



Research Paper

Learning Management in Darussa'adah Teupin Raya Center of Glumpang Tiga District Pidie Regency

Abdul Mukti, Candra Wijaya, Diauddin

Lecturers at State Islamic University of North Sumatera, Ph.D Student of State Islamic University of North Sumatera

ABSTRACT: This study examines the management of learning at the Dayah Darussa'adah Central Teupin Raya, Glumpang Tiga sub-district, Pidie Regency, which is a Dayah that has a uniqueness of approximately 50 years of age and has 120 branches spread across Aceh and outside Aceh. This study tries to look at the phenomenon of learning management carried out at Dayah Darussa'adah Central Teupin Raya, Glumpang Tiga District, Pidie Regency. This study uses a qualitative approach through the design of case study models. The data analysis technique is done by data reduction, data presentation, and concluding. The results of this study indicate that: First, learning planning involves all personnel. Second, the implementation of learning includes, preliminary activities, core activities, and final activities, planned lesson material, learning methods used; rote memorization method, soragan, bodogan, demonstration, bahatsulmasail (discussion) and lecture method. Third, Organizing learning includes, the sequence of subject matter is based on the composition of the book, the study starts from the book of matan, followed by a book of devotees. Classes are limited to 15 to 20 students. Fourth, the coordination of learning includes leadership with teachers, among teachers, between subject matter and coordination of teachers and parents of students. Fifth, the Evaluation of learning uses process assessment and outcome assessment. Sixth, Supervision of learning includes assistance, and remedial.

KEYWORDS: Learning Management, Dayah

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I. INTRODUCTION

Dayah is a typical Acehnese classical educational institution that was initially positioned as a center for the education of Islamic scholar (*ulama*) cadres. Its presence as an Islamic educational institution in Aceh can be estimated almost at the same time with Islam in the archipelago. Based on the development of Islamic educational institutions above, in the Islamic education *khazanah*, in Aceh has adopted two words as Islamic educational institutions, namely *zāwiyāh* and *madrāsah*. Based on dialectics of Acehnese the word *zāwiyāh* is *dayāh* and *madrāsa* becomes *meunasah*. The word *Dayah* comes from the word *zāwiyāh*, which is simplified in its pronunciation by Acehnese people who call —*Dayah*. The word *zāwiyāh* itself is interpreted with a corner, which is embedded from the behavior of previous people who used the corners of the mosque to do Islamic teaching.

The early history of the establishment of the *Dayah* in Aceh was brought by traders from the East such as Gujarat, Arabic, Egypt, and Persia. Muslim Thahiry, (2007: 98) This is indicated by the school of thought adopted by the Acehnese people in the Shafi'i school where this school is also taught in *Zawiyah* at the Damascus mosque. Zulfikar, (2015: 6) *Dayah* in Aceh at the beginning of the development was not only brought by missionaries from Arabic, Egyptian and Persian who came to Aceh, it was also inseparable from Acehnese scholars who studied in the Middle East. Muslim, (2007: 152) Haidar Putra Daulay, (2009: 1) states, the entry of Islamic education into Indonesia due to contacts between preachers and the community. After the Muslim community was formed in several areas visited there they built mosques as houses of worship and places ongoing education process.

Dayah travel in Aceh is expected to grow and develop since the third century Hijri or early 10th century AD This will refer to the writings of Shaykh Makarani al-Pasai in his book entitled *IzarulHaq fil MamlakatiPerulak* and *Tafsir at-Thabaqat Jam 'u Salatin*. These two books have been studied by Muslim Thahiry, he concluded that the *Dayah* Cot Kala was founded around the 10th century AD during the kingdom of

Peureulak. Peureulak Islamic Kingdom was founded in 223 H (840 AD) by Teungku Muhammad Amin who was titled Alaidin Malik Muhammad Amin Syah Johan Sovereign. Muslim (2007: 98).

Dayah Cot Kala was the first *Dayah* that was founded in Aceh, established in the 10th century AD. Teachers who were there at that time were brought by the Sultan from the Middle East to teach in the kingdom. They have produced many alumni who spread Islam throughout Aceh. The Cot Kala alumni later established new *Dayahs* such as the Seureule*Dayah* (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'cob. *Dayah* Batu Karang in the Tamiang kingdom, led by Teungku Ampon Tuan, *Dayah* Lam Keuneu'eun from the Islamic kingdom of Lamuri under the leadership of Teungku Sheikh Abdullah Kan'an, founded between 1196-1225 AD, *Dayah* Tanoh Abee Seulumum (Aceh Besar 1823-1836 M), and *Dayah* Tiro (Pidie 1781-1795 AD), as well as other *Dayahs* that have grown and developed to this day. Shabri, (2003: 19).

The development of *Dayah* further experienced ups and downs, especially during the Dutch colonial period. At the same time during the reign of Sultan Muhammad Syah (1873), his ulama and students joined in the struggle to defend religion and defend the homeland of the Netherlands. Many *dayahs* were destroyed including all its scientific treasures, libraries and manuscripts owned by *Dayah* leaders. Most of the *Dayah* scholars became warlords leading guerrilla warfare, including Teungku Chik in Tiro (Teungku Muhammad Saman), and Teungku Sheikh Abdul Hamid Samalanga. The existence of the ulama in the guerrilla war became an encouragement in the struggle of the Acehnese people to defend Aceh from the Dutch invaders. The war had an impact on the process of the development of the next *Dayah*, plus also the many *Dayah* scholars who were martyred on the battlefield.

Dayahs in Aceh began to be rebuilt after the war ended in Aceh around 1904, the *Dayah* re-functioned as an Islamic educational institution at that time. *Dayahs* that arose after the Aceh war ended include *Dayah* Tanoh Abee by Teungku Haji Abbas (Teungku Chik Lam Birah), *Dayah* Jeureula led by Teungku Haji Jakfar (Teungku Lam Jabad), then *Dayah* Lamnyong, *Dayah* Lam Bhuk, *Dayah* Ulee Susu, *Dayah* Jeureula led by Teungku Haji Jakfar (Teungku Lam Jabad), then *Dayah* Lamnyong, *Dayah* Lam Bhuk, *Dayah* Ulee Susu, *Dayah* Jeleula Indrapuri, *Dayah* Lam Pieyeung and many other *Dayahs* have been rebuilt in the greater Aceh area.

In addition to Aceh Besar, a number of *Dayahs* were also built in Pidie, including *Dayah* Tiro, *Dayah* Pantee Geulima, Cot Plieng *Dayah*, *Dayah* Blang, *Dayah* Leupoh Raya, Garut *Dayah*, *Dayah* LeLeube, pioneered by scholars from Pidie. The scholars involved in the establishment of the *Dayah* included Muhammad Arsyad, Teungku Chik Geulumpang Minyeuk and Teungku Chik Teupin Raya. Whereas in North Aceh there were several *Dayahs* built such as the Tanjung *Dayah*, the Great Mosque *Dayah*, the Kuala Blang *Dayah*, the Cot Meurak *Dayah*, the July *Dayah*, the Pulo Kiton *Dayah* and others. Zulfikar, (2015: 8)

One of the *Dayahs* that was built by Teungku H. Muhammad Ali Bin Ershad as an educational information media for the people of Aceh was *Dayah* Darussa'adah under the Darussa'adah Teupin Raya Islamic Education Foundation. The participation of *Dayah* educational institutions was quite significant in coloring the behavior of Aceh's human life in the mid-twentieth century. The construction of the ideology of educational school philosophy is based on the Qur'an and the hadith with the theology of *Ahlu al-Sunnah wa al-Jama'ah* and the ideology of the Shafi'ite school of fiqh. Nevertheless he still can not be separated from al-Mazahibu al-Arba'ah (four schools of Jurisprudence) with the principle of efforts to unite the people is an essential bond, not on the ties of ethnicity, race and certain groups. This principle aims to create a permanent education for the nation's generation in the realm of science holistically, like religious knowledge and general knowledge, so that the character of the *Dayah* Teupin Raya alumni can be actualized in social, national and state behavior. Al-Husaini, (2016: 9).

According to a preliminary study by the author, it shows that *Dayah* Darussa'adah Teupin Raya Center, Glumpang Tiga District, Pidie Regency is an Islamic educational institution in Aceh, established in 1968 M. This institution has been led by five scholars namely: Tgk. H. Muhammad Ali Irsyad (founder) from 1968-2002, Tgk. H. Armia M. Ali, LMI, 2002-2006, Tgk. H. Jamaluddin Abdullah, 2006-2011, Tgk. H. Muhammad Ali, 2011-2018 and Tgk. Junaidi M. Yusuf 2018-until now. Most of the teaching staff have competitors who are good in teaching, have a sense of responsibility in the success of his students in learning, on average they have taken non-formal education (*Dayah* education) for 10 years to 15 years and formal education such as S1, S2 and there are others currently pursuing doctoral education, the learning curriculum refers to the bare book, the subject matter includes Tawheed, Tasuaf, Jurisprudence, and Astronomy, with learning methods that vary depending on the class level being taught. These *Dayahs* also have a familiarity with the surrounding community so that they make a place of reference for disputed religious issues in the community.

At the age of approximately 50 years this *Dayah* has been able to develop so that it has 120 branches and twigs spread in Aceh and outside Aceh. With the management that is owned by *Dayah* Darussa'adah it has been able to make this institution highly developed and much in demand by the community both inside and outside Aceh, as evidenced by the total number of active students and Alumni including branches of approximately 120,000 (one hundred and twenty thousand) students and their alumni.

His alumni have also been scattered in various professional fields, some who are leaders of *Dayah* or Islamic boarding schools in the regions, become politicians, become regents such as the Regent of East Aceh Roky, Regent of Pidie Jaya H. Ayyub Abbas, Chairperson of MPU District of Pidie Yusri Abdullah, Chair of Syar Court 'iyah Banda Aceh City Tgk. H. Armia Ali, Tgk. Maizil a successful businessman in the city of Banda Aceh, Tgk. Muhammad Ali (Abu PayaPasi), leader of *DayahDarulMunawwarah*, East Aceh and religious teachers in various study sites in the region and so on. Karimuddin, (2019). The above is a fact of uniqueness and superiority that the writer found in *DayahDarussa'adah*, GlumpangTiga District, Pidie Regency. This uniqueness is certainly inseparable from the success of the *Dayah* institution in organizing, managing or managing learning and other components that exist in the *Dayah* environment.

Management is an important factor for the *DayahDarussa'adah* Central Teupin Raya institution to achieve the desired goals. According to George R. Terry, (2006: 87) in the book Principles of Management says there will be no successful organization if it does not use good management. It can be understood that learning management becomes a determining factor for an organization's success in achieving its goals.

As for the *DayahDarussa'adah* Central Center, Teupin Raya has shown success in managing its learning, so that the institution has succeeded in achieving its stated goals. This indicates that the use of learning management at *DayahDarussa'adah* Central Teupin Raya is at a good level, but so far it is not yet known how the management of learning carried out at *DayahDarussa'adah* Central Teupin Raya.

Some research results related to the learning management of *Dayah* or Islamic Boarding Schools, including research conducted by DevianaIkaMarhani, H. Huda Aya, (2012) Learning management of DarurRoja Islamic boarding school '. Showing the results that the DarurRoja Islamic Boarding School learning plan is principally equipped with a syllabus and Learning Implementation Plan (RPP) but has not been documented. The teaching and learning process is held every Saturday-Thursday, the Ustadz conveyed the subject matter using the delivery method of *sorogan* and *wetonan* materials, and ending with question and answer. Learning evaluation uses formative evaluation, which is an assessment in the form of a test conducted after a subject has been studied by students and summative evaluation.

II. RESEARCH METHODS

This research was carried out at Islamic Boarding School / Islamic Education Center *DayahDarussa'adah* in SukonMesjid Village, Teupin Raya Village, GlumpangTiga District, Pidie Regency, Aceh Province. Researchers used the phenomenology paradigm with a qualitative approach, type of case studies and multi-site design. This study uses data collection techniques: 1) Observation; 2) in-depth interviews; and 3) Documentation.

III. RESULTS AND DISCUSSION

After conducting the research the authors concluded that management activities at the Islamic educational institution *DayahDarussa'adah*Teupin Raya Center had been carried out. This is evident from the existing management functions that are applied in learning.

Planning (Planning) Learning

Planning or Planning is the determination of a series of actions to achieve the desired results. Learning management includes; learning planning, learning implementation, organizing learning, coordinating learning and supervising, and evaluating learning. Where the management of learning is understood more narrowly than just the administration of education because this activity handles a teaching program in educational institutions. Learning planning at *DayahDarussa'adah*Teupin Raya Center is a plan that must be prepared by each teacher before teaching in class which includes. In the learning of each *Darusah'adahDayah* teacher the Teupin Raya Center prepares a method that can direct, motivate students, motivate the students so that the students can be enthusiastic, active, creative, and happy when the learning process takes place. Teachers in learning planning are required to make plans under the standards of learning implementation. because learning preparation is something absolute that must be done by every teacher every time he will do the learning process, even though sometimes the implementation of learning is not under the plan but the teacher still makes comprehensive preparations according to the needs of students in the learning process in class.

Implementation (Actuating) Learning

Implementation is the overall effort, techniques, and methods to encourage members of the organization to be willing and willing to work as well as possible for the achievement of organizational goals effectively, efficiently and economically. Planning and organizing will not produce any results if they are not followed up with execution, implementation, or application.

The implementation of *DayahDarussa'adah*learning plan at Teupin Raya Center was guided by what was planned. Starting from teaching and learning activities, teaching methods, daily *Dayah* activities, and so on have been carried out as planned at the beginning of the year. However, based on the results of the work evaluation there are still several sides that must be addressed again. As there are teachers who are less

disciplined in teaching, there is still a student who violates, and there are targets that are not achieved during the exam.

According to the authors the shortcomings contained in the implementation is normal. In education management, almost no educational institution can reach the hundred percent target as planned. Shortcomings that occur in implementation are always discussed in evaluation meetings. *Dayah* Daruss'adah The Teupin Raya Center cracked down on violations committed by the student or the teacher. Students who cannot obey the rules that have been set will be subject to sanctions. Teachers who cannot carry out their assignments well will also be reprimanded for the first time and will be dismissed from the teaching staff if each repeats them.

Organizing Learning

Research related to organizing learning can be analyzed as follows: First, learning resources are curriculum that has been determined, then arranged, sorted and grouped and then applied in the learning process, so that learning objectives are achieved. Second, the sequence of the subject matter being studied, the division of tasks to the student about the things that must be done during the learning process, and the objectives that will and must be achieved through learning. The sequence of subject matter organized in *Dayah* Darussa'adah Pusat Teupin Raya is to follow the sequence of chapters in the book with the reason that the order has been organized and precedes the important ones above the less important ones. and put the principal above the branch. For example, the discussion of the book of Jurisprudence was preceded by chapters purifying, then ablution, then prayer, fasting, zakat, pilgrimage, and so on and the study starts from *matan* then the book of pilgrimage, for example, starts from *Matan Taqrib*, then books of directors, such as Albajuri, FathulMu'in, Ianatutalibin, *Matan Minhaj* and so on. Likewise in the study of monotheism begins with *Matan Jauharah*, then books of pilgrimage such as *kifayatulawam*, the book of SharkawiHudhudi, the Book of Dasuki, and so on.

Then the organization in the *Dayah* Darussa'adah Central Teupin Raya class conditioned 15 to 20 students only so that the aim of learning was optimal. The ways and procedures to create an atmosphere of classroom learning conducted by *Dayah* Darussa'adah teachers at the Teupin Raya center are: First, Before Teachers Enter Class This stage is called the activity of creating preconditions. This work is done outside the classroom before the teacher teaches. The methods taken by Darussa'adah *Dayah* teachers are; First, formulate what is important and must be owned by the student in the learning process that will be carried out. To obtain the learning objectives of the material to be learned, for example Hadith lessons about intentions. Formulated how the Students can understand, practice, and can be explained to others. Second, designing and repeating material that will be submitted to the student. Each *Darussa'adahDayah* teacher is required to repeat, design, and arrange learning material well before teaching. Third, design the time, the time allocation must be under a lot of material to be presented.

Coordinating Learning

Coordination of learning, *Dayah* Darussa'adah Central Teupin Raya teachers carry out dual functions, the first as a subject that teaches directly about strategies, methods, concepts and so on which is transferred to the student. And the second is a partnership with the leadership of the *Dayah* as a forum that bridges the interests of learning with the leadership of the *Dayah*.

Everything that has been planned, implemented, organized, and evaluated in learning is then coordinated well, so that no collisions occur, whether it is related to the material being taught, the learning methods, or the learning objectives. (Abdillah; 2013). So the process of implementing learning goes according to plan. Coordination conducted by the teacher in class involves learning activities, such as subject matter, learning methods, learning objectives. The teacher coordinates each learning process until the evaluation of learning is done as well as possible. Then the teacher's coordination with the divisional division to the leadership of the *Dayah*. Coordination of coordination, *Dayah* leaders in improving learning development programs can be seen from the planning and control of learning

Learning Evaluation

The *Dayah* Darussa'adah Central Teupin Raya in determining the completeness of the assessment through three aspects:

- a. Cognitive aspects, cognitive assessment is done by a written test. programmed daily tests at least three times a semester. What if the daily tests have not yet reached the mastery in student learning, then a remedy program is held. Daily tests were shown to improve the performance and learning outcomes of the student on an ongoing basis.
- b. Psychomotor aspects, psychomotor assessment can be assessed according to the material and methods used, examples of discussion methods then aspects of the assessment of attention to the lesson, the accuracy of giving examples, the ability to express opinions, and the ability to answer. Other forms of skills such as reading books under Nahu Sharaf, Students style in explaining, and Students skills in communicating in explaining the contents of the material.

c. Effective aspects, the criteria assessed include attendance, politeness, craft, discipline, word-spoken hospitality, participation in learning, and attention to learning.

Both learning processes are said to be successful if there is a change in positive behavior for the student in whole or in large part. In carrying out the assessment results are carried out at the middle and end of the semester with the assessment activities held to get a complete and overall picture of the completeness of learning the Students in a particular unit.

IV. CONCLUSION

Based on the description in the previous chapters, the researcher concludes that there are several conclusions that can be expressed including:

1. Planning for the learning of *Dayah* Darussa'adah Central Teupin Raya, including, First, the planning of the Students who passed the entrance examination, learning period for seven years. Second, teaching staff recommended by *Dayah* leaders with the criteria of having competent knowledge capacity and communication skills. Third, the learning curriculum is based on the study of the yellow book which generally studies religious science purely namely Tahuhid science, science, fiqh, Sufism, mantiq science, balaghah, interpretation science, science of tools (nahusharaf) and astronomy. The goals to be achieved in learning by the Students are: 1) able to read, 2) able to understand 3) able to practice (practice) in all life activities both attitude and behavior, and be able to convey (preach) to others. Kempat, the implementation plan is guided by the *Dayah* education calendar, which is divided into semester programs and annual programs.

2. Actuating the Darussa'Darusadah Central Teupin Raya learning program, including, First, preliminary activities which include, question and answer to past lessons, repeating lessons, providing motivation, delivery of learning objectives for the material to be learned and others. Second, the learning approach by making the subject and object of learning. Third, the learning method, includes, the rote method, the spell method, the bodongan method, the demonstration method, the bahatsulmasail method (discussion) and the lecture method. Fourth, learning media include buildings, blackboards, libraries, religious facilities, da'wah pulpit, books, props and so on. Fifth, learning strategies that have referred to general references, namely introduction, core activities and final activities.

3. Organizing (organizing) learning *Dayah* Darussa'adah Teupin Raya Center, including, first, the sequence of subject matter is based on the chapters in the book, the study starts from the book of matan followed by a book of devotees, studying the subject of science and then its branches . Second, the classroom arrangement, in one class is limited to 15 to 20 students in order to achieve optimal conditions in learning. Third, before entering teaching the teacher designs, and prepares material to be delivered to the students. Fourth, when the teacher in the class uses tactics and strategy in delivering the subject matter, and chooses the right method according to the material and grade level.

4. Coordinating (coordinating) is divided into the coordination of the leadership of the *Dayah* with the teacher, the coordination between the teachers, the coordination of the teacher with the parents of the students.

5. Evaluation of *Dayah* Darussa'adah learning at Teupin Raya Center is carried out in an effective and efficient manner including first, an assessment of the process carried out on the participation of the students both individually and in groups during the learning process takes place.

6. Supervision of learning *Dayah* Darussa'adah Teupin Raya Center, covering, assistance, assistance and remedial while supervision includes: First, Preliminary supervision by giving advice at the beginning, directing about learning order, courtesy towards the teacher, enthusiasm for learning, trust self and others are always conveyed by the teacher both in the classroom, and outside the classroom as after completing the congregational prayer the teacher delivers the advice essentially about it.

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