

Received: 09-08-2024 | Accepted: 10-09-2024 | Published: 23-12-2024

## **Religious Moderation: Future Generations Through Dayah Education in Community Development**

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### **ABSTRACT**

#### **Future Generations: The Role of Dayah Educational Institutions in Shaping Society's Leaders in the Digital Era**

Future generations are a crucial pillar of society. They will become leaders and take charge of societal development. Therefore, preparing the younger generation is essential, especially through *dayah* educational institutions. As the oldest religious education institutions operating within Indonesian society, *dayah* institutions face numerous challenges in adapting to the digital era. These challenges include preparing the younger generation to keep up with modern developments and becoming agents of community development. This article employs qualitative research methods to address these issues, using observation and analytical studies of relevant documentation. The findings suggest that *dayah* educational institutions need to modernise their systems by integrating technological advancements and preparing adequate resources to support their educational missions. Additionally, incorporating religious moderation into the curriculum is necessary to foster tolerance and appreciation for diversity among the younger generation. This approach aims to safeguard them from the influence of hoaxes disseminated by irresponsible parties via social media and the internet, which could disrupt societal unity.

**Keywords:** *Future generation, dayah educational institutions, digital era, religious moderation, tolerance, societal unity.*

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## **INTRODUCTIO**

Dayah education, also known as pesantren, has an important role in building and shaping future generations and this contribution can be applied in community development. Dayah education is a traditional Islamic religious education institution that still exists today. The existence of this dayah education cannot be doubted by becoming the backbone of society in various parts of the world, especially in the Southeast Asian Region, especially in the country of Indonesia.

In Indonesia, dayah education is a traditional Islamic educational institution that has long existed, and has an important role in developing the younger generation and advancing the civilisation of society. As a traditional educational institution that is rich in religious, ethical and cultural values. Dayah itself has become an Islamic Education institution that not only teaches religious knowledge, but also moral values and characters that are very important for future generations to use in social life.

Dayah education institutions do not only focus on religious education but also equip their students, namely santri, with general knowledge and life skills. Therefore, dayah education is one of the important pillars in nation building. Even so, dayah education is still trying to find the right concept of religious moderation. There are still many santri who do not understand and even misinterpret the concept of religious moderation (Mahmud et al., 2023) . Of course this has a negative impact on the nation's next generation in order to become an important pillar in community development.

Based on the above problems, to fix this, it is important for dayah education institutions to pay attention to fundamental things in strengthening dayah education in order to be able to form future generations who are ready to become important pillars in community development. One of the fundamental things that needs to be considered is the dayah education system, because there are still many who think that the existing education system is the best system in the learning process, thereby ruling out new methods or the existence of other methods that have the possibility

of being effectively used in learning and even not a few who mention that the learning method is very effective (Nurkholis, 2018) .

Thus, it is important for dayahs to pay attention to their education in shaping future generations who are faithful, noble, and broad-minded. So that students in dayah educational institutions can become leaders who are fair and wise, and able to contribute positively to society. Dayah education also prepares its students to face various challenges in the future with qualified religious and general knowledge in order to become an important figure in the development of society in the future.

## **METHOD**

The research conducted in this article is called qualitative research. The data collection techniques were carried out with the stages of observation, and document studies. Data analysis is carried out in order to obtain results that are in accordance with the expected results in this study by answering the problems as mentioned in the background of the problem above. This research analyses in a qualitative descriptive way. By collecting results from observations and supporting documents, data processing is then carried out and described in this article.

Huberman and Milles suggest that qualitative analysis and is an activity that is carried out in an interactive manner and takes place continuously until completion. The activities carried out in qualitative analysis and consist of data reduction, data presentation, and conclusion drawing (Huberman & B. Milles, 1992) . The three processes mentioned were carried out continuously during the implementation of the research, both during the data collection period and after the data was collected.

## **RESULTS AND DISCUSSION**

### **Dayah Education System**

Dayah Education Institution in society is one of the important pillars in Islamic Education, especially in Indonesia and especially in the Aceh region. Dayah Education Institutions have been embedded in conducting religious education from

a long time ago until now. Therefore, Dayah Education is considered a traditional Islamic Education institution that still exists today (A.R., 2010) .

Dayah Education Institution which is a forum for learning Islamic religious knowledge by presenting teaching materials to students based on books written both in Arabic and in Malay Arabic by medieval religious figures (ulama), and students are given a place to live or boarded in dayah (Prasodjo, 2001) . Religious education based on this form of dayah education institution is the oldest form of education system that has been formed in Indonesia and is also an *indigenous* (original) of Indonesian cultural products (Azra, 1999) .

