MODERNIZATION OF INTEGRATED DAYAH EDUCATIONAL SYSTEM IN DARUL MUKHLISIN BURNIJIMET

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Abstract

The existence of Dayah as an Islamic educational institution in Central Aceh District has a major role in the development of diversity in community. Step by step, the educational institution is developing, both in quality and quantity. Departing from this reality, this paper uses a phenomenological approach, examines the modernization of Darul Mukhlisin’s integrated Dayah educational system, which includes the Dayah education sub-systems. The modernization of the education system is characterized by changes in the aspects of objectives, Teungku and Santri Dayah, implementation of an integrated curriculum, the treasury of contemporary books, use of active strategies and varied methods, environmental changes, the application of test and non-test evaluation types, and so forth. Thus, the existence of Darul Mukhlisin was able to become a bastion of religious education in producing religious cadres and religious generations in Central Aceh.

[Keberadaan Dayah sebagai lembaga pendidikan Islam di Kabupaten Aceh Tengah memiliki andil besar dalam perkembangan keberagamaan di masyarakat. Pelan namun pasti, lembaga pendidikan tersebut berkembang, baik secara kualitas maupun kuantitas. Berangkat dari realitas tersebut, artikel ini dengan menggunakan pendekatan fenomenologi, mengkaji tentang modernisasi sistem Pendidikan Dayah Terpadu Darul Mukhlisin, yang meliputi sub-sub sistem pendidikan Dayah. Modernisasi sistem pendidikan
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... ditandai dengan perubahan yang terjadi pada aspek tujuan, Teungku dan Santri Dayah, implementasi kurikulum terpadu, khazanah kitab-kitab kontempororer, penggunaan strategi aktif dan metode yang variatif, perubahan lingkungan, penerapan jenis evaluasi tes dan non tes, dan lain sebagainya. Dengan demikian, keberadaan Dayah Terpadu Darul Mukhlisin mampu menjadi benteng pertahanan pendidikan agama dalam mencetak kader-kader ulama dan generasi religius di Aceh Tengah.

Keywords: Modernization, Education, Integrated Dayah Education System

Introduction

Dayah is an Islamic educational institution in Aceh which is intended for adult, and results of transformation from Zawiyah, after Meunasah and Rangkang. Zawiyah at the beginning of its use it refers to the corner of a mosque, place for gather to hear the teachings of a Sheikh.¹ There are two clerics from Persia, namely Amir Sa’id and Tajuddin worked in the Sultanate of Pasai, (659/1260-913 /1507) who first introduced the Dayah.² The Dayah education is proven to be able to produce clerics in Aceh and contribute to fostering the religious life of the community. Hasbi Amiruddin stated Dayah never absent resulted cadres of Islam.³ The development of Dayah from the beach of Samudra Pasai (North Aceh) and Perlak (East Aceh) spread in the Aceh region to the Gayo, started in the 16th century through clerics who graduated from Dayah’s in Aceh such as Dayah Cot Kala. Adi Geunali is a person who has contributed to bringing Islam to the Islamic kingdom of Lingga (Central Aceh).⁴

¹ Hasan Asari, Menyingkap Zaman Keemasan Islam (Bandung: Citapustaka Media Perintis, 2017), p. 167.
² Abd. Mukti, Konstruksi Pendidikan Islam Belajar dari Kejayaan Madrasah Zizhiamiyah Dinasti Saljugh (Medan: Perdana Publishing, 2017), p. 310.
³ Hasbi Amiruddin, Menatap Masa depan Dayah di Aceh (Banda Aceh: PeNA, 2013), p. 117.
⁴ Ismail Yacob, “Apresiasi terhadap Kurikulum Metode dan Materi Pendidikan yang Dilaksanakan di Dayah,” M. Hasbi Amiruddin (ed.), Apresiasi Dayah sebagai Lembaga Pendidikan Islam di Aceh (Banda Aceh: Persatuan Dayah Inshafuddin, 2010), p. 135.
Dayah was instrumental in the process of islamization in Aceh, by means of graduates and founding fathers in both the Perlak and Pasai, Banua, Lingga, Indra Jaya, and of Aceh Darussalam. According to A. Hasjimy the Seureuleu Dayah in Central Aceh was established between 1012-1059 M, by Sheikh Sirajuddin with his main role spreading Islam in the Lingga, produce students who tafaqqatu fiddin and intended for the Allah.

