

Teungku's Role in Education in Dayah (Pesantren) Tradition in Acehese Society

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Abstrak

Penelitian ini bertujuan untuk menggali dan menganalisis peranan teungku dalam pendidikan dalam Tradisi Dayah pada masyarakat Aceh. Tradisi Dayah merupakan suatu kebiasaan yang dilakukan siswa dalam berperilaku terhadap teungku (guru). Teungku sebagai tokoh agama yang disegani dan dianggap mempunyai otoritas keagamaan memegang peranan sentral dalam dayah khususnya di bidang pendidikan. Penelitian ini menggunakan metode fenomenologi dan metode sejarah. Sumber data dalam penelitian ini adalah informan yang dipilih *secara purposive sampling* yaitu beberapa teungku di wilayah Aceh. Pengumpulan data dilakukan dengan teknik observasi, wawancara, dan dokumentasi. Data yang terkumpul dianalisis secara kualitatif dengan menggunakan pendekatan deskriptif-analitis. Hasil penelitian menunjukkan bahwa teungku sangat berpengaruh terhadap kemajuan pendidikan dan berperan aktif dalam memajukan pendidikan dayah di Aceh tanpa pamrih dengan modal keikhlasan yang tak ternilai harganya.

Kata kunci: teungku, dayah, pendidikan, tradisi aceh.

Abstract

This research aims to explore and analyze the role of teungku in education in the Dayah Tradition in Acehese society. The Dayah tradition is a habit carried out by students in behaving towards teungku (teachers). Teungku, as a respected religious figure and considered to have religious authority, plays a central role in dayah especially in the field of education. This study used phenomenological methods and history methods. The source of data in this study is informants, who were selected by purposive sampling, namely several teungku in the Aceh region. Data collection was carried out observation, interview, and documentation techniques. The collected data were analyzed qualitatively using a descriptive-analytical approach. The results of the research show that teungku is very influential on the progress of education and plays an active role in advancing dayah education in Aceh selflessly with invaluable sincerity capital.

Keywords: teungku, dayah, education, acehnese tradition.

INTRODUCTION

In the life of Acehese people, ulama are central figures because of their capacity as pioneers, shapers, coaches, protectors in various aspects of life (Mursyidin Ar-Rahmany, 2022, p. 4101). According to the Acehese community, ulama is one of the figures who has an honorable position who is able to understand islamic religious science. So it is not surprising that the public responds more to fatwas issued by

clerics than those often issued by the government (Anzaikhan, 2021, p. 206). Acehese society as a religious society, the especially islam is very close to ulama. The fame of a scholar is not only because of his piety and high knowledge, but because he is able to lead society. Ulama also have a considerable contribution in religious development in an area, namely by establishing dayah (Hasan Saleh, 1992, p. 20). So the ulama played an active role

in developing his duties as "Warasatul Ambiya".

It is with this dayah educational institution that the transformation, socialization and internalization of Islamic values take place and are preserved (Anzaikhan, 2021). In the tradition of Acehese people, a figure similar to the figure of Ulama is called teungku (Hasan Saleh, 1992). In practice, teungku acts as a teacher of ngaji, ustadz, and ustadzah of Aceh. Teungku is always involved in various community activities, ranging from worship activities, fardhu kifayah, peusijuek, and even leaders in walimah and circumcision activities. The existence of Teungku Dayah is increasingly mushrooming in Aceh with the spirit of the Acehese people themselves who like to build pesantren and recitation when they graduate from Dayah school. In Aceh, Teungku Dayah is highly regarded for several reasons, first, and foremost, mastering Arabic, especially in the context of interpreting the classic yellow book written by earlier scholars. The results show that the yellow book is the main reference for the majority of dayah in Aceh.

If a scholar is blind to the yellow book, he will have no place on the side of society. Second, the nature of Acehese scholars in general allowed them to establish religious education centers in remote and rural areas, allowing students to study religion more freely (Sunedi,

2016, p. 39). Now the role of teungku dayah is very important for the people of Aceh, not only for dayah students. Teungku dayah in Aceh serves as a driver of social change that has an impact on people's life patterns. Teungku dayah and the dayah he led were responsible for updating the education system. This is essential to face the challenges of modernization and globalization today. Thus, the focus and expectations of the community on the role of dayah in adjusting their education system are increasing. This is due to the fact that dayah education has become an integral part of Indonesian society, so that traditional education passed down from generation to generation can still be saved from the current of change (Khairil YUliansyah, 2023, p. 2).

