

## Dayah and Meunasah: Abu Teupin Raya is the Reformer of Islamic Education in Aceh

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### Abstract

*Abu Teupin Raya also called by Tengku H. Muhammad Ali Irsyad is the most influential Ulama in Aceh. In fact, he has contributed guarding in Islamic education such as establishing Dayah Darussa'adah and has been preserving dakwah on Islamic tradition with various writing on Islamic studies. Since 1967, according to the tradition view of dayah, he is keeping pesantren to develop with many models of Quantity and Quality education in Indonesia. In addition, he has 23 book papers with local language and Arabic handwriting. With the information above, this paper uses qualitative research methods and will be explore to the act Abu Teupin Raya to build dayah in Aceh where the legacy of the script kitab kuning is written for improving Islamic education in Aceh.*

**Keywords:** *Islamic Spread, Abu Teupin Raya, Learning Revolution, Islamic Education, Dayah, Meunasah*

### Abstrak

*Abu Teupin Raya juga dikenal dengan sebutan Tengku H. Muhammad Ali Irsyad merupakan ulama paling berpengaruh di Aceh. Pendidikan Islam ala Aceh diwujudkan Tengku H. Muhammad Ali Irsyad dengan pendirian Dayah Darussa'adah. Wujud lain revolusi pendidikan Islam Tengku H. Muhammad Ali Irsyad adalah kitab kuning tulisan tangannya tentang ajaran Islam Aceh. Sejak tahun 1967, Tengku H. Muhammad Ali Irsyad adalah pengasuh dayah Darussa'adah Aceh. Ia mengembangkan dayah untuk membuat model pendidikan Islam Indonesia. Selain itu, ia memiliki 23 karya tulis dalam bahasa lokal dan bahasa Arab. Dengan informasi ini, makalah menggunakan metode penelitian kualitatif dan mengeksplorasi debut Tengku H. Muhammad Ali Irsyad membangun dayah di Aceh dan melestarikan pendidikan Islam dengan cara menulis.*

**Kata Kunci:** *Eksistensi, Abu Teupin Raya, Pembaharuan, Pendidikan Islam, Dayah, Meunasah*

## Introduction

The Islamic expansion in Nusantara is a gateway to open the political Islam on dakwah in Indonesia.<sup>1</sup> The Islamic dakwah progress in Acehese community provides a color in the history of socio-cultural development in province area of the northern island of Sumatra. The political Geographic, Aceh in the sixteenth century was divided into several small regions such as Peureulak, Samudra Pasai, Pidie and Dayah. Aceh is under political power of Darussalam kingdom. The decadence of the Aceh Darussalam kingdom is regress with down fall on kingdom power. The Setbacks kingdom begins in the power of the queen period. With the history, The Aceh Darussalam kingdom writes with 4 queens under decadence kingdom. The destroyed Aceh kingdom shock becomes a Dutch propaganda strategic agenda. After the Dutch returned to Holland, the Darussalam kingdom leader joins the Republic of Indonesia. When Indonesia is reform era in 1998, the Darussalam Aceh Kingdom changes its name to Province of Nanggroe Aceh Darussalam.<sup>2</sup>

In line with the expansion of Islamic, the Islam tradition leaves in the kingdom Aceh Darussalam and Acehese society with mission of dakwah on struggle of the ulama. The main reason for the Islamic expansion is that ulama establishes Islamic education on dayah. The presence of Aceh Islamic education is an Islamization that the dakwah process and Islamic education are as long as era in Aceh.<sup>3</sup> Islamic Education and Islamic politic is a series of Islamic expansion in nusantara.

<sup>1</sup> Musyrifah Sunanto, *Sejarah Peradaban Islam Indonesia* (Jakarta: Raja Grafindo Persada, 2005), hlm. 7-8.

<sup>2</sup> M. Hasbi Amiruddin, *Ulama Dayah, Pengawal Agama Masyarakat Aceh* (Lhokseumawe: Nadiya Foundation, 2003), hlm. 1.

<sup>3</sup> Entering Islam in Indonesia is not through military expansion, but through da'wah. Thus, we don't find a historical record which states the year of the entry Islam into Indonesia. The Historical scholar differences views on entering Islam in Indonesia. Some say that Islam entered Indonesia since the first century H/ 7 - 8 M. This opinion was raised by Arnold and was followed by Indonesian scholars. He argued that since this century there had been trade relations between Indonesian living in the northern coast of Sumatra and Muslim merchants from Arabia. The others say that Islam entered Indonesia in the late 13 centuries. This opinion was expressed by Marrison. He argued that Islam in Indonesia was carried by Islamic expansion from the coast of Coromandel. It is said that most of the spread of Islamism came to Indonesia in the twelfth and thirteenth centuries. Most scholar tend to say that it was very possible that Islam had been introduced to Indonesia in the first century H / 7 M, but it was only after the twelfth century that Islamic influence seemed more real.

To be classified as nusantara colonial expansion, a dayah has been closed and education was stopped. Tengku H. Muhammad Ali Irsyad tries to establish restore of education facilities. The Aceh Ulama Association sends a letter to the ulama who is a leader of guerrilla. Instead of guerrilla, ulama must be thinking to develop education presses for future decadence. Of the letter, ulama who are a leader of guerrilla take solving solutions with decided ulama into two parts groups. The first part group of Ulama is to keep guerrilla fighting for the freedom on colonial company. The second ulama is the Ulama who must be reporting to the Dutch company as an establish education basic step in the nusantara political power.

Since the beginning of the 18th century, the ulama of Aceh progress on the development of Islamic education in the tradition of *meunasah*, *rangkang*, and *dayah*. The Aceh Darussalam kingdom provides the three Acehnese educational traditions both in quality and quantity. In practice, it has been evidenced on more of dayah and number of ulama. In addition, with a number of ulama, the Sultan invites ulama from foreign abroad to teach in Aceh. During periods to teaching, the foreign ulama have duties from the sultan as ulama for consultanting in the kingdom religious law fatwah. The other sultan's program sends local Ulama to study foreign higher education such as to Makkah and Madinah. The Sultanate has program for collecting scripts books written by ulama Acehnese from 1507 to 1912.<sup>4</sup>

Tengku H. Muhammad Ali Irsyad was born in 1921 M. During period, the Acehnese were experiencing guerilla from the Netherlands. Tengku Irsyad, his father directly educated to explore the education of Islamic etc. His father is a qadhi<sup>5</sup> in the Ulee Balang area of Glumpang Payong. He is aristocrat family. He gets facilities of studying Dutch education.<sup>6</sup> In time, when Tengku H.

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See N.A. Baloch, *Advet of Islam in Indonesia, Edisi I* (Islamabad: Islamabad National Institute Historikal and Cultural Research, n.d.), 56–57; Also see Abd. Mukti, *Sejarah Pertumbuhan*, n.d., 15; Azyumardi Azra, *Jaringan Ulama Timur Tengah Dan Kepulauan Nusantara Abad XVII Dan XVIII: Melacak Akar-Akar Pembaruan* (Bandung: Mizan, 1994), hlm. 24–31.

<sup>4</sup> M. Hasbi Amiruddin, *Aceh Dan Serambi Makkah* (Banda Aceh: Yayasan Pena, 2006), 25.

<sup>5</sup> The Judges position during the Dutch Indies era. Qhadi positions are also used for the sub-district leaders in Aceh Darussalam Kingdom under Sultan Power n.d.

<sup>6</sup> Tengku Musri, Interview, August 1, 2018.

Muhammad Ali Irsyad studies at two institutions, he feels confused.<sup>7</sup> Tengku H. Muhammad Ali Irsyad chooses to study at the Islamic boarding school.<sup>8</sup>

Tengku H. Muhammad Ali Irsyad parent is couple of Muhammad Irsyad and Aisyah. His grandfather from his father is panglima Doyen from Aceh Besar and his Grandfather From his mother is a big family from Lapang Lhok Sukon who moves to Teupin Raya for the Sultanate's duties. Tengku H. Muhammad Ali Irsyad family is Aristocrats and Ulama. Tengku H. Muhammad Ali Irsyad has three wives. The first wife names Hj. Aminah from Teupin Raya. Second wife calls Hj. Fatimah from Trienggadeng. Third wife knows Hj. Fatimah from Reuduep-Panteraja. Three wives of Tengku H. Muhammad Ali Irsyad have nine children. He honors of Hajj and Ulama by going a pilgrimage to Mecca and studying Islamic knowledge to the dayah in Uteun Bayu.

Tengku H. Muhammad Ali Irsyad first place to study religion is Uteuen Bayu Ulee Glee. In the dayah, he studies with the ulama Tengku Abdurrahman. In 1947, Tengku H. Muhammad Ali Irsyad graduated from the level of education in dayah. Tengku H. Muhammad Ali Irsyad continues his education at Pulo Kiton and follows to Gandapura. In Gandapura, he studies ilmu Falak with ulama Tengku Usman Maqam for 2 years. In 1961, Tengku H. Muhammad Ali Irsyad goes to Egypt for study the religious knowledge. Tengku H. Muhammad Ali Irsyad takes the aid from the ministry of religion. This scholarship is a program of the minister of religion. The chief of minister is K.H Wahid Hasyim who is father of Gus Dur and one of the founders of Nahdlatul Ulama.<sup>9</sup>

Tengku H. Muhammad Ali Irsyad learns at the Khassah Dirasah to study ilmu Falak in Egypt. He studies directly with ulama is admired in ilmu falak that is Sheikh Ulaa Al-Banna. Tengku H. Muhammad Ali Irsyad is a smart, brilliant and diligent student. In 1966, Tengku H. Muhammad Ali Irsyad completes his education with a bachelor graduate degree in Ilmu Falak. With the testimony of Abi Hanafiah bin Abbas, Tengku H. Muhammad Ali Irsyad is an ulama expert in *Ilmu falak*, *ahli hisab*, and *ahli nahwu*.<sup>10</sup>

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<sup>7</sup> Tengku Fatimah, Interview, May 7, 2017.

<sup>8</sup> *Ibid.*

<sup>9</sup> *Profil Dayah Darussa'adah Teupin Raya Sigli* (Sigli: Dayah Darussa'adah, 2015), hlm. 25-27.

<sup>10</sup> Zahrul Fuadi, *Mengenal Abi Hanafiah Bin Abbas (Tengku. Abi)*, Pimpinan MUDI Mesra Yang Ke-3 (Samalanga: MUDI Mesra, n.d.), hlm. 17.

In 1996, when Tengku H. Muhammad Ali Irsyad graduated from Al-Azhar Egypt. He is back to Aceh and teaches *ilmu falak* in dayah Geurugok. On his activity, Tengku H. Muhammad Ali Irsyad writes books in *ilmu nahwu* and *ilmu sharaf*. The Acehnese says who is learning *ilmu Nahwu* will Pungoe Nahwu. He takes the desire to erase the idea known 'Pungoe Nahwu' in Aceh that learning *ilmu nahwu* is so hard and makes crazy people. In the difficulty of learning *ilmu nahwu* is not a difficult for memorizing *ilmu nahwu* but the way to learn *ilmu nahwu* must be Arab language. With his Talent on skill and expertise, he is known as local and international ulama who is expert in *ilmu falak* and *ilmu nahwu*.<sup>11</sup>

This information of Tengku H. Muhammad Ali Irsyad will be presenting on paper with the challenge of Tengku H. Muhammad Ali Irsyad expert ulama. With his expert, Tengku H. Muhammad Ali Irsyad knows *dayah* dan *meunasah* that are education facilities in Aceh. *Meunasah* and *dayah* are the tradition of Acehnese for Islamic education. Tengku H. Muhammad Ali Irsyad is Ulama who uses *dayah* and *Meunasah* to develop progress Islamic education in Aceh.

### **The Manuscript in Aceh: Kitab Kuning Tengku H. Muhammad Ali Arsyad**

Tengku H. Muhammad Ali Irsyad is an Ulama creative who is taking part in reforming Islamic education in Aceh. He establishes dayah Darussa'adah Dayah and spreads Islamic dakwah with his skill on hard writing opus of *kitab kuning*. Based on data, Tengku H. Muhammad Ali Irsyad completes 52 books. His book translates in Acehnese, Gayo and Arabic languages. The largest books find in dayah Darussa'adah. The books that is written Tengku H. Muhammad Ali Irsyad focuses on 9 themes in Islamic studies.<sup>12</sup>

#### 1. Ulumul Qur'an

Tengku H. Muhammad Ali Irsyad writes a book on title *Irsyadul Ikhwan*. It is holly Tengku H. Qur'an translated in Acehnese language. The

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<sup>11</sup> Shabri and Sudirman, *Biografi Ulama-Ulama Aceh Abad XX, Banda Aceh; Balai Kajian Sejarah dan Nilai Tradisional Aceh*, 2005, hlm. 82.

<sup>12</sup> Teungku Ahmad Taleb Tausi, Interview, August 2, 2018.

book is 15 volumes written in rhyme. The purpose of the book writes that is Acehnese to give basic understanding Qur'an contents in verse form.<sup>13</sup> Teungku H. Muhammad Ali Irsyad assumes that the Acehnese would easily understand the meaning of Qur'an contents was in rhyme tone. The book helps santri Darussa'adah to interpretations known other books in Arabic. *Irsyadul Ikhwan* book makes easy that santri reads on aim memorizing and understanding of interpretation used the rhythm.<sup>14</sup>

## 2. Ilmu Tauhid

Tengku H. Muhammad Ali Irsyad knows in ilmu Tauhid. He has 3 books that relate to ideology of *ahl al-sunnah wal jama'ah*. There are including *kitab Aqidatul Awwam*, *kitab Awwaluddin Ma'rifatullah*, and *kitab Ad-Da'watul Wahabiyah*.

Teungku H. Muhammad Ali Irsyad writes *kitab 'Aqidatul Awwam* which discusses the ideology *ahli sunnah wal jamaah*, in this book. Teungku H. Muhammad Ali Irsyad tells the differences of faith between groups in ilmu tauhid. This book is direct to santri Darussa'adah knowing the ideology of *ahlu sunnah wal jamaah* with 50 *Itiqad* characters like *nafsiah*, *salbiyah*, *ma'ani*, and *ma'nawiyah*.<sup>15</sup> Teungku H. Muhammad Ali Irsyad believes a santri already protect themselves from the different cults.

*Kitab Awwaluddin Ma'rifatullah* explants the understanding of God names. The obligation in religion faith is to understand that the God is. This book studies a basic of Ilmu tauhid. Teungku H. Muhammad Ali Irsyad writes the book in Arabic Jawi on letter. *Awwaluddin Ma'rifatullah* is a book with form of tables. The book explains 20 meaning of sentence *Laa Ilaahailallah* and talks 4 character in soul of property with sentence *Anna Muhammadar Rasulullah*.

The other Kitab is *Ad-Da'watul wahabiyah*. It is a small book that discusses about Wahabi dakwah movement. The book explains ideology of *Ahlus sunnah Waljamaah* which has been damaged by *salafi Wahabi*. The book is the history when he is in journey for study until he became known

<sup>13</sup> Tengku H. Muhammad Ali Irsyad, *Irsyadul Ikhwan* (Darussa'adah Teupin Raya, n.d.).

<sup>14</sup> Musri, Interview.

<sup>15</sup> Tengku H. Muhammad Ali Irsyad, *'Aqidatul Awwam* (Darussa'adah Teupin Raya, n.d.).

as ulama in Aceh. The chapter in the book informs about the groups that call themselves *Salafi Wahhabi*. This group uses dakwah to changes in the Islamic trust which had been disseminated ulama. According in composing the book, Tengku H. Muhammad Ali Irsyad hopes that Muslim would be no difference for faith in used worship pray and religion trust. Tengku H. Muhammad Ali Irsyad writes the book for decline the blame each other Muslims for praying worship.<sup>16</sup>

### 3. Ilmu Fiqih

The third kitab is ilmu Fiqh. There are 4 books that discuss Islamic law including *kitab imadudin*, *kitab Irsyadul Ghaby*, *kitab Badrul Duja*, and *kitab Tuffatul Hujjaj*. Teungku H. Muhammad Ali Irsyad writes kitab Imaduddin which contains in *aqidah* and *amaliyah* the Muslim ritual proses on praying. This book is facilitating Muslim who is carrying the worship on *fardhu ain* and *fardhu kifayah*. The book discusses the procedure of taking ablution, the proses of praying, the implementation of fasting, the standard of paying tithe, and the practice of going pilgrimage.<sup>17</sup> *Kitab Imaduddin* is the hand book of santri Darussa'adah for guiding book to teach in *dayah* and *meunasah*.

The second book of ilmu fiqh is *kitab Irsyadul Ghabi*. This book is a translation book of *Matan Ghayah Taqrib*. The book is written in the Acehnese language which discusses the issue of Islamic law including the procedures of ablution, praying, fasting, tithe, haji, and marriage. This book talks the function of Arabic sentences in the processing of worship. The book is not only to understand the meaning but also known the purpose of the point of the book.<sup>18</sup> *kitab Matan Ghayah Taqrib* is written in Arabic. Teungku H. Muhammad Ali Irsyad looks forward on the easier *kitab Matan Ghayah Taqrib* to use for santri in *dayah* and Acehnese in *meunasah* that understands the practice done. *Kitab Matan Ghayah Taqrib* is a book curriculum in Aceh Islamic schools. Teungku H. Muhammad Ali Irsyad

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<sup>16</sup> Tengku H. Muhammad Ali Irsyad, *Ad-Da'watul Wahabiyah* (Darussa'adah Teupin Raya, n.d.).

<sup>17</sup> Tengku H. Muhammad Ali Irsyad, *Imaduddin* (Darussa'adah Teupin Raya, n.d.).

<sup>18</sup> Tengku H. Muhammad Ali Irsyad, *Irsyadul Ghabi* (Darussa'adah Teupin Raya, n.d.).

takes simple to Acehnese for learn *kitab Matan Ghayah Taqrib. Irsyadul Ghabi* is *kitab Matan Ghayah Taqrib* in the Acehnese language.

The other fiqh book of Teungku H. Muhammad Ali Irsyad is *Badrul Duja*. The book is translation from *kitab Safinatun Naja* that is discussion 5 pillars in Islamic Religion, 6 pillars in Islamic faith, meaning of syahadah, practice in Islamic law.<sup>19</sup> This book is written in Acehnese. The purpose of writing book is to facilitate beginner santri to known study *kitab Safinatun Naja*. Who is Santri in class tajhizi as a santri beginner must be understand *kitab safinatun naja*.

The next book Teungku H. Muhammad Ali Irsyad is *Tuffatul Hujjaj*. The volume of this book covers the issue of Haji and Umrah. This kitab is the material guiding rituals of Hajj and Umrah. This book discusses rukun of Hajj, rukun umrah, compulsory pilgrimage, Haji circumcision, wuquf procedure, sa'i proses, and arrange for jamaah throwing. The volume of Kitab is including praying do'a on haji and umrah done.<sup>20</sup> Teungku H. Muhammad Ali Irsyad deliberately wrote the book that Acehnese could be used as a reference. This book explains the implementation of the Hajj. This book is very complete the procedures pilgrimage in Makkah and Madinah.

#### 4. Ilmu Akhlak

Teungku H. Muhammad Ali Irsyad writes *kitab Khulukul Adhim*. This book talks ethics and morals in Islam. Kitab is written in Arabic Jawi. The basis of writing the book refers to the Qur'an and Hadis. The book uses for santri who are good ethic, respect for the teacher, honor to meet ulama, good social communication, and nice behavior in life.<sup>21</sup> Teungku H. Muhammad Ali Irsyad hopes a santri to be example on good morality in Darussa'adah people habit.

#### 5. Ilmu Falak

Tengku H. Muhammad Ali Irsyad book's talks about dating, determining prayer times, determining the beginning of the Islamic month. All of themes are written in ilmu falak by title *Taqwimu Al-Hijri*. This book

<sup>19</sup> Tengku H. Muhammad Ali Irsyad, *Badrul Duja* (Darussa'adah Teupin Raya, n.d.).

<sup>20</sup> Tengku H. Muhammad Ali Irsyad, *Tuffatul Hujjaj* (Darussa'adah Teupin Raya, n.d.).

<sup>21</sup> Tengku H. Muhammad Ali Irsyad, *Khulukul Adhim* (Darussa'adah Teupin Raya, n.d.).



was written according the department that Teungku H. Muhammad Ali Irsyad studies in Egypt.<sup>22</sup> This book is a reference for the team of *ahli hisab* and *rukyah* in Aceh. The most Santri Tengku H. Muhammad Ali Irsyad is, Abu Ibrahim Tanjong Bungong refers to standard ilmu falak in Aceh.<sup>23</sup> Abu Ibrahim Tanjong Bungong is still active in the holy month Ramadan to arranging *Imsakiyah* in Aceh.

## 6. Ilmu Nahwu

Ilmu nahwu is a sign of dayah Darussa'adah. There are 6 books of ilmu nahwu written by Teungku H. Muhammad Ali Irsyad. He writes *Irsyadul Amiyah*. The book talks method of *I'rab* in *kitab Aljurumiyah*. *I'rab* is the changing tone of vowel in Arabic language. The grammatical Arab knows with *I'rab* on the sentence in world that is *mubtada* and *khobar*. The vowel replaces in lines *dhummah*, *fataha*, and *kasrah*.<sup>24</sup> This book is very useful for santri Darussa'adah who studies Arabic books without under lines, such as *kitab Bajuri*, *I'anut Thalibin* and *kitab Almahalli*. The book is very important in dayah that is a guide in teaching for Ustad darussa'adah.

The next book of Teungku Muhammad Ali Irsyad is *Qaidah Irsyadiyah*. This book explains the grammatical of in Arabic sentence in *I'rab*, and *tasrib*.<sup>25</sup> This book is used for santri elementary level. The book has 2 volumes. The purpose of learning *kitab* is as a tool of reading *kitab kuning gundul*. The function studying *Qaidah Irsyadiyah* learns at village level in *gampong*. Tengku H. Muhammad Ali Irsyad hopes with studying *Qaidah Irsyadiyah* the students will be continuing to study in higher education purpose.

Teungku H. Muhammad Ali Irsyad also writes *kitab Darul Asyi*. *Kitab* is translated from *kitab Matammimah* in Acehnese language. *Kitab* discusses about *ilmu nahwu*. *Kitab* is to facilitate the teachers to learning

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<sup>22</sup> Tengku H. Muhammad Ali Irsyad, *Taqwimu Al-Hijri* (Darussa'adah Teupin Raya, n.d.).

<sup>23</sup> Musri, Interview.

<sup>24</sup> Tengku H. Muhammad Ali Irsyad, *Irsyadul 'Amiyah* (Darussa'adah Teupin Raya, n.d.).

<sup>25</sup> Tengku H. Muhammad Ali Irsyad, *Irsyadiyah* (Darussa'adah Teupin Raya, n.d.).

class.<sup>26</sup> Kitab was written in 2 volumes. Kitab is not for class learning but for santri who is choose by Teungku H. Muhammad Ali Irsyad.

Teungku H. Muhammad Ali Irsyad writes *kitab Abul Ulum* which discusses an ilmu nahwu with dayah Darussa'adah style. Kitab is written in Arabic. Kitab discusses ilmu nahwu in the table form. It contains a summary of *ilmu nahwu* books in Arabic. The purpose of writing kitab is to facilitate santri in *ilmu Nahwu* memorizing chapters such as *Isim, Maful Bih, Isytilghal*, and difficult chapters in the Knowledge *Ilmu Nahwu*.<sup>27</sup>

The next kitab ilmu nahwu of Teungku H. Muhammad Ali Irsyad is *kitab Faradisul Jinan*. Kitab is a grammatical structure of ilmu nahwu which aids the meaning of *kitab Awamil*.<sup>28</sup> This kitab makes easy to santri beginners studying Arabic language that has hidden meanings in detail contextually cultural theme. Teungku H. Muhammad Ali Irsyad brings to santri being able to be appreciating for the understanding of religious sentences in Arabic phoneme such as lines in sound of *dhammah, fatah, or kasrah*.

The last kitab ilmu nahwu by Teungku H. Muhammad Ali Irsyad is *kitab Hilyatul Lisan*. Kitab discusses on *I'rab* method in the *kitab Awamel*.<sup>29</sup> The Purpose Teungku H. Muhammad Ali Irsyad writes *kitab Hilyatul Lisan* to make it easier for santri *I'rab* method in Arabic sentence. In learning proses in dayah, Santri must be read kitab with the reason on phoneme line such as occur in line *dhammah, kasrah* or *fatah*. Santri with first level is easy to study *kitab gundul*. Kitab is also written in Acehnese.

## 7. Ilmu Sharaf

Teungku H. Muhammad Ali Irsyad writes *ilmu sharaf* that he has been writing a kitab *ilmu nahwu*. There are 3 kitabs Sharaf written by Teungku H. Muhammad Ali Irsyad that is *kitab Ummul Ulum, Kitab Nafahatul Iqilim*, and *Kitab Dalilul Sharf*.

<sup>26</sup> Tengku H. Muhammad Ali Irsyad, *Darul Asyi* (Darussa'adah Teupin Raya, n.d.).

<sup>27</sup> Tengku H. Muhammad Ali Irsyad, *Abul Ulum* (Darussa'adah Teupin Raya, n.d.).

<sup>28</sup> Tengku H. Muhammad Ali Irsyad, *Faradisul Jinan* (Darussa'adah Teupin Raya, n.d.).

<sup>29</sup> Tengku H. Muhammad Ali Irsyad, *Hilyatul Lisan* (Darussa'adah Teupin Raya, n.d.).

Teungku H. Muhammad Ali Irsyad writes *kitab Ummul Ulum*. According with his thought, the basic center of knowledge and the key of Arabic grammatical understanding are known basic world with ilmu Sharaf on reading sentence. *Kitab Ummul Ulum* consists 2 volumes. Teungku H. Muhammad Ali Irsyad takes ilmu Sharaf and Ilmu Nahwu is a couple of knowledge that both are site be site on sentence. In kitab, Teungku H. Muhammad Ali Irshad puts summary from several kitab ilmu Sharaf in Arabic phoneme into *Kitab Ummul Ulum*. The level of *Kitab Ummul Ulum* is as same as kitab *Sharaf Matlub* that talks about arranging sentence in *isim* and *fa'il*.<sup>30</sup> Kitab is written in Arabic. The Curriculum method of Dayah Darussa'adah begins studied *Kitab Ummul Ulum* from grade 4 to grade 5. Kitab becomes a guide study for santri Darussa'adah. Kitab is a translation of *kitab Aljurumiyah* in Acehnese language. Teungku H. Muhammad Ali Irsyad requires to dayah teachers who must be used *Kitab Ummul Ulum* for important kitab for study *ilmu sharaf*. Kitab shows an Arabic sentence with an explanation of grammatical phoneme that is easy to understand sentence in Arabic grammatical. The purpose kitab is to explore the authenticity a sentence such as *isim*, *fi'il* and word in Arabic. The Arabic word is known as 3 worlds that are *fi'il madhi*, *fi'il mudharik* and *masdar*.<sup>31</sup> This book makes it easy to understand the word in a sentence.

The next kitab Teungku H. Muhammad Ali Irsyad is *Dalilul Sharf*. Kitab talks ilmu sharaf on the types of *tashrif*. Kitab says about term tasrif, form *fi'il* and position of *tashrif*.<sup>32</sup> With kitab *Dalilul Sharf*, santri studies the easier memorizing sentence with the changing world and knows reading *kitab gundul* with Arabic latter sentence.

#### 8. Social Sciences in Tariqat and Do'a

Teungku H. Muhammad Ali Irsyad writes in social science that is 3 books such as *kitab Makhkhul Ibadah*, *kitab Afdhalul Zikri* and *kitab Irsyadiyah*. Teungku H. Muhammad Ali Irsyad writes *kitab Makhkhul Ibadah*. Kitab talks Do'a that is used in the traditions of the Acehnese

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<sup>30</sup> Tengku H. Muhammad Ali Irsyad, *Ummul Ulum* (Darussa'adah Teupin Raya, n.d.).

<sup>31</sup> Tengku H. Muhammad Ali Irsyad, *Nafahatul Iqilim* (Darussa'adah Teupin Raya, n.d.).

<sup>32</sup> Tengku H. Muhammad Ali Irsyad, *Dalilul Sharf* (Darussa'adah Teupin Raya, n.d.).

people. The unique tradition *peusijiu* uses Do'a prayer for the even.<sup>33</sup> *Peusijuk* tradition uses do'a proses for takes solution the material dispute, throws bad luck from calamity, moves a new house, celebrates graduation, sends and receives the arrival of Haji, and hails families from overseas.<sup>34</sup> The *peusijuk* tradition is done with reading do'a. Every *teungku dayah* and *teungku imam gampong* receive the invitation who are become leader for peusijuk with reading Do'a on contextual even in prayer sound contains. The Do'a is that word is written in *kitab Makhkhul Ibadah*. The word do'a in *kitab Makhkhul Ibadah* comes from hadiths that are related with peusijuk processing even. Kitab is a collection of Do'a.

The next book Teungku H. Muhammad Ali Irsyad is *Afdhalul Zikri*. Kitab discusses the tariqat syattariah. Teungku H. Muhammad Ali Irshad takes in practicing tasawuf with *tariqat syattariah*.<sup>35</sup> kitab is written the procedure of *tahlil, tahmid, tasbih*. Kitab also talks the processing *samadiah* to teachers, to parents and to people. kitab discusses the procedure of *qalud* and *suluk*.<sup>36</sup> Kitab is hand book santri and graduated Darussa'adah taking part of dhikr in tariqat syatariyah.

The last *kitab tariqat* Teungku H. Muhammad Ali Irsyad is *kitab Irshadiyah*. Kitab is referenced to his grandfather Teungku Irsyad who is inspiring him to tariqat syatariyah. Kitab talks about *shalawat* to the Prophet Muhammad in poetry form used at *Maulid nabi* celebration in Aceh. The even proses for birthday Nabi Muhammad in Aceh reads *salawat*

<sup>33</sup> Peusijuek or menepung tawari is the tradition of Acehnese. The tradition lives in the middle of Social Anthropology of habit in Acehnese. Peusijuek means peace on the poor condition. The setting process of peusijuek is done on arrangement of line. Firstly, line puts throw the rice seed on land. Second line pours the mix water powder. Third line brings glutinous rice on right ear. A last prose is giving money. Saifuddin Dhuhri, *Peusjuek: Sebuah Tradisi Ritual Sosial Masyarakat Pasee Dalam Perspektif Tradisionalis Dan Reformis* (Lhokseumawe, 2009), hlm. 642.

<sup>34</sup> Tengku H. Muhammad Ali Irsyad, *Makhkhul Ibadah* (Darussa'adah Teupin Raya, n.d.).

<sup>35</sup> Tarekat Syattariyyah is the group who has followed ritual on Syaik Abdullah al-Syattar (w, 890 H/1485 M). The proses of Tarekat takes tarekat Isyqiyyah bring from Iran where Bistamiyyah (the associated to Yazib al-Bisthami) is in Turki Usmani. That is established by Syihabuddin Abu Hafis al-Suhrawardi (w. 632 H/1234 M). Word Syattariyyah calls when Abdullah al-Syattar uses ideology practice in India. Ahwan Fanani, "Ajaran Tarekat Syattariyyah Dalam Naskah Risalah Shattariyyah Gresik," *Jurnal Walisongo* 20, no. 2 (November 2012), hlm. 358.

<sup>36</sup> Tengku H. Muhammad Ali Irsyad, *Afdhalul Zikri* (Darussa'adah Teupin Raya, n.d.).

and talks history of Muhammad carrying 3 months.<sup>37</sup> kitab says that Teungku H. Muhammad Ali Irsyad denied the image of dissipation of food in celebrating with treatment on dzikir, Do'a and salawat in maulid nabi even.

#### 9. Ilmu Balagoh and Mantek

There are 2 books written by Teungku H. Muhammad Ali Irsyad about word diction choose. The 2 books are *kitab Tashilut Tasharif* and *kitab Asjadi*. To complete the idea, Teungku H. Muhammad Ali Irsyad writes *kitab Tashilut Tasharif*. It talks about *ilmu mantek*. The chapter in *kitab Tashilut Tasharif* translates *kitab Matan Sulam* on chapter *Tanaqut* and *Qadhiyah*.<sup>38</sup> Dayah teacher leans *kitab Tashilut Tasharif* for beginner and continue *kitab Mantiq Matan Sulam*. Santri will be easy studying another ilmu mantek like kitab *Quwaisuni* and kitab *Mubham*. Santri takes slowly to read and to logic the difficult book other for understand of material discussing.

He also writes kitab *Asjadi* that is 10 volumes used an Arabic language. Teungku H. Muhammad Ali Irsyad writes kitab *Asjadi* as an enable santri Darussa'adah communicating in Arabic. During his life, santri must speak in Arabic. Kitab on the hand Teungku H. Muhammad Ali Irsyad, it must use learning in Paradis village with his guidance. It situation as same as pare village in Kediri East Java which uses English as daily communication course. Teungku H. Muhammad Ali Irsyad uses Arabic Language to Improve learning dayah Darussa'adah with Arabic instruction and curriculum in learning teaching santri.<sup>39</sup>

Among kitab written by Tengku H. Muhammad Ali Irsyad, that ilmu sharaf and ilmu nahwu is the most books written by his. Kitab will be curriculum in dayah Darussa'adah for easily santri actually read and interpret kitab in Arabic.

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<sup>37</sup> Irsyad, *Irsyadiyah*.

<sup>38</sup> Tengku H. Muhammad Ali Irsyad, *Tashilut Tasharif* (Darussa'adah Teupin Raya, n.d.).

<sup>39</sup> *Ibid*.

### The list of kitab Written by Tengku H. Muhammad Ali Irsyad

No	Kitab Name	Discipline	Volumes
1	<i>Irsyadul Ikhwan</i>	Ulumul Qur'an	15
2	<i>Aqidatul Awwam</i>	Ilmu Tauhid	1
3	<i>Awwaluddin Ma'rifatullah</i>	Ilmu Tauhid	1
4	<i>Ad Da'watul Wahabiyah</i>	Ilmu Tauhid	1
5	<i>Imanuddin</i>	Ilmu Fiqih/Ibadah	1
6	<i>Irsyadul Ghaby</i>	Ilmu Fiqih/Ibadah	2
7	<i>Badrul Duja</i>	Ilmu Fiqih/Ibadah	1
8	<i>Tuffatul Hujjaj</i>	Ilmu Fiqih/Ibadah	1
9	<i>Khulukul Adhim</i>	Ilmu Akhlak	1
10	<i>Taqwimu Al-Hijri</i>	Ilmu Falaq	1
11	<i>Irsyadul 'Amiyah</i>	Ilmu Nahwu	1
12	<i>Qaidah Irsyadiyah</i>	Ilmu Nahwu	1
13	<i>Darul Asyi</i>	Ilmu Nahwu	2
14	<i>Abul Ulum</i>	Ilmu Nahwu	2
15	<i>Faradisul Jinan</i>	Ilmu Nahwu	1
16	<i>Hilyatul Lisan</i>	Ilmu Nahwu	1
17	<i>Ummul Ulum</i>	Ilmu Sharaf	2
18	<i>Nafahatul Iqilim</i>	Ilmu Sharaf	1
19	<i>Dalilul Sharf</i>	Ilmu Sharaf	2
20	<i>Makhkhul Ibadah</i>	Ilmu Sosial dan Doa	1
21	<i>Afdhalul Zikri</i>	Ilmu Sosial dan Doa	1
22	<i>Irsyadiyah</i>	Ilmu Sosial dan Doa	1
23	<i>Tashilut Tasharif</i>	Ilmu Logika dan Bahasa	1
23	<i>Asjady</i>	Ilmu Logika dan Bahasa	10
<b>Arrangement</b>			52

With the interview Tengku Ahmad Talib Tausi who is a Darussa'adah graduated that has Tengku H. Muhammad Ali Irsyad write during his life were 52 volumes kitab, and 23 titles. Kitab must be curriculum for Dayah Darussa'adah required for teachers and students to learn and to study it.

Kitab written Tengku H. Muhammad Ali Irshad is hand book for learning and teaching curriculum. Kitab provides information about Islamic education practice in dayah Darussa'adah. Tengku H. Muhammad Ali Irsyad is a *Sufi Syattariyah* Aceh. It has been noted, Darussa'adah Dayah is practicing *wirid* on *samadiyah*, and *tahlil* on Friday night. The both combining

Curriculum method and *Sufi Syattariyah* practice are unique idea of Islamic education on influenced public worship in the Teupin Raya region.

The success of Tengku H. Muhammad Ali Irsyad honor relates to his teacher, Tengku Abdul Madjid, who is the teacher appointed Tengku H. Muhammad Ali Irsyad as an assistant and as Tengku joined Uteuen Bayu and Ulee Glee Pidie.<sup>40</sup> The first ulama who influence Tengku H. Muhammad Ali Irsyad are Tengku Irsyad. The second figure who contributed his scientific genealogy is Tengku Abdul Madjid bin Abdurrahman from Uteuen Bayu Ulee Glee-Pidie Village. Third, continues Tengku H. Usman Maqam leans Tengku H. Muhammad Ali Irsyad Ilmu Falak in Gandapura. Fourth Sheikh Abdul Ulaa Al Banna hones academic expertise that he is studying in Egypt

Tengku H. Muhammad Ali Irsyad is Ulama who developed Islamic education in Aceh. He has 2 approaches for improving Islamic education in Aceh. The first approach is Islamic Education practices. Darussa'adah Dayah is an implementation of his educational approach and is also used as a center for educational dakwah activities. The second Tengku H. Muhammad Ali Irsyad approach is written knowledge approach. His kitab is a means to spread Islamic dakwah on journalistic period in Aceh. With his approach in education, Tengku H. Muhammad Ali Irsyad invites his santri to like writing scientific papers. He images that santri would be a reference his book on improving and be a hand practice for the Aceh people.<sup>41</sup>

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<sup>40</sup> Zulfadli, "Abu Teupin Raya Dalam Bingkai Sejarah Dayah Darussa'adah" (Haul Dayah Daruss'adah Teupin Raya, Teupin Raya, 2017), hlm. 5.

<sup>41</sup> *Ibid.*, hlm. 6.

## The Challenging Tengku H. Muhammad Ali Arsyad to Develop Basic Education in the Tradition of *Meunasah* and *Balee Beut*

Tengku H. Muhammad Ali Arsyad takes Islamic knowledge to the developing Acehnese from dayah institutions to *meunasah*<sup>42</sup> and *balee beut*.<sup>43</sup> Gathering recitations at *meunasah* and *balee beut* are poses of teaching and learning in Islamic education in gampong village in room dealing with santri who is not leave in dayah. During his live, Tengku H. Muhammad Ali Arsyad establishes Parade that is *meunasah* and *balee beut* in village Panted Raja Pidie Jaya. In the village, Tengku H. Muhammad Ali Arsyad teaches his santri to study Arabic language. He is hoping that santri would be continuing his education to Egypt.

For Acehnese, *meunasah* is a basic level education institution for learning systems. Firstly, *meunasah* curriculum focuses on reading Qur'an and taking basic knowledge of Islam. Second, *meunasah* learning system is a halaqah meeting system for practice sharpening memorization. Third, *meunasah* takes part of relationship between teungku and *miet beut*. The santri is family to adult students. Fourth, *meunasah* puts teungku that choses be leader in *gampong* people. The leader calls *Keuchik*. Fifth, *meunasah* santri is the age 6 to 7 arrangement years. Sixth, *meunasah* teaches the art of Islamic poet on rhyme that are *qasidah*, *rapai* (Acehnese dance), *dikir* with song lyric, *shalawat* and *dalail khairat*.<sup>44</sup>

*Meunasah* becomes the center of education civilization for Acehnese. In *meunasah*, the children get the basic education. Every village in Aceh has a *meunasah* that is built for a center of culture and a center of education. Center of culture, *meunasah* plays an important character in the cultural life of the

<sup>42</sup> Meunasah is phoneme word in Arabic that calls madrasas. Madrasah means a place of learning. The pronunciation on the word madrasa by the Acehnese turned into a meunasah. The terminology of meunasah is a place of prayer and a place to study. It is Places to study Islamic education at the basic level include people who learn to read and to existence Qur'an. Meunasah takes place in every village throughout Aceh that is a unique part of Islamic education feature. It is done in earlier education beginner student for study for child and baby.

<sup>43</sup> Balee Beut is an educational institution. The existence of Balee Beut is an Islamic educational in Muslim majority. The term uses Balee Beut for Islamic education in Aceh has been beginning of improved development of the Islamic education in Aceh ibid.

<sup>44</sup> Uka Tjandrasmita, ed., *Sejarah Nasional Indonesia III* (Jakarta: PN Balai Pustaka, 1984), 2001.



Acehnese. *Menasha* for Center of education is that children are first learning education at the Islamic Aceh Education institution.<sup>45</sup> The Acehnese education is massive grew in the area of Islamic education.

As an educational institution, *meunasah* is led by a *teungku*. *Tengku* must be the graduates from *dayah*. *Teungku* studies Islamic laws, gives public services to Acehnese, and becomes a leader of village. *Meunasah* is also an education institution for the implementation of *dayah* lessons practice.

The first level of *Meunasah* studies *kitab Bidayah*, *kitab Miftahul Jannah*, *Sirath Sabial Muhtadin*, *Kitab Delapan*, and *Majmu syarif*. Students who are excellent in *kitab* will be called *Jawo Malem*. *Santri* who is second level of *meunasah* learns *ilmu nahwu* and calls *Malem Nahwu*. Hand book curriculum uses for teaching began with *kitab Aljurumiyah*, *Mukhtasar*, *Muthmainnah*, and *Alfiyah*. *Santri* who is Third level learns *Ilmu fiqh*. *Kitab* uses for study that is *Safinatun Naja*, *Matan Taqrib*, *Fathur Qarib*, *Fathul Muin*, *Tahrir*, *Iqna*, *Fathu al-Wahab*, *Mahally*, *Tuhfan*, and *Nihayah*. *Santri* who is fourth level learns the interpretation exegesis of *Qur'an* and *al-Hadith*.

*Meunasah* is as a traditional basic Islamic education institution in Aceh and the mosque uses as a center for *meunasah* which serves as taking place for *dakwah* and including educational activities institution. *Tengku H. Muhammad Ali Irsyad* gives education in *meunasah* where he teaches an implementation of *fardhu ain* and *fardhu kifayah* for Acehnese. In time, *Tengku H. Muhammad Ali Irsyad* writes *kitab Imaduddin* that talk about *aqidah* and *amaliyah* on Islamic worship practice. *Tengku H. Muhammad Ali Irsyad* says that Muslim must be adhering to four *madhabs* in Islamic practice proses.

On the other hand, *Tengku H. Muhammad Ali Irsyad* advises to his *santri* that *meunasah* is a center of basic Islamic education in Acehnese. *Tengku H. Muhammad Ali Irsyad* says that is starting basic education with introducing hijaiyah letters to children in *meunasah* and continuing level of Islamic learning in *bale-bale beut*. *Meunasah* is used *Tengku H. Muhammad Ali Irsyad* to change Acehnese Islamic knowledge worship in effort to correct procedures that is poor practice. *Tengku H. Muhammad Ali Irsyad* takes

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<sup>45</sup> Greg Fealy et al., *Jejak kafilah: pengaruh radikalisme Timur Tengah di Indonesia* (Bandung; Australia: Mizan; Lowy Institute for International Policy, 2007), hlm. 101.

meunasah for different disputes on faith in Acehese habit that there is no community that claims with wrong and right practice.<sup>46</sup>

### **The Development Tengku H. Muhammad Ali Arsyad in *Rangkang* and *Dayah* Practices at Darrussa'adah Islamic Foundation**

The next educational institutions that developed in Aceh is Rangkang where is a temporary residence place for santri around a mosque. Education in *Rangkang* is Islamic education. Santri who is study must be taking place in Rangkang for easily study and nearly learn with teungku in class of lesson.<sup>47</sup> Rangkang Education is centered on Islamic education that would study on kitab with Arabic pronoun. This class level is as same as junior high school for today. The leader of rangkang is teungku rangkang. Teungku rangkang is a teacher to help learning santri who live in *rangkang*.<sup>48</sup> The Curriculum takes ilmu fiqh on worship practice of *syari'ah*, *tauhid*, *tasawuf*, history, and Arabic grammatical speaking. Santri who has learned in rangkang will be continuing to dayah. that santri will take advance level for dayah to be easy following study with material curriculum of dayah.

Dayah comes from word *Zawiyah* in Arabic language. *Zawiyah* refers to the corner angle of a building. *zawiyah* is associated with the corner area of the mosque. Dayah is the word acculturation language on pronunciation with the process of changing the word *Zawiyah* to dayah phoneme in the Acehese accent. Both words have functional meaning in education theme.<sup>49</sup> Dayah is an Islamic educational institution that is learning models with teaching subjects from Islamic lessons. The lesson uses kitab on Arabic writing that are *fiqh*, *Nahwu*, *sharaf*, *balagoh*, *tauhid*, *tasawuf* and *Ushul Fiqh*. The level of dayah education is equivalent to the Upper Level of Higher School.<sup>50</sup>

The most developed Islamic school in Aceh is Darussa'adah Dayah.<sup>51</sup> Darussa'adah Dayah was built on the basis of *I'tiqad Ahlussunnah wal jama'ah*. The pillar dayah darussa'adah in establishing for build is Al-Qur'an and Hadits.

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<sup>46</sup> Tengku Mawardi, Interview, August 2, 2018.

<sup>47</sup> A. Hasyimi, *Iskandar Muda Meukuta Alam* (Jakarta: Bulan Bintang, 1975), hlm. 39.

<sup>48</sup> *Ibid.*, hlm. 79.

<sup>49</sup> *Ibid.*, hlm. 40.

<sup>50</sup> M. Hasbi Amiruddin, *Menatap Masa Depan Dayah di Aceh* (Banda Aceh: Yayasan Pena, 2008), hlm. 43.

<sup>51</sup> Abon Muhammad, Interview, August 1, 2018.

Dayah builds in Lampoh Pala Teupin Raya village. In 2018, Dayah Darussa'adah developed the Islamic education spreads in remote Aceh and outside Aceh. It is taking place in Mundusari Pamanukan, Subang, West Java and Malaysia.<sup>52</sup> Dayah Darussa'adah has level school in elementary school to university level with Al-Hilal collage in Sigli Pidie that is department of Syari'ah and Islamic law Faculty.<sup>53</sup> Dayah Darussa'adah namely uses that Tengku H. Muhammad Ali Irsyad was coming haji. When he proses pilgrimage, name of dayah come from imagining dream.<sup>54</sup>

The idea on boarding school is dayah darussa'adah is a basic literary on *Muraatu al-Damir*.<sup>55</sup> Dayah Darussa'adah is salafi Dayah that studies with modern curriculum system. The modern curriculum uses to integrated inclusive education system. Teungku H Muhammad Ali Irsyad establishes dayah Darussa'adah under Darussa'adah Islamic Education Foundation on November 5, 1968. Dayah Darussa'adah had an official foundation certificate No: 86 on Saturday July 20, 1968. The purpose to establish dayah Darussa'adah is Tengku H. Muhammad Ali Irsyad that Firstly saves *waqaf* donation for the sake Islamic education in religion concerns, secondly takes model of sincerity Principle for teacher learning in class and Third makes charity foundation for orphan's child and poor man to get education. In these purposed he realizes with opening of a formal school in elementary level at dayah Darussa'adah in Teupin Raya. This step for Tengku H. Muhammad Ali Irsyad is respond for Islamic education and dakwah Aceh.<sup>56</sup>

Darussa'adah Dayah has a thousand alumni in Aceh who are in Sumatra and abroad land of Sumatra. The most alumni are kyai and Tengku in pesantren and dayah. They are also teacher, lecture, and businessmen. They are also official in the governance in Indonesia official public services. They are also honoring in Aceh Social habit with them Islamic education skill services in Acehese. Dayah Darussa'adah is important education institution for poor population in Aceh that is facilities to take education from elementary to

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<sup>52</sup> Musri, Interview.

<sup>53</sup> parent of santri and teacher, Interview, April 10, 2018.

<sup>54</sup> Tengku Mawardi, Interview.

<sup>55</sup> Al Husaini M Daud, "Transformasi Pendidikan Islam Al-Azhar Mesir Di Aceh Kajian Sejarah Pemikiran Abu Teupin Raya" (Disertasi, Sekolah Pascasarjana Universitas Gadjah Mada, 2016), hlm. 4.

<sup>56</sup> Zulfadli, "Abu Teupin Raya Dalam Bingkai Sejarah Dayah Darussa'adah," hlm. 6.

Higher School program. The differences Dayah Darussa'adah and dayah in Aceh is darussa'adah just aid payment finance for fees monthly. Dayah in Aceh takes fees for such as finance for construction building aid, bed accommodation money, and electricity daily cost.<sup>57</sup>

Dayah Darussa'adah is Islamic education with 99 branches in Aceh. The numbers branches divide into 4 categories that are central dayah,<sup>58</sup> dayah *Al-Furu'ul Muqaddim*,<sup>59</sup> dayah *asjadi*,<sup>60</sup> and dayah *isyrafi*.<sup>61</sup> On interview with Tengku A. Thaleb Tausi, Center Dayah Darussa'adah is become that reference, guides, and develops curriculum for dayah *Al-Furu'ul Muqaddim*, dayah *asjadi*, and dayah *isyrafi*. The Curriculum learning method is important process in teaching education in dayah Darussa'adah.<sup>62</sup> On its curriculum must be together simultaneously that is the curriculum in dayah Darussa'adah as same as learning proses in 99 dayah in Indonesia.<sup>63</sup>

Darussa'adah dayah has been regulated on official program dayah Darussa'adah rules. The rules have managed dayah *Al-Furu'ul Muqaddim*, dayah *asjadi*, and dayah *isyrafi*. Darussa'adah dayah must be subject to stipulated on meeting 5 years attended on official rules. Where in even meeting is carried report management and establishes a work program, evaluates official program and chooses services practices member.

Democracy in management dayah Darussa'adah has been taking to responsibility for dayah Darussa'adah leadership actor. Dayah Darussa'adah has hierarchies structural to change on power authority. With the Authority structural, Dayah Darussa'adah takes program to save Charity on Wakaf

<sup>57</sup> Teungku Muhammad Athaillah, Interview, August 2, 2018.

<sup>58</sup> The Dayah Darussa'adah Center is located in Teupin Raya, Pidie Jaya. It Is the Center of dayah which was first established by Tengku H. Muhammad Ali Irsya. The place locates an asset that is coming from the charity community waqaf. .

<sup>59</sup> Dayah *Al-Furu'ul Muqaddim* is The Dayah corner Branch that is the first dayah to be established in each official district. The Dayah corner branch is a dayah directly guided by central Dayah, its assets come from the charity Social community waqaf *ibid*.

<sup>60</sup> Dayah *asjadi* is The Dayah corner department that is the second dayah established after the first dayah was established in village or gampong, its assets come from the community waqaf. *Ibid*.

<sup>61</sup> Dayah *Isyrafi* is public speaking hall meeting which gives the name Darussa'adah that its place in each village. Its assets still have a personal property. It has not been forgiven charity to the Darussa'adah institution, *ibid*.

<sup>62</sup> Tausi, Interview.

<sup>63</sup> *Ibid*.

Finance for Developing Dayah Darussa'adah with official management under democracy Authority management. Dayah darussa'adah has boarding School with dayah salafi and has modern management on curriculum.<sup>64</sup>

Dayah darussa'adah arranges with official management rule but the leader of organization must be family from Tengku H. Muhammad Ali Irsyad who are son, grandson, and who are near family's hierarchies. On the official rule, the organization dayah darussa'adah is establishing dayah on alumni who is been chief or dayah *Al-Furu'ul Muqaddim*, dayah *asjadi*, and dayah *isyrafi*. The next idea Tengku H. Muhammad Ali Irsyad ideas uses non-alumni who is been chief dayah *Al-Furu'ul Muqaddim*, dayah *asjadi*, and dayah *isyrafi* with the legacy by him. Who is chosen by Tengku H. Muhammad Ali Irsyad must be following and attending official rule of Darussa'adah program. They are who is chosen by him must be smart, clever, Brilliant, and good attitude.<sup>65</sup>

## Conclusion

Tengku H. Muhammad Ali Irsyad is moderate ulama. Charismatic ulama that puts forward logical and rational thinking. He is accepting and rejecting in thought that uses for Islamic worship practices. He is to be ulama that are not trapped in exclusive post Islamism understanding ideology. The reformer and changer Islamic education in Aceh, Tengku H. Muhammad Ali Irsyad tends to prioritize the writing tradition. The challenger Islamic education in Aceh gives the rhyme on Islamic education to in writing and speech lecturing. Aceh Islamic education has changed from meunasah to dayah that classical style from community to education classical boarding. The classical system continues from meunasah to dayah. Dayah is the one of educational institutions that participates in developing a writing tradition model in Aceh.

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<sup>64</sup> Muhammad, Interview.

<sup>65</sup> Tengku Mawardi, Interview.

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