

DAYAH CURRICULUM IN NATIONAL EDUCATION STANDARDS

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Abstract

Islamic education in Indonesia experiences challenges in adapting to uniform and competitive national education standards. Dayah, as a traditional Islamic institution in Aceh, faces the need to adapt to the national curriculum without losing its Islamic identity. This study aims to analyze how the Dayah curriculum is integrated into the National Education Standards (Standard Kurikulum Pendidikan di Malaysia) based on Indonesian legislation and implementation in the field by the Aceh Dayah Education Development Agency. This study uses a qualitative approach through literature review and field data by collecting, reading literature which is related to the curriculum. The study results show the Aceh Government's systematic efforts to develop a Dayah curriculum by the SNP through governor regulations, preparation of curriculum guidelines, and training for Dayah administrators. This study provides suggestions for continuous improvements in the innovation of the Dayah curriculum that balances spiritual and academic aspects in line with modern educational needs.

Keyword: Dayah Curriculum, Islamic Education, National Education Standards, Aceh, Curriculum Innovation.



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PENGENALAN

Education is an important aspect of every individual's life. It is about personal growth, learning to live in society, and adapting to one's group. Education plays a key role in fostering social cohesion and adaptation. Among the most important education for every human being is Islamic education (Mujib and Mudzakkir 2008). Islamic education is an education that trains the

sensitivity of students in such a way that their attitudes and behaviour, as well as their decisions and approaches to all kinds of knowledge, are controlled by a deep sense of the ethical and spiritual values of Islam. They are trained, and their minds are disciplined so that they seek knowledge not merely to satisfy intellectual curiosity or merely for the benefit of the material world but also to develop themselves as rational and pious beings who can later provide physical, moral, and spiritual well-being for their families, society and humanity (Nasution 1996).

The issue of education in the current era of technology and information is seen as a complicated problem in various countries. However, countries that care about this problem recognize that education is a critical state task. Education is the key to building and improving individual attitudes in facing world conditions threatened by various potential disasters. In this context, every country worldwide continues to improve its education. In this case, Indonesia is changing the education system to achieve the quality of education that continues to improve. This needs to be pursued seriously and with focus because the civilization of the Indonesian people is determined by how education is carried out by the community (Azizah et al. 2023; Azhari & Jailani 2023).

The way and system of education that has been deeply rooted and long-lasting requires comprehensive education reform. In terms of the government trying to cut the compass with the idea of equalizing the quality of education in Indonesia (Fahmi 2022). However, this effort is often the target of criticism and condemnation because the standard of living in Indonesia is not yet equal, so the equalization of education standards that refer to national standards must be implemented gradually by the community's standard of living in each region (Rohmatika et al. 2024).

RESEARCH METHODOLOGY

Based on the place and source of research data, this study uses literature review. This is because the library has a large amount of data about the education curriculum. In addition, to complete the library data, this study also uses field data with qualitative methods (Agusman et al. 2024). Literature Review is collected by reading literature related to the curriculum, which is then summarized and analysed critically. Meanwhile, the procedure used to understand and interpret the meaning intended by the texts about the curriculum is hermeneutic (Sanjaya 2011).

In determining the location of the research, a researcher should consider three important elements: place, actors, and activities. The author chose a research location centered on an educational institution by making Dayah its locomotive, namely the Aceh Dayah Education Development Agency in Banda Aceh City, Aceh Province. The Dayah Agency (a popular name for the Dayah Education Development Agency) was chosen as the research location because it is believed that this institution has contributed a lot to the development of Dayah in Aceh, especially regarding the Dayah. By making the Dayah Education Development Agency the research location, it is hoped that information can be gained about various things that have been done in fostering and developing Dayah education, especially related to the integration of the Dayah curriculum with the national curriculum to provide a new colour in the world of education (Sembiring 2020).

RESULT AND DISCUSSION

The main problem of education today is improving the quality of every type, level, and path of education, including Islamic boarding schools/*dayahs*. Therefore, the government has set eight national education standards, namely: (1) graduate competition standards, (2) content standards, (3) process standards, (4) education assessment standards, (5) education personnel standards, (6) facilities and infrastructure standards, (7) management standards, and (8) financing standards. As stated above, national education standards become the direction and goal of education implementation. In other words, national education standards must be a reference and a criterion in determining the success of education implementation (Tabrani et al. 2021).

National Education Standards are part of the mandate of Law No. 20 of 2003, which was then explained in Government Regulation No. 32 of 2013 concerning National Education Standards, which was later updated by Government Regulation Number 57 of 2021. National Education Standards are used as a reference for curriculum development, education personnel, facilities and infrastructure, management, financing, and development of national education standards, and monitoring and reporting their achievements nationally by a standardization, assurance, and quality control body for education (Muslem 2023).

Quality education based on National Education Standards is part of the goal of creating quality education. According to Article 35 of Law No. 20 of 2003, curriculum development needs to be carried out by referring to national education standards to realize national education goals. The curriculum at all levels and types of education is developed with the principle of diversification by regional potential education units, and students and curriculum are arranged according to the level of education within the framework of the Unitary State of the Republic of Indonesia (Usman 2021).