Teungku has a significant contribution to the educational process that occurs, so that his involvement and contribution affect the development of Islamic education. It is undeniable that the birth of community-based educational institutions, and their management systems, both traditional, and modern, cannot be separated from the role of Teungku (Yuliansyah, 2020, pp. 3-4). So that Islamic education until now is still sustainable and colors life in Aceh. First, they act as teachers or religious educators who teach holy books, tafsir, hadith, and other religious sciences to the students. Second, they also act as spiritual leaders

who provide guidance and advice to students in matters of religion and morality. Third, *teungku* often acts as a mediator in resolving conflicts and disputes among students or the *pesantren* community. Fourth, *teungku* also acts as a guardian of religious traditions and heritage in *pesantren*, ensuring the continuity of religious practices that have been going on for many years.

Teungku dayah serves as a substitute for parents of students who follow the dormitory-based education pattern; the essence of Sufism is more pronounced and the prospect of being applied in rural areas. Fifth, the scholars are regenerated. Any student who is smart and considered capable will become his or her junior teacher or senior. In terms of Acehnese society, the study of Islamic boarding school traditions has been studied by many researchers from various perspectives, including Faizin, and Amirudin with the title *The Role of Teungku in the Islamic Education Tradition in Aceh* (T. Faizin & Amiruddin, 2018a, pp. 58-73). While Firdaus also in 2019 conducted a research entitled *the role of the Teungku Dayah organization in the Implementation of Islamic Sharia in Aceh* (Firdaus, 2019, pp. 181-192). While Rahayu in his writing raised the theme entitled, *The Role of Dayah and Meunasah in Aceh in Forming a Religious Society* (Subakat, 2017, pp. 68-79). What distinguishes previous research is that

researchers chose to examine the role of *Teungku* in education in the *dayah aceh* tradition. Based on the explanation above, researchers want to know how the role of *teungku* in the field of education, especially in the *dayah (pesantren)* tradition.

METHOD

This research was conducted with an interpretive paradigm, which uses a qualitative approach to see and hear more closely and in detail the individual's explanation and understanding of his experience (Mudjia Rahardjo, 2020a, p. 30). This study uses phenomenological methods based on the interest of researchers to study more deeply about the phenomena in the field experienced by informants and use history methods (heuristics, criticism, interpretation, and historiography) (Mudjia Rahardjo, 2020b, pp. 2-3). This research was conducted in Aceh. The source of data in this study is informants, who were selected by purposive sampling, namely *teungku* in the Aceh region. Data collection was carried out with several techniques, namely; (a) observation; (b) interviews; and (c) documentation (Rifa'i Abubakar, 2021, p. 6). The population is all *teungku* in aceh, and for the sample are *teungku* representatives from *Dayah* leaders, *teungku Dayah* owners, *teungku* who are involved as *Dayah* assessors in Aceh Province, and *Teungku Muda Dayah*

Teachers in the Aceh region. And the strategy carried out by researchers is by interviews, observations and documentation both in person and online (Hardani, 2020; Pangabea et al., 2021, p. 229; Rahmadi, 2011).

RESULTS AND DISCUSSION

Teungku in the Historical Tradition of Acehnese People

Teungku is a nickname or in Arabic called laqob for everyone who has received education and engaged in religious knowledge in Dayah. Dayah is an educational institution that focuses on the study of classical yellow books (Nurainiah, 2021, p. 76). So based on the results of the researcher's observation, Didayah learning does use the classic kuuning book, in line with interviews conducted by researchers on teungku as well, Dayah is not contaminated with general subjects. Dayah or known as the traditional Islamic boarding school, where everyone who has received education in Dayah will be referred to as a teungku. The mention for dayah leaders has its own calling, there are called Abun, Abu, Abi, Abiya, Abuya, Abana, Abati, Walidi. which if in Java we often hear the name Kyai, now then the naming for the pinpinans is like Kyai.

The challenges and changes faced by teungku in the dayah tradition in Acehnese society are in the form of social change, modernization, and the influence of globalization which has had an impact

on the role and authority of teungku. Nevertheless, teungku still plays an important role in maintaining and continuing Aceh's rich dayah tradition (Desriandy, 2021, p. 13). This is evidenced by how teungku continues to serve despite the many challenges faced, one of which is seen in the income of a teungku while teaching which had made my heart sad also according to the results of an interview with one of my teungku with the initials teungku FQ, also seen during observation, where each teungku seemed to have a noble goal that he wanted to achieve before Allah, Therefore, the challenge of being a teungku is not easy, often you have to be patient and spacious. From this it appears that teungku plays a very important role in education in Acehnese society. Their role as religious teachers, spiritual leaders, mediators, and guardians of tradition makes them respected and relied upon by students and the local community. Therefore, the role of teungku needs to be appreciated and considered in order to maintain religious and moral heritage in Aceh pesantren.

For those who teach in dayah referred to as teungku rangkang, in the tradition of Acehnese society, traditional pesantren (dayah) is different from modern pesantren (Inayatillah, 2023, p. 145). The statement appears in the output of dayah will be called teungku, while the output of modern pesantren will be called ustadz, therefore the call is different.

Teungku is only devoted to people who pursue religious education in dayah. The naming of teungku is not required for a person's expert or not, but if a person has studied religious knowledge in dayah then it has been named as teungku. The naming of teungku is also not tied to time, so for anyone who has taken religious education in dayah either for a period of one year, two years, three years or even years will be called teungku, said one of the teungku who is the owner of one of the dayah in Aceh.

While the requirements to become a teungku are that you must have received education and have studied religion in dayah, then have taught it to the public both in dayah and in majlis ta'lim, then by fulfilling these requirements will be called teungku. Sociologically, the role of teungku is very important in society (Khairunnisak, 2022, p. 12). The facts in the field are seen in the field of education, especially religious, then in the field of socio-culture, as well as customs and law, in cases like this if there is a problem then the reference is Teungku, so Teungku is the spearhead in a society. Teungku not only acts as an imam in congregational prayers, but Teungku plays a role in all aspects, both as a mediator in case of conflict in the family and fellow community members, as well as socializing religion regarding law and sharia.

Teungku's opinion is used as a role model and spearhead at the end of society

in every problem solving. So in this case, the function of teungku is as a mediator or judge before the case is disputed at the legal level both in the police and the court. Teungku's opinion is used as a guideline in social life, and is considered a norm that must be followed or obeyed by every level of society, because teungku's opinion is a representation of the content of the Qur'an and hadith. For example, if there is a case of fighting in the household, fighting in a business, then teungku acts as a solution in things like this. In Acehese society teungku is the spearhead in sharia law issues, also plays a role in socialization of religion (Hamdi, 2023, p. 32). Based on interviews conducted by researchers with Teungku FS that in solving problems teungku made several efforts, first by doing suloh, suloh can also be called a way to resolve disputes by means of peace. Interestingly, a teungku is also very active in the advancement of the field of education.

Teungku's Role in Dayah Education

In the field of religious education, the learning model is implemented in traditional pesantren (dayah). Where the learning is purely the classic yellow book written by scholars. As stated by Anik that in the course of its history pesantren were non-formal educational institutions that were not bound by the system and rules made by the government and also did not teach general knowledge, because all

programs were prepared based on the orders of the pesantren leader or Abu (Kyai) (Anik Faridah, 2019, p. 81). The contribution of teungku is very much taken into account in the study of religious education in dayah starting from a very early age to adulthood, even the elderly can study in dayah according to their category. Uniquely, in Acehese society, almost all levels of society or families have instilled strong religious principles or foundations from an early age in their children, so that even from an early age the child has been planned to study in dayah. In line with the opinion of Imam Tabroni et al, that one of the keys to educational success lies in teachers or ustadz, they have an important role in educating and fostering the morals of students everywhere both in formal and non-formal schools. Educate and foster the morals of students anywhere, both in formal and non-formal schools. The role of Teungku Dayah in education as stated by Anik Faridah consists of three important roles, namely: first, the role of Teungku (Kiai) in nurturing this leads to the method used by Kiai in providing guidance to students; second, the role of kiai as educators in this role the figure of kiai as the main component in the sustainability of the pesantren education system, especially in the practice of moral education; Third, the role of the kiai as a preacher for the existence of a kiai is also

very much needed in people's lives (Anik Faridah, 2019).

In the interview with teungku Farhan that teungku is a role model in maintaining and being the executor of Islamic sharia, namely practicing the knowledge that has been obtained, having moral charity. Polite speech, active in spreading knowledge through recitation and da'wah. Therefore, teungku is required to deliver and teach, because Islam is upright with the learning process. The real teungku is a person who studies religion or receives education at a traditional pesantren who studies various turats books has the task of conveying to all levels of society both in his area and in various regions of Aceh. And this has become part of the edict delivered by the professor or leader of the pesantren, so that his students who have studied at the pesantren to continue their da'wah because it is from the wasilah or intermediary in conveying the Islamic religion brought by the Prophet SAW.

There is a term in Acehese language "beut semeubeut". It means learning and teaching, these words are always spoken by most pesantren leaders to all their students. This task has become a necessity for a teungku even though they have various jobs and activities such as in earning a living, this is not an obstacle for a teungku to continue to provide studies and learning about religion to all levels of society, such as teungku

during the day earning a living while at night and dawn teaching days.

In line with the opinion of T, Faidzin et al stated that the vocation and title of Teungku was obtained and what can be carried if a student or student has passed three stages of education in the education system in Aceh. The first is the lower level, namely children aged six or seven years who start studying at the meunasah or at the house of teungku (guree) or teacher. At this stage some do not proceed to the next level or immediately become part of social life. For those who want to add more knowledge can continue to the next level. Both middle levels are in rangkang (bale-bale) or dayah (pesantren). After graduating from education in the ranks, many plunged into the midst of society. And these people can already be given the title of teungku. For those who want to deepen their knowledge, they can be given the title of teungku. For those who want to deepen their knowledge can continue at a high level, namely the third called dayah led by Teungku Chik (T. Faizin & Amiruddin, 2018b, p. 62).

The difference between dayah and modern pesantren in general is that didayah only focuses on the study of the classical yellow book while in modern pesantren it has been mixed with general subjects such as Indonesian science, social studies, mathematics and other general subjects (Anik Faridah, 2019). So this is

the most significant difference between dayah graduates and modern pesantren, where dayah graduates will be used as spearheads of religious leaders who can solve all problems that exist in society, but for modern pesantren graduates will not necessarily have outputs like teungku who are able to solve community problems even though they have received education or studied for 3 or up to 6 years in modern pesantren.

Teungku is very concerned about the aspect of education, where every teungku who has received religious education in dayah will return home and return to teach what he has obtained while in dayah to be given to the surrounding community. As for the category of education that a teungku will give, which is in accordance with his level of ability, if a teungku is able to teach at the basic level of diniyah, then a teungku will teach children tpq, if the level of knowledge and faith obtained from a teungku is able to teach adults in the sense of teaching classic books whose books are very thick which are famous from scholars, then the teungku can teach adults, This means according to the capacity and ability of a teungku himself (Firdaus, 2019).

So it can be concluded that teungku plays an active role and is very influential, especially in the field of education. Through teungku with the initiative TM as the leader of one of the dayah as well as the assessor of the accreditation body of

all dayah in Aceh, he said that almost 99% of teungku who have received education in Salafi dayah will return to teach what he has learned while in Dayah. This happens of course based on a very strong goal, namely to teach Islamic religious knowledge and spread Islam to the community selflessly and without fear of whether or not anyone pays, all done purely from the self-help of the Acehnese people themselves.

Interestingly, to establish Islamic institutions such as dayah in Aceh does not always depend on the government, both in the development of institutional infrastructure, salaries of educators, and institutional needs, everything related to dayah is purely carried out by individuals or self-help from each Acehnese community itself. The strong reason is that the people of Aceh already know how important religious education is in community life. Through Teungku TM in the interview process it was stated that currently there are 3.000 dayah spread throughout the Aceh region with various types of categories, as for category a with the number of students as much as 2000 to 6000 more and for category b namely students with the number of 1000 and below and for category c namely students with the number of 500 and below and for category d less than 100 students.