Based on the explanation above, it can be seen that dayah education has an important part in shaping the culture and development of the current Indonesian state. That is because in shaping the character of the younger generation and building society has been done by previous religious leaders or scholars by implementing the dayah education system. Even the famous religious figures in Indonesia, namely Walisongo, who were religious figures in the early era of the development of Islam in Indonesia, in historical records have introduced pondok pesantren which is a form of dayah education institution. Then the institution became the centre of education on the island of Java (Nurkholis, 2018) .

In Aceh the role of dayah educational institutions has had an important role in the formation of Islamic culture in Aceh, this is in line with the explanation in the *Aceh Special Region Education History* book published by the Ministry of Education and Culture in 1984. In the book it is stated that until the end of the fifteenth century (15) that there were several Islamic kingdoms that had a major role, especially the role in the formation of Islamic culture in Aceh (Department of Education and Culture, 1984) . The kings who ruled at that time also had a role in building dayah educational institutions in the areas they controlled. Therefore, the establishment of Islamic higher education institutions in Aceh known as dayah or dayah teungku chiek. Where these dayahs were led by an influential religious figure or in other words a great ulama at the time.

As for the learning model or teaching system, each dayah education institution has a different learning model. As according to Ismail Yacob (Yacob, 2010) , there are several systems that are usually used in learning the books in dayah, namely:

1. The teacher reads the book and translates, then explains the meaning and purpose. The santri only listen and pay attention to the readings read by the teacher with full concentration. So that the length of the learning period using this system is not only based on the length of the study year, but depends on the santri to complete the books studied.
2. *Muzakarah* or *munadarah*, this system is carried out by discussing a problem that has been prepared and then discussing it among the students. This muzkarah system will usually be carried out in groups, where students will be divided into several groups in conducting discussions.

In line with the above explanation, Zamakhsyari mentioned that the education system developed in Aceh's dayahs is no different from the education developed in the pesanteren either in Java or in West Sumatra (Dhofier, 1985) . The reviews include:

1. In terms of subject matter, the subject matter taught is a religious lesson that focuses on classical books. Hasbullah explains that the lessons taught start from simple books, namely Malay Arabic books, then proceed with higher or in-depth books, so that the level of dayah is known from the type of books taught (Hasbullah, 1999) .
2. In terms of the method which is memorisation. In dayah Aceh it is called *meudrah* and *meudeubat*.
3. In terms of the learning system, the students are not grouped by grade level but based on the books they study.
4. In terms of education management, Haidar explained that this aspect applies in educational institutions a system that does not recognise student identification numbers, no report cards, no certificates and so on (Daulay, 2004) .

From the explanation of the education system in dayah education institutions above, it explains that the existence of dayah institutions in the development of education is very important and their presence is needed in shaping the younger generation to have knowledge, intelligence, honesty, diligence, and diligence in worship and have a value-filled attitude.

The graduates of dayah education institutions show that they have great concern for the community. Each dayah graduate has gone through new experiences and different cultures when they are in the context of dayah educational institutions. Differences so that it is expected to be able to find the ideal concept to guide the community

However, in the modern era, dayah education institutions need to pay further attention to the problems faced by the younger generation. The development of digitalisation and easy access to the internet network has a negative influence on the younger generation, especially those who are in the dayah education institution environment. This is because there are many hoaxes circulating and hate speech involving religious frills (Haryani, 2020) .

The problems arising from this condition are a concern in the community. Therefore, the formation of the younger generation through dayah education institutions is an important part of both the learning process and interaction between communities so that santri are able to face the times that are full of digitalisation. Through dayah education institutions, it is also expected to form the younger generation in dealing with religious problems arising from negative things that develop through the internet network among the community.

For this reason, there is a need for religious moderation in the environment of religious education institutions in order to neutralise the problems that occur in the current digitalisation era. Lukman mentioned that what is moderated is not the religion, but the public awareness not to impose their beliefs on others with extreme and radical ways (Mahmud et al., 2023) . This is in line with the problems caused by radical Islamic groups that try to influence the younger generation and society

through social media. This leads to conflicts between the community and breaking these sides also affects the younger generation which is the main foundation in the development of society.

Reflecting on the explanation above, the growing radicalism certainly has an influence on the community's cultural environment to determine one's religious expression. Therefore, dayah educational institutions have a purpose as a control medium in order to make the younger generation able to face and control negative symptoms that arise in society.