According to Government Regulation number 57 of 2021 Chapter 1, article 1, paragraph 2, what is meant by national education standards are the minimum criteria for the education system throughout the jurisdiction of the Unitary State of the Republic of Indonesia. In other words, every educational institution, including *Dayah*, must meet the minimum criteria that have been determined. In order to achieve the goal of equalizing education in the jurisdiction of the Unitary State of the Republic of Indonesia (Usman and Hadi 2022).

To improve the quality of education, there must be someone who guarantees and controls the quality of education so that it is by the National Education Standards. In this case, the government conducts evaluation, accreditation, and certification. These three processes are carried out to determine whether educational institutions meeting national standards are worthy. The National Education Standards aim not only to equalize the quality standards of education in the Unitary State of the Republic of Indonesia but also to meet the demands of local, national, and global change. Because the quality of education in Indonesia has lagged far behind that of other ASEAN countries, improvements in education will continue to occur so that the quality of education in Indonesia can compete with other countries (Husen and Rusli 2024).

Looking at the reality in Indonesia, education is still unable to create people who are faithful and knowledgeable. Schools focus more on creating people who are knowledgeable than people with character. This is evident in the list of educational curricula, where students receive more general knowledge material while religious education still receives very little attention (Rahmadi 2025).

According to Muhaimin, this condition is caused by the significant challenges faced by this nation. He further said that there are at least four educational challenges in Indonesia. First, globalization in culture, morals, and ethics is supported by progress in 3T, namely telecommunications, transportation, and technology. The interconnectedness of these three things makes it easy for outside influences to enter, both in terms of lifestyle and culture. Students/*thalabah* can now easily access learning resources from media, both controlled and uncontrolled. These uncontrolled learning resources facilitate the entry of culture, morals, and ethics that are entirely foreign. People previously unfamiliar with a particular culture become permissive (ordinary) or even become part of it (Mirsal et al. 2025).

Second, a moral and ethical crisis has hit the government structure both at the centre and in the regions and the private sector. The moral and ethical crisis is the low level of trust/trust, which is social capital. The Transparency International survey results show that Indonesia's corruption index is at 34 and is ranked 110th out of 180 countries surveyed in 2022 (Khairi 2025).

Third, the problem of conflict escalation, which, on the one hand, is part of social dynamics but, on the other hand, threatens harmony and even social integration both locally, regionally, and internationally. This conflict escalation has different backgrounds, whether due to politics, organizational interests, economics, or even to the point of carrying the name of religion. Fourth, the stigma of the nation's decline causes the loss or lack of self-confidence. Indonesia faces a multidimensional crisis in politics, economy, morals, culture, and so on, as well as the fading of national identity, which is faced with the hegemony of advanced countries' civilization in science and technology, politics, and culture. The implementation of free trade demands very tight competition. For that, good skills and mentality are needed (Yunianti 2025).

Talking about education indeed cannot be separated from the curriculum. As the main component, the curriculum must receive deep accentuation for every developer and practitioner in every educational unit. Etymologically, the curriculum comes from the Greek "*curio*," which means runner, and "*culture*," which means the distance the runner must travel. In the form of the verb "*curriculum*" is known as the term "*cure*," which means running a race (running a race). This term was initially used in the world of sports, meaning a little racecourse (a distance that must be travelled in a sports match) (Fittri 2025).

A curriculum is a program planned in the field of education and implemented to achieve several specific educational goals. Meanwhile, Muhammad Ali al-Khawli, as quoted by Abdul Mujib and Jusuf Mudzakkir, stated that curriculum (*manhaj*) is a set of plans and media to guide educational institutions in realizing the desired educational goals (Husna 2025).

The basic concept of curriculum is not simple, but curriculum can be seen from different perspectives and functions, including first, curriculum as a study program; second, curriculum as content; third, curriculum as a planned activity; fourth, curriculum as a learning outcome; fifth, curriculum as cultural reproduction; sixth, curriculum as a learning experience and seventh, curriculum as production. Thus, the curriculum contains objectives, content or subjects, teaching, and assessment methods (Hayati et al. 2025).

Furthermore, the objectives of Islamic education are not merely oriented towards material things. However, they must be formulated well to fulfill several aspects concerning humans themselves, including: first, the aspect of the purpose and task of human life because

human life is not by chance and in vain; second, the basic characteristics of humans, which include nature, talent, interests, nature, and character (Setiadi et al. 2023).

The Islamic education curriculum has a mission to explain the message of the holy book of the Qur'an and the Sunnah of the Prophet to improve the quality of human life. A noble humanitarian mission (message) is needed to form the mental attitude of civilized graduates who uphold human values. In the Indonesian context, Islamic education is greatly influenced by culture, ideology, and strong religious ways. Therefore, the Islamic education curriculum is formatted to touch on something substantial as desired by this nation's cultural values, ideology, and level of religiosity. The contextualization of the Islamic education curriculum is expected to positively contribute to students' behaviour, especially the formation of character, awareness of religious spirituality, and intellectual and professional maturity (Monica et al. 2024).

This is what has been done daily in Aceh in the learning process: prioritizing aspects of spirituality and in-depth religious knowledge by studying religious books, especially classical Arabