dayah directors, principals, ustad/ustazah, and elected students. Data analysis

techniques are carried out by: data reduction, data presentation, and inference. While the examination of data validity is carried out using criteria, namely: inductive analysis that is to see the information clearly and triangulate the data source; (2) Interim analysis performs in-depth analysis.

RESULTS AND DISCUSSIONS

Modernization of Dayah Institutions

Institutional modernization looks to adopt like a modern style in the dayah environment as the school buildings we see today, in addition to the existence of old buildings that are still original, such as balai (balee). Then part of dayah has started to provide modern study rooms and buildings are very visible with modern architecture as found in public schools. Similarly, office space, cooperatives, halls and dormitories that used to be in the form of rooms (bilek) that seemed rundown and dirty, have now been replaced with modern houses and dormitories (Mashuri, 2013)

In the traditional transition to modern, Dayah Modern Arun Lhokseumawe continues to make various improvements. This is as a traditional dayah concern began to be abandoned by the santri because it did not keep up with the times. This reason that makes dayah turn to modern institutions in the hope of the emergence of a responsive attitude to the reality of the times. In various dynamics dayah development continues to change, where some have opened madrasahs. So it is still very identical to traditional educational institutions. On that basis, the modernization of boarding schools (Idrus*, Budi Agustono & Nuhung, 2020).

Improvement of dayah facilities and infrastructure continues until there is a strategic and comfortable location so that the santri guardians are easy to control santri. For students, there are separate dormitories between women and male students as the number of students increases. Meanwhile, YAPENA does not have housing for teachers/ustadz. There is a place for students to develop skills that can be used after graduation. They have been provided restaurant facilities that are catering and washing clothes so that maintained the comfortable environment of dayah. In the santri dormitory, there are four to five people with a group life pattern typical of pesantren tradition (Dhofier, 1982).

Dayah Modern Arun in Lhokseumawe, including a new educational institution that offers a change in its education system. Fairly new, but dayah YAPENA has realized a modern and unique education system. It can say modern because it uses an all-computer facilities, internet. It is said to be unique because it is able to accommodate students from

various circles, inside and outside the region. Institutionally dayah has carried out its duties and functions in improving santri achievements both in the field of curricular and extra-curricular, through the excellent programs it runs. This program is an important step in efforts to improve and develop education in Aceh, especially lhokseumawe city.

The establishment of Dayah Modern Arun is a manifestation of the moral responsibility of the board of trustees of the Foundation. Educational activities are inseparable from a series of efforts to educate the community, educate and prepare a generation that is ready to face the challenges of the times, which are increasingly advanced and growing. Therefore, dayah has prepared a generation that has establishment in science, and religion will further increase the quality of santri (Abdul Basyit: 2017).

The challenges of the times are increase, along with the rapid progress in various fields of science. A surefire step to take is to prepare a formidable generation of Islam and master science in various departments and fields, where the environment is needed. So the quick step taken by the management of Dayah Modern YAPENA Arun is to develop and include an integrated curriculum in the dayah program, as an innovative and creative step towards a modern educational institution, and competent. Nur research (2019) integrated curriculum implementation in Dayah integrating the traditional dayah curriculum and modern dayah.

Program of YAPENA through the merger of madrasah curriculum (under the supervision of the ministry of religious affairs) and dayah curriculum (under the supervision of the Islamic Shari'a Office), is intended to support the implementation of education in accordance with public expectations and in line with the laws of the Republic of Indonesia. Thus, the program to modernize Dayah Modern Arun is also one of the Aceh Government's programs (indirectly). Thus, this program is also supported by the local government, especially the Lhokseumawe City government.

In principle, dayah education with modern system as initiated by Arun Education Foundation is very relevant to the demands of the times. Therefore, the decision on the implementation of education with a modern system has been implemented so far, it is strongly supported by the community and related institutions. The very visible support can be seen from the large number of students in the first year and the following registration years. In addition, it still uses a recruitment system that must go through several stages of selection and entrance tests.

Dayah modern YAPENA Lhokseumawe has its own advantages, such as the completeness of physics laboratories, health laboratories, language laboratories, mathematics laboratories, as a means of supporting learning programs. In addition, a number of improvements were also made in improving the quality of the institution's system, management, and curriculum as well as supporting facilities and infrastructure. Dayah continues to make changes in madrasah institutions and systems into modern dayah institutions, as a step to adjust to the demands of the times.

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The research interview with leaders of YAPENA dayah is as follows:

During the establishment of modern dayah YAPENA in the city of Lhokseumawe has been built various educational facilities that are representative enough to support the learning process. Dayah leaders structurally continue to make improvements in various existing education sectors including classrooms as a place to study for santri (Zainal Yacob 2014)

From the exposure of dayah leaders above shows that all educational facilities owned by Dayah have been quite maximal and good. In addition to building educational facilities, dayah also did hard work to overhaul the management. Before being proclaimed as modern dayah, the management system used was the old system. After becoming a modern dayah the organization's work system began to change, with a new color and not managed in a family, everything is transparent and open.

The overhaul of dayah management system was revealed through the results of interviews with dayah directors as follows:

The beginning of modernization in dayah institutions was motivated by the condition of the community who sent their children to public schools with minimal elements of religious education. So YAPENA program in the curriculum every general subject has a connection with Islamic values. Similarly, religious studies have something to do with the development of science and technology (Bachtiar Yusuf 2014).

The existence of dayah Arun Lhokseumawe Education Foundation in the city Lhokseumawe and also the background of its establishment resulted in different

developments when compared to other salafi and modern dayah located in the city of Lhokseumawe and North Aceh. The development of educational activities in modern dayah YAPENA resulted in Islamic schools equipped with extensive dormitory facilities as a residence for students and educators. Dayah YAPENA does not produce ulama, but is more oriented to the competence of each graduate. The formation in the form of this foundation also impacted the central figure in the modern dayah leadership of YAPENA as the head of dayah management.

Modernization in Dayah Management

Dayah's position as an Islamic educational institution, has a considerable role for the development of science and as a means of transforming Islamic sciences. Aceh as a region of Islamic growth and development has a very significant role in preserving education and developing its management in accordance with local expectations and culture to produce quality education for its people (Mukhlisuddin Ilyas, 2014). Dayah educational institutions do have a very large role in developing organizational management.

Dayah's position as the oldest educational institution in Aceh, it still exists to carry out the duties of Islamic education, both as a guardian of the community, as well as a unifying institution, especially as a sense of moral responsibility in the framework of organizational management.

Dayah continues to develop his education management professionally and become a leader of Islamic education (Ismet Nur: 2019). So that dayah education which was originally an Islamic religious education began with the emergence of Islamic society in the archipelago in the 13th century. A few centuries later the implementation of this education was increasingly organized with the emergence of lodging places for students, which later called pesantren or dayah.

Modernization of dayah management is a change from traditional to modern. These changes continue to be made. At first, dayah management was arranged still very traditional, or not yet advanced organizationally, because it was still arranged simply. Over time dayah began to modernize in terms of its management. Modernization of dayah management can be seen in the recruitment system of teachers, and new students. Recruitment of teachers and students is only done through entrance tests. Dayah administration is well-governance. Recruitment of faculty mostly comes from alumni of Gontor, alumni of Medina, Egypt, IAIN, and STAIN. Modernization of dayah

management also concerns from the founders, leaders, directors, ustadz and ustadzah, as well as the procedures for the selection of dayah management, all include in dayah management system.

Modernization in dayah management is very important this is revealed from the results of interviews with dayah directors as follows:

The modernization of education built by modern dayah YAPENA is also inseparable from the orientation of wanting to make dayah as the main education center in Aceh, especially the city of Lhokseumawe and North Aceh. For this implementation, dayah management must be aligned with the components contained in it, such as its teaching staff, its vision and mission and the objectives to be achieved. If dayah management is based on strong roots then automatically dayah has a fairly clear concept in developing dayah education towards its success (Bachtiar Yusuf 2014).

Based on the results of the interview above, it is known that management modernization is an important thing in implementing the dayah education process in the future. Management of educational institutions will have an effect on the level of achievement. The good management of an institution then the future of the institution is also getting better and more directed.

In the implementation of the learning process, there must be some restrictions as a form of process perfection. The learning component in it is the entire board that runs the learning program so far. And to see better performance, it is necessary to do a form of evaluation, as will be discussed in the next explanation and description.

Since the establishment of dayah in Aceh, there have been several things done by intellectuals from dayah or school, to change the management of dayah system and curriculum, to make this institution in accordance with the needs of the modern world. Thus, the dayah is used as an integrated dayah. In terms of curriculum and teaching system, they follow the madrasah system. Madrasah curriculum is taught in the morning, while in the afternoon, the curriculum and dayah system are established. Students are required to stay in dormitories, as stipulated in traditional dayah. But in terms of the material taught, integrated dayah does not teach higher books (advanced texts). Related to the problem of dayah education in its interaction with management changes due to modernization or globalization, the internal dayah has actually made improvements. One form is the development of formal education models (schools), from elementary to college level, in dayah environment by offering a combination of religious and general curriculum and technology skills devices that are systematically-integralistic. Offer of various

education models ranging from excellent elementary schools, junior high schools, Madrasah Aliyah Special Programs (MAPK) (Marhamah, 2018)

Modernization in Evaluation

For madrasah in YAPENA, evaluation of students' understanding of lessons can be grouped into two, namely weekly, monthly and semester exams. On a weekly day, students are always tested for verse memorization, especially at the first hour, night or every Monday. In addition, in one semester the evaluation implementation to find out the level of santri mastery of the material was carried out for four times. Ahead of the exam, a textbook examination was held. From the examination of textbooks can be known how high the level of santri handicrafts follow each lesson as evidenced by the existence of notes, including the ability of students in understanding Arabic texts and Qur'anic verses. From the observation of researchers in the field is clearly visible, for those whose records are lacking and have not been able to master the Arabic texts and Verses of the Qur'an, it will be subject to fine so that ahead of the exam santri busy to continue to deepen, completing the lessons are still lacking. The writing exam is conducted in a class covering all subjects. While oral exams are conducted for some lessons especially Arabic text, Qur'an, Arabic and English (Hasnul 2014)

To make corrections carried out by each ustadz and ustadzah, and then submitted to a special team to be corrected. Previously held a meeting to determine the increase in santri classes, including troubled students. For students who have certain academic abilities, it will be handled by a special team, given coaching and additional study time accompanied by a ustadz. From the above exposure shows that the evaluation in madrasah in dayah YAPENA is carried out strictly. This is in accordance with the strategy of all managers, ustadz and ustadzah who make madrasah as a flagship program and characteristic of this dayah.

While the evaluation of learning in MTs and MA is the same as madrasah and other schools. Evaluation is carried out twice in each semester, namely in the middle and end of the semester and at the end of santri study, namely at the time of taking the National Examination (UN) (Zakaria Yahya 2014) Researchers did not get data showing that there are students who do not go to class in the exams in the two madrasahs.

Evaluation is not only applied to students, but also included to ustadz and ustadzah so that they can conduct self-introspection and make changes in the learning process in the future.

Evaluation is also intended to conduct a series of activities in obtaining information, knowledge, and interpreting data about the process and results of santri learning carried out systematically and continuously, so that it becomes a study and consideration material for the determination of the next steps and actions of teaching, so that it is expected that there will be accelerated steps and improvements both in terms of teaching patterns and curriculum, or materials or processes that allow improvement. Evaluation of learning outcomes will usually be continued with a joint evaluation meeting, by conducting muhasabah (introspection into), which ends with joint decisions in determining the next step of improvement.

Evaluation activities are also one of a series of activities in improving the quality, performance or productivity of an institution in carrying out its program. The focus of the evaluation is the individual, which is the learning achievement achieved by the group or class. Through the evaluation will be obtained information about what has been achieved and which has not, and furthermore this information is used for the improvement and improvement of a program. Evaluation is a necessity in which the evaluation must give decisions about what information is needed, how the information is collected, and how the information is synergized to support the expected results.

The learning process in Dayah Modern YAPENA is an activity that aims to create, shape and make students to be able and proficient in certain fields as formulated. That is, the learning process is carried out to achieve certain learning goals that have been formulated before. Considering the learning process is something that aims. All learning activities must be directed to efforts to achieve the learning objectives that have been set before. In order for ustadz and ustadzah to know how much learning objectives have been achieved and how much has not and needs to be repeated, it is necessary to evaluate. In order to be able to evaluate the learning process appropriately, effectively and efficiently, ustadz and ustadzah need to master the skills of evaluating the learning process well.

The need for mastery of learning evaluation skills is also increasingly important when associated with mandatory learning programs that have been established so far, especially to look at the academic achievements of students and santriwati as expressed by the head of Madrasah Aliah as follows:

For Madrasah Tsanawiyah and Madrasah Aliyah, dayah YAPENA evaluate the understanding of students in the lesson. This can be grouped into three, namely weekly exams, quranic hapalan deposits, and foreign language skills. In every week santri is always tested at the first hour, morning, night or every Monday. In addition, in one year,

the implementation of evaluation to find out the level of santri mastery of the material is carried out four times. Ahead of each exam, there is an examination of the students' textbooks, a test of the memorization ability of the Al-Quran, a test of foreign language ability. From the examination of books, the test of hapalan ability and foreign language can be known how high the level of craft and santri ability in following the learning process. For students who have not been able to, they will be given additional learning accompanied by ustadz and ustadzah supervisors. The writing exam is adjusted to the exam that has been determined by the Ministry of Education. To make corrections to the ability of the students carried out by each ustadz and ustadzah subjects to be reanalyzed, then submitted to the homeroom teacher to be corrected and signed. Previously held a meeting to determine the class increase (Zakaria Yahya 2014)

Head of Madrasah Tsanawiyah Dayah YAPENA added as follows:

Evaluations carried out in the learning process so far are almost not much different from the evaluations that exist in madrasahs and other schools. Evaluation is carried out every semester twice, namely in the middle and end of the semester and at the end of the study period santri when taking the National Final Examination (Nazli Hasan 2014).

Based on the explanation above, it is known that evaluation system of YAPENA is an evaluation model commonly used by other dayah. So, in principle although this educational institution is called dayah, but in the procedure carried out is not much different from public schools and other religions, still refers to the standardization of the Ministry of Education and Ministry of Religious Affairs, only in the process and implementation of learning alone that is slightly different from other public schools, because dayah imposes special standards as the criteria of dayah itself. While the final examination process as in the implementation of the National Examination is the same.

The homeroom teacher also plays her role as a second parent for all students, by always motivating students to stay motivated and continue to spur academic achievement. If during the learning process in one semester running and there are students who are better achievements, then the homeroom teacher will reward the students who got the best grades. Conversely, those who have not yet achieved, or are considered to be lacking, will continue to be given motivation in learning.

Based on the interview with ustadz dayah about rewarding students as follows:

Reward given to students so far has a positive goal, the reward also has educational value and motivational content, so that the students will continue to be passionate in learning and working. The prizes given to students who excel in academic fields are also

quite diverse, and they can be utilized well. Riward giving aims to encourage students to always be diligent in learning, so as to motivate them to improve their academic achievement (Fachrurrazi 2014).

From the above exposure shows that the evaluation in madrasah Tsanawiyah and madrasah Aliyah in dayah YAPENA is carried out strictly. This is in accordance with the established strategy of institutions that use madrasah as a flagship program and become the hallmark of this dayah. All students go to class, whether it is for Tsanawiyah level or Aliyah level, there are only students who come out because they are unable to follow the school rules and regulations. Related to the rules for santri imposed in dayah Modern Foundation Arun Lhokseumawe can be seen in the list of attachments.

The evaluation stage also applies to ustadz and ustadzah who teach in dayah, they must be professional teachers and have scientific competencies, as well as be able to build communication with all students. Through the observations of researchers, dayah has built a commitment that for every lecturer must have basic skills in the field of discipline. So that at the end of each semester the leadership and all its ranks spread the questionnaire to all students to give assessment to ustadz and ustadzah who teach science in accordance with their disciplines.

CONCLUTION

The process of modernization of education in modern dayah Arun Education Foundation began with the establishment of MTs and MA dayah modern YAPENA in 2009 as an application of the vision of realizing a quality modern dayah to give birth to a generation of Muslims who believe and fear. Therefore, the modernization of education in this dayah uses an open paradigm, because this paradigm seeks to adjust education to the political situation outside the world of education. Education is intended as a medium to socialize and reproduce the moral values of beliefs and basic values so that the wider community functions properly. Dayah YAPENA has made remarkable breakthroughs in developing their various potentials, by developing the modernization of education, teaching staff, educational processes, improving the quality of graduates, and maintaining the characteristics of dayah as a cadre of people who excel in Islamic science and technology science while remaining fully spirited (Idrus, Budi Agustono & Nuhung: 2020)

Dayah Modern Yayasan Arun was established on the basis of wanting to develop a modern-based education, with a modern management system, namely running dayah

education by combining the modern traditional curriculum with the madrasah curriculum. Kuri by combining the curriculum of madrasah, the student (santri), can be science at once, the science of reading the yellow book, and the science of madrasah management. In addition they are also proficient in Arabic, English and a number of skills. In terms of management system, modern dayah Arun is not led by a Tengku or Ustaz. The dayah system is more to follow the system that has been put in place, so that whenever there is no leadership, dayah runs according to the system that has been set. The students learn not for fear of not going to class or being punished by teachers or leaders, but because of the various motivations that have been set by the foundation and school management. They want to learn in earnest because the system built in dayah is very supportive for it.

Modernization evaluation of YAPENA is an evaluation model commonly used by other dayah. So, in principle although this educational institution is called dayah, but in the procedure carried out is not much different from public schools and other religions, still refers to the standardization of the Ministry of Education and Ministry of Religious Affairs, only in the process and implementation of learning alone that is slightly different from other public schools, because dayah imposes special standards as the criteria of dayah itself. While the final examination process as in the implementation of the National Examination is the same. While the evaluation of learning in MTs and MA is the same as madrasahs and other schools. Evaluation is carried out twice in each semester, namely in the middle and end of the semester and at the end of santri study, namely at the time of taking the National Examination (UN) (Zakaria Yahya 2014). Evaluation is not only applied to students, but also included to ustadz and ustadzah so that they can conduct self-introspection and make changes in the learning process in the future. Evaluation is also intended to conduct a series of activities in obtaining information, knowledge, and interpreting data about the process and results of santri learning carried out systematically and continuously for scientific development (Sabaruddin: 2016).

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- Ismail, Muhammad. 2008. *Pembelajaran Bahasa Arab*. Disertasi: UIN Jakarta. Kondisi hari ini sudah berubah dibandingkan dengan 10 tahun terakhir. Sebelumnya dayah hanya menerima orang-orang yang menuntut ilmu dengan tingkat umur rata-rata sudah dewasa. Adapun sekarang, dengan berbagai pertimbangan, sudah dilakukan perubahan dengan menerima santri dayah dengan umur masih balia (setingkat Sekolah Dasar).
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