However, dayah education institutions still have several problems related to dayah standardisation. Based on the government agency performance accountability report (LAKIP) of the Aceh dayah education office in 2021, the problem of dayah standardisation is a major problem that is an important issue to be resolved. This condition arises influenced by several main factors, among others, namely (Aceh Provincial Dayah Education Office, 2022) :

1. The curriculum applied in dayah has not fully met the standardisation of dayah education. In the implementation of the dayah curriculum, it has not been fully realised, especially for salafiyah dayahs whose ownership is under the Foundation / community institution.
2. The quality of dayah education quality that has not met the dayah education standards; this is due to the weak ability of dayah educators to master the material so that learning outcomes have not been optimally realised.
3. Limited number of education personnel in dayah; Most of the dayah ownership, especially salafiyah dayah, is private ownership so that in terms of the availability of financial resources is very limited. This condition indirectly has an impact on the declining interest of educators in dayah.
4. Traditional dayah management; this is due to the personal status of dayah ownership. So that administration related to dayah management is still carried out personally / traditionally in accordance with the wishes and abilities of dayah leaders.

5. Lack of support for dayah facilities and infrastructure; this is due to the limited budget owned by the dayah. Based on this, the teaching and learning process in dayah has not been carried out properly.
6. Limited dayah relations with the outside world. Traditional dayahs that are salafiyah in nature still apply the conditions of the old dayah culture that does not keep up with the times.
7. Limited operational funds, this condition is due to some dayahs obtaining operational costs from community waqf.

### **Religious Moderation in Community Development**

Religious education is considered to be a very important basis in placing the values of religious moderation, especially for the younger generation who are the next generation in society and an important generation in the development of society. As part of the community, it is very important for the younger generation to understand and know the religious moderation programme. The understanding that needs to be understood includes a moderate attitude towards Islamic teachings and social behaviour carried out in everyday life.

Thus, in translating the meaning of religious moderation, it needs to be confirmed that it can be believed to trace the conception of moderatism in Islam. In society, religious moderation is often misunderstood. In line with the opinion of Lukman who said that religious moderation is still misunderstood by the community, the community considers that religious moderation is a teaching that makes them far from religion, even though religious moderation is precisely a programme that tries to revive the tolerant and peace-loving nature of Islam (Saifuddin, 2019) .

Indonesia's multicultural society, of course, has an exclusive religious attitude. Where an exclusive attitude that only recognises truth and salvation unilaterally, this of course can cause friction between religious groups.

Exclusive religiosity among Indonesian people is very easy to be used by individuals to break the community. By looking at the current phenomenon, the influence of the use of social media that is very developed among the community

as well as the many hoax news and hate speech involving religious appendages, this can cause damage to the unity and unity of Indonesian society.

Thus, religious moderation is the middle way that Indonesian people must understand. Religious moderation must be understood as a balanced religious readiness between the practice of one's own religion (exclusive) and respect for the religious practices of others who have different beliefs or views (inclusive) (Saifuddin, 2019) .

The existence of dayah education institutions which are an important pillar in building the younger generation and community development, of course, must implement an education system that also has a foundation of religious moderation. In order for the younger generation to become actors in overcoming all the problems that arise in society that can lead to the destruction of the unity of society, especially those generated by individuals in the name of religion.

Important Religious moderation education is carried out through the development of the dayah education curriculum in order to present a moderate Islamic Movement by building tolerance among students and communities with different backgrounds in terms of religion, spreading peace in the social environment, promoting interfaith dialogue, and instilling among students an attitude of openness with outsiders (inclusive), and rejecting hate speech (Suprpto, 2020) .

The younger generation is an important pillar in society. The role of the younger generation determines the direction of community development, thus dayah education institutions are the basis that must pay attention to the intelligence and readiness of the younger generation in facing an era that is growing with technological advances and rapid internet networks.

With the advancement of digitalisation in this day and age, dayah educational institutions need to pay attention to the kuruiklum and natural resources within the dayah educational institutions in order to prepare young people who are able to become important figures in community development. Especially in the current era

of digitalisation, it is full of elements that seek to destroy the unity and integrity of society.

Therefore, dayah education institutions are able to implement religious moderation in the curriculum or daily life. So that the younger generation is not influenced by hoax news and hate speech carried out by irresponsible individuals. This is one of the important roles of dayah education institutions in preparing future generations of young people who are ready to become the main and foremost pillars in community development.

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