Dayah develops in accordance with the times. Initially, it aimed to produce clerics, but during the colonial period the institution also played a role in producing mujahid and aroused enthusiasm to chase away the colonialist. After independence, Dayah’s orientation was identical with the goals of Islamic education: preservation of values, preparing students as competent workers in their respective fields, oriented to the development of science and technology in the future.

Dayah offers three levels of teaching: Rangkang (junior), Bale (senior), and Manyang (university). It is also a place for learning and developing knowledge and culture. The development of Dayah education in Aceh is getting better. Moreover, peoples hope on religious education as a place to cultivate Islamic values, and Muslim scholars. Dayah is an Islamic educational institution has produced many clerics and leaders, so they can solve various problems of society. But to achieve all of them, it is necessary to develop every education sub-system which includes, goals, Teungku Dayah, Santri, manhaj (curriculum), learning strategies and methods, environment, and evaluation.

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5 Ibid., p. 212.
6 M. Hasbi Amiruddin, Menatap Masa depan..., p. 43.
7 Maksum, Pola Pengembangan Pondok Pesantren (Jakarta: Direktorat Jenderal Kelembagaan Agama Islam, 2003), p. 20.
8 Silahuddin, “Budaya Akademik dalam Sistem Pendidikan Dayah Salafiyah,” Miqot, Vol. XL No. 2, 2016, pp. 350.
9 Marhamah, “Pendidikan Dayah dan Perkembangannya di Aceh,” At-Ta’dib: Jurnal Ilmiiah Pendidikan Agama Islam Vol. 10, No. 1, 2018, pp. 74.
Modernization of Dayah education is an effort to adjust to modernity, in order to remain an Islamic educational institution whose role is to educate and unite the community, by instilling values and culture according to the teachings of Islamic law. The idea to develop Dayah is an influence of the Islamic education modernization program. The modernization program is rooted in the modernization of Islamic thought and institutions as a whole. Because modernization cannot be separated from the rise of Muslims in this times.10

In other words, the development of integrated Dayah education system in Darul Mukhlisin is a response to the progress and social changes to the development needs of society, and commitment in advancing Aceh’s education, without having to change the total traditional system.11

Based on the description above, this paper—using a phenomenological approach—examine the modernization of the Integrated Dayah education system in Darul Mukhlisin Burnijimet. The focus of study covers every sub-system of goal development, Teungku and Santri, curriculum, learning strategies and methods, environment, and learning evaluation.

The Background of Darul Mukhlisin Educational System

The educational institution must be ready to respond to change with its new paradigm. In the 1990s, conditions in Central Aceh District needed serious efforts to develop. For this reason, the existence of educational institutions—especially those based on religion—plays an important role in supporting this realization.

Based on this context, Tgk H. Muhammad Hasan Tan, establishing the integrated Dayah of Darul Mukhlisin Burnijimet in Central Aceh since 1990. When observing the history of the development of

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10 Zuyyina Candra Kirana, “Pandangan Azyumardi Azra terhadap Modernisasi Pesantren,” Inovatif, Vol. 1, No. 2, 2015, pp. 79.
11 Marzuki, “Sejarah dan Perubahan Pesantren di Aceh,” Millah, Vol. 11, No 1, 2011, pp. 230.
Dayah Darul Mukhlisin held in an integrated between khalaf and salaf has contributed to foster community religious competence in implementing Islamic sharia in Central Aceh. If the word ‘Dayah’ deleting for a few decades before at times, not have arisen the desire to implement Islamic sharia in Aceh.\(^1\)