As for the survival of the teachers or educators in Dayah, then all of them have nothing to do with the government, so

there is an interesting thing that researchers do during the interview, namely 'who will handle the survival of every educator whose salary alone can be said to be insufficient for the needs of his life and family?', or only if by teaching in dayah, where will he get income to provide for his family?" then firmly Teungku with the initials M answered, "Allah will handle it" from here the researcher sees that the life of the Acehnese people or the cultivation of religion applied to the Acehnese people is very strong, in terms of world affairs even the Acehnese people, especially Teungku who teaches in Dayah feel no fear in their survival, For it is true in the verse that says "when you pursue the hereafter the world will follow you".

Teachers in Dayah do not worry about such things as salaries, as Umi RM said that sincerity in teaching is as ordered by Abu "a teacher should not expect at all to be paid, because Allah has guaranteed the wealth of those who learn and teach and will give it from unexpected sides" (Husaini & Gade, 2018, p. 85). In line with the data obtained from interviews with teungku farhan dayah Madinatuddiniyah Al-Ikhlâs stated that teungku can look for additions outside of teaching, which is important for a teungku they can teach their knowledge to the wider community. Learning to teach has been instilled from an early age in all students who receive education in dayah.

This is a great tradition in Aceh. When a Teungku has a high capacity, as for buildings such as a teungku when he has received education in Dayah, when he returns to the village he has a high capacity, the community will then build an institution or place for a teungku to teach what has been obtained while in Dayah. This is corroborated by the observations of researchers in the field that it is true what the resource person said that the teungku tradition in dayah teaches students selflessly, they only hope for Allah's pleasure alone.

So there will be a lot of people from all walks of life who will compete for land endowments, wood endowments, cement endowments, so from here will be built simple rooms on the ground and then made houses from small huts (Abubakar, 2015, pp. 21-22). So that from this initial foothold then grew and developed so that a lot of people from all walks of life are aware of how important religious science is to continue to be taught, then the students will continue to increase drastically and significantly starting from 100 then up to 200,300,500 even to reach 1.000 even more 2000, so that this dayah will continue to grow and expand like formal education because the community already knows how important it is Education in Dayah as a place to understand a strong religious foundation.

As for the recruitment of educators, it usually comes from a student who is

devoted and follows his teacher, and this has become a tradition, then the student will continue the teacher's struggle to teach sincerely without expecting anything in return. Before teungku entered society, a way was used to know that a student was worthy of being my teungku when he was able to replace teungku to teach the yellow book to his underclassmen when teungku in the class was absent (Nazaruddin, 2021, p. 11).

According to the results of an interview with Teungku Faqi, education in Teungku's view is one thing that must be considered by all levels of society, because in the absence of an educational foundation, all community activities will be degraded because they do not have knowledge. Education according to Teungku is the main thing, so it is not surprising that Teungku-Teungku has been teaching sincerely for decades even though there is no compensation given by the government, from here we can see how the government on elementary school teachers who teach only 4 to 5 hours in one day has been paid several millions, while teungku-teungku who take part in the field of education teaches religious education even up to 24 hours at all receive compensation from the government.

This needs to be re-examined, because in the 1945 constitution which reads "Article 31 paragraph (2) of the 1945 Constitution which reads, "Every citizen is

obliged to attend basic education and the government is obliged to finance it" it is very clear that the government is obliged to finance the basic education of citizens. In line with the understanding that education is one thing that can bring people out of the valley of heresy and the darkness of ignorance, then if the government does not contribute in the form of material to help the development of education to continue to progress and progress, then the teungku certainly do not bother even though in the Constitution it has been stated that education is borne by the government, if in public schools every child gets BOS funding, but all of that is contrary to dayah.

Such is the view of the state or government towards dayah, it is still very minimal and far from attention. So as a person who is entrusted with knowledge by Allah subhanahu wa ta'ala it will be very legitimate for a teungku to build an institution or dayah in each of his respective villages, and it is the right of everyone who is entrusted with knowledge that Allah has given the ability to each of my teungku to teach the children of the nation and all levels of society selflessly.

CONCLUSION

From the results of research that has been conducted by researchers, that teungku plays an important role in the field of education in the dayah tradition, the influence and commitment of teungku

appears in the sincerity to continue to spend time teaching students. It can also be seen in teungku's commitment to continue to expand and disseminate and build dayah in order to contribute as a place of learning for the wider community, especially Aceh.

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