Dayah education has proven to be responsive to the changes and developments of the times. It can be seen when Dayah is able to appear as an institution according to its era. Modernization of the Dayah education system began during the Dutch colonial period, when they are introduced the school education system, and to expand opportunities for the community to get modern education.\(^2\) According to Eko Setiawan, ‘modernization’ means the latest or the attitude and way of thinking in accordance with the demands of the times.\(^3\) Therefore, modernization of the Dayah education system can also mean the integration of Islamic teachings with science and religion.\(^4\)

Muslim Thahiry stated the existence of Dayah as an educational institution with its traditional education system is expected to be able to overcome the problems being faced including the creed and the destruction of Islamic values.\(^5\) Darul Mukhlisin, basically aimed at forming students who have faith, noble, charitable to the community, and educated Muslims to be scholars based on the Qur’an and the Sunnah. The objectives of Dayah education will be achieved by compiling work programs include teaching, cadre regeneration, fostering and inculcation

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\(^1\) M. Hasbi Amiruddin, Menatap Masa Depan Dayah di Aceh (Banda Aceh: PeNA, 2013), p. 118.

\(^2\) Mohammad Muchlis Solichin, “Modernisasi Pendidikan Pesantren,” Tadris, Vol. 6, No. 1, 2011, pp. 36.

\(^3\) Eko Setiawan, “Modernisasi Pola Sistem Pendidikan Pesantren: Studi Kasus Pondok Pesantren Modern Daarul Fikri Mulyoagung Dau Malang,” Ulul Albab: Jurnal Studi Islam, Vol. 14, No. 2, 2013, pp. 7.

\(^4\) Syarifah Gustiawati Mukri, “Modernisasi Sistem Pendidikan Pesantren,” Fikrah, Vol. 6, No. 1, 2013, pp. 9.

\(^5\) Muslim Thahiry, dkk., Wacana Pemikiran Santri Dayah Aceh (Banda Aceh: Wacana Press, 2007), p. 146.
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of Islamic values as religious insights, language development programs, skills development, etc.\(^{17}\)

Thus, the development of Dayah education is an effort to expand the goals, vision and mission. Besides resulted Muslim scholars, Dayah also aims to educate the nation’s life.

**Teungku of Dayah**

Teungku is a teacher, cleric and leader in Dayah. This status is obtained because he is the mastery of Islamic values and compliance in carrying out Islamic sharia teachings. Teungku became an exemplary figure respected by the people with the authority and charisma inherent in him. M. Hasbi Amiruddin explained that every Dayah where there is a Teungku or cleric is the center of the growth of Islamic knowledge.\(^{18}\)

The term Teungku is generally used by the people of Aceh to refer to the cleric in the tradition of Muslim communities in the Aceh. They have a charisma, teach *Kitab Kuning* and have attachments to traditional Islamic communities. Darul Mukhlisin was founded in 1990 it only had two Teungku as teaching staff and a founding figure of the Dayah, Tgk H. Muhammad Hasan Tan and Tgk. Adnan Yakub. They have expertise in theology and become community leaders and their fatwas are always considered. Teungku in Darul Mukhlisin is a human resource of the education system whose job is to create and utilize individuals productively in an effort to achieve organizational goals and in the context of the realization of job satisfaction and fulfillment of the needs of individuals.\(^{19}\)

Teungku’s development in Darul Mukhlisin in 2001 increased to 14 people, consisting of several educational qualifications: masters: 3,

\(^{17}\) Interview with Tgk. H. Mupasirin as the leader of Darul Mukhlisin Burnijimet, July 4, 2019.

\(^{18}\) M. Hasbi Amiruddin, *Menatap Masa Depan Dayah...*, p. 80.

\(^{19}\) Abdullah Qadir, “Manajemen Sumber Daya Manusia di Pondok Pesantren Alfalah Bakalan Kecamatan Kalinyamatan Kabupaten Jepara,” *JMP*, Vol. 1 No. 3, 2012, pp. 275.
graduates: 1, and ten people were pursuing undergraduate education. But in 2014 the amount increased to twenty-seven people: masters: 3, graduates: 11, diploma: 1, and currently taking the master’s program: 3. Whereas in 2018 the amount of Teungku continues to increase to twenty-one people.

The recruitment pattern mostly uses alumni networks, namely by tracking the alumni who excellent. Darul Mukhlisin has not been selectively recruitment with clear administrative procedures and requirements until now. For the welfare of Teungku will be given a varies salary according to the length of dedicated. In fact, the institution provides a home for the Teungku family and a special dormitory for those who are not married.

**Santri of Dayah**

The Santri are people who practice a more orthodox version of Islam. The first Santri Dayah in 1990 amounted 36 people. Then in the following year the amount increased to 175 people, and it continued to increase until now.20

The development of Santri data in the last 6 years totaled 3392. The composition of the number of students in Madrasah Tsanawiyah (MTs) was 57% more than Madrasah Aliyah (MA) 43%. The recruitment pattern is also different because it is carried out in a structured and systematic manner. The Santri came from areas scattered in the districts of Central Aceh, Bener Meriah and Gayo Lues.

**The Model of Curriculum**

Darul Mukhlisin is an Islamic educational institution has been popular in all regions in Central Aceh. The curriculum developed at this institution is about Islamic religious knowledge. In accordance with the objectives of the institution to be achieved, the material in the Darul Mukhlisin curriculum is prepared based on the needs of the community in understanding Islam. Nevertheless, the education curriculum is also

20 Interview with Tgk. Masturi, on July 4, 2019.
adapted to Teungku’s ability to understanding of *kitab*. This was also explained by Ismail Yacob that the subject matter, systems and books studied were not fully regulated in a particular curriculum, but were highly dependent on the ability of the *Dayah* leader and the wishes of the students themselves.\(^21\)

The distribution of subject matter in Darul Mukhlisin’s curriculum since it was founded in 1990, is regulated by leaders in accordance with institutional goals and takes into account the conditions of the community. But conceptually, the Darul Mukhlisin curriculum was prepared by combining the *salafi* and *khalafi* systems and adaptation to the government curriculum.\(^22\)

Social change requires educational institutions to responsively. It takes changes and adaptation that is sustainable in terms of the curriculum. Therefore, in addition to integrating *salafi* and *khalafi* systems, Darul Mukhlisin also expanded the scope of his curriculum by adopting a curriculum formulated by the *Dayah* education office in Aceh. This curriculum is spread in a variety of subject matter and is reviewed by discussing a number of predetermined *kitab*, such as *Kitab Kuning*. In addition, the *Santri* were also introduced to the treasures of contemporary books to be studied and mastered.

Darul Mukhlisin has been modernized by developing his current curriculum. In addition, fundamental changes were made in the implementation of the curriculum in the form of an improved learning system including management and supervision.\(^23\) Curriculum changes were made by expanding the scope of the curriculum compiled by Aceh’s *Dayah* education office and adding to the wealth of classic and contemporary reference books as a development of learning resources.

\(^{21}\) Ismail Yacob, *Apresiasi terhadap Kurikulum Metode dan Materi Pendidikan yang Dilaksanakan di Dayah* (Banda Aceh: Pengurus Besar Persatuan Dayah Inshafuddin, 2010), p. 142.

\(^{22}\) Interview with Tgk. Masturi…

\(^{23}\) Mujianto Sholichin, “Perkembangan Pendidikan Meunasah dan Dayah di Aceh,” *Dirasat: Jurnal Manajemen dan Pendidikan Islam*, Vol. 1, No. 1, 2015, p. 145.
The addition of the number of *kitab* is expected to increase understanding and broaden the perspective of students in certain fields: *tafsir, fiqih, nabwu sharaf*, hadith, and *akidah akhlak*. By enriching the collection of *kitab* it was proven to be able to also improve language skills (*maharah al-lughah*).

**Learning Strategies and Methods**

Learning strategies and methods serve to facilitate transfer of material to students. This process occurs when there is an interaction between *Teungku* and *Santri*. In learning, *Teungku* uses classical strategies and active learning, increases *Santri* participation, and trains them to solve problems. In addition, *Teungku* must also use various methods: lectures, debates, questions and answers, *tahfiz*, *tamrinat*, *riblah*, *munadharah*, and *muhadharah*. Thus, the learning process will be fun and not boring.

The development of *Santri’s* skills is done by adding extracurricular lessons. Among the extracurricular activities is learning to speak Arabic (*munadatsah*) and speaking, writing, sew, computer tutoring, sports and arts.

**Education Environmental**

As an environmental education system, *Darul Mukhlisin* forms a unified space with all objects, power, situation, including humans and their behavior, which affect the continuity of education. Thus the environment is everything that appears and exists in the realm of life that is always used for the development education.

Transformation of environment are identical to public facilities in the form of locations and buildings, such as the availability of sports facilities, libraries, canteens, parking locations, parks and access roads. From the side of the building, *Darul Mukhlisin* was seen adopting a modern style. Although at the beginning of its establishment, it was far from the modern word because it only consisted of one small *Pondok*.

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24 Interview with Tgk. H. Mupassirin…
(Bale), one class, and one dormitory on one and a half hectare land.\textsuperscript{25} However, the condition has changed because Darul Mukhlisin currently has an area of six hectares. The facilities are already qualified including, dormitories, classrooms, offices, mosques, Teungku Dayab houses, Teungku dormitories, learning facilities, sports, bathrooms, cafeteria, cooperatives, computers, sewing machines, internet, and clean water. From the aspect of shaping the Dayab climate, it has arranged the order (nidzam) to enforce behavior about learning, worship, sports, rest, cooking and eating.\textsuperscript{26}

Thus, the condition of Darul Mukhlisin at the beginning of the stand was arguably very simple. With limited capital, at the time of its founding there was only a Bale for student learning, and one dormitory unit as a residence for students. Even Santri was also forced to use the founder’s porch as a place to study. Small cottage building was built right on the hill in the Burnijimet area, part of the surrounding community claimed dead and unproductive land. But supported by high enthusiasm, this location has gradually leveled and erected new buildings with concrete construction to make it more sustainable.

Transformation in the environment of Darul Mukhlisin also occurred in the cultural aspect by carrying out various institutional activities oriented to the inculcation of values and norms. Culture is an inseparable part of human life.\textsuperscript{27} Therefore, this institution always strives to create a culture (Islam) by adopting a harmonious lifestyle, full of friendship, cooperation, discipline, independent, and in accordance with the ethical teachings of Islam as taught by the Prophet Muhammad.

The created cultural climate leads to the formation of Muslim character. Culturally, the preservation of scientific and religious traditions in Darul Mukhlisin is very dependent on the value system it holds, such

\textsuperscript{25} Mashuri, “Dinamika Sistem Pendidikan Islam di Dayah,” \textit{Didaktika}, Vol. 13, No. 2, 2013, pp. 259-270.

\textsuperscript{26} Interview with Tgk. H. Mupassirin.

\textsuperscript{27} Muhammad Anwar, “Modernisasi Pesantren: Pergeseran Tradisi dan Pudarnya Kiai,” \textit{Hunafa: Jurnal Studia Islamika}, Vol. 10, No. 1, 2013, pp. 31.
as the almost unlimited admiration of science and Teungku. Culture is a social phenomenon that is produced by a group of people in a certain time and place that naturally affects the group members’ behavior. The Darul Mukhlisin environment greatly influences the formation of academic culture to support the achievement of education goals.

Darul Mukhlisin’s environmental development mainly focuses on infrastructure aspects. Because the characteristics of Dayah education are mosques that continue to develop. This institution built a mosque as a means of worship and a center for the dissemination of Islamic values. Because Santri who are accustomed to living with religious nuances are believed to be able to change their behavior, skills and attitudes for the better. The learning system is carried out 24 hours a day. The Santri are guided so they are accustomed to all aspects of life, such as worship, noble character, patience, honesty, polite, independent, responsibility, discipline, and diligent.

**Evaluation of Dayah Education**

When it first started, Darul Mukhlisin had not used a structured evaluation. To measure Santri’s ability, they were asked to read, translate, and explain the contents of the kitab. Ability to memorize, the use of evaluation has changed using tests and non-test evaluation techniques. This evaluation uses observation, the evaluation of the test uses a semester exam, and at the end of the semester, Santri is asked to prepare a miniscription, the acquisition of the value contained in the report card and as a sign of graduation they get a diploma.

Efforts to improve the learning process are done by looking at the results of evaluations carried out, Teungku’s ability to evaluate through observing the learning process using the debate method, Santri who are able to maintain their ideas means that they have mastered the kitab.

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28 Abdul Basit, “Pembaruan Model Pesantren: Respon terhadap Modernitas,” *Kordinat*, Vol. 16, No. 2, 2017, pp. 305.
29 Silahuddin, “Transformasi Budaya Pendidikan Dayah di Aceh,” *Mudarrisuna*, Vol. 5, No. 2, 2015, pp. 390.
To measure the level of success of Santris in learning using evaluation techniques by testing the ability to master the kitab: the ability to read, interpretation, explain the contents of the kitab and sentence structure (i’rāb). Changes to the evaluation used in the Darul Mukhlisin in addition to observing, and testing the ability to master the kitab, also to discuss the material, evaluation is carried out systematically and scheduled every semester by holding exams at the end of the semester. Exams are carried out on all subject matter by doing written test and oral tests, and the results of the exam are included in rapport (kasyfid darajah).

While the evaluation of learning the ability of students in the cognitive domain includes: first, the ability of students to memorize Hadith, salat, mufradat, nabwu and sharaf. Then the ability to memorize Santri was evaluated by translating and writing properly.

Second, Santri’s ability to understand kitab, study material, and memorize. Santri’s understanding of the kitab and other subject matter was evaluated by asking them to explain in detail the contents of the material contained in the kitab and the subject matter.

Third, Santri’s ability to apply theories and their understanding of the kitab. Their ability is evaluated by means of tests of the ability to show and actualize their understanding in everyday.

Fourth, Santri’s ability to analyze and describe subject matter. This ability is evaluated by the way Santri thinks carefully about the concrete form of the material he understands in the hostel and in everyday. Then the maturity of the analysis is evaluated in the form of a debate.

Fifth, Santri’s ability to integrate parts of the subject matter logically. This synthesis ability is characterized by Santri who is able to write about the part of subject matter that has been studied.

Sixth, Santri’s ability to consider a condition. Santri is able to weigh the benefits and impacts that will arise from the problems faced. This ability is evaluated in learning by using problem solving strategies (bahṣul

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30 Interview with Tgk. Masturi...
masā’il). The Santri work together to find solutions to every problem or theme given.

Conclusion

The integrated modern education system of Dayab Darul Mukhlisin is marked by changes in the education sub-system which are oriented towards expanding targets in preparing students to become clerics, and formidable generations. Over the years, Teungku Dayah has grown in both quantity and quality. The Santri is also the case, the number continues to increase because in management the scope of the expanded curriculum is not only oriented towards increasing religious understanding but also science and technology. Therefore, the institution combines the religious curriculum with the national education curriculum.

While from the aspect of strategy and learning methods, Darul Mukhlisin integrates classical methods with active strategies and various other methods. Even from an environmental perspective, Darul Mukhlisin also expanded the area and provided supporting facilities and facilities with more effective infrastructure, as well as the application of culture through a more systematic order. While the evaluation of learning uses technical tests, observations, which aim to measure the measurement of learning outcomes in the cognitive, affective and psychomotor domains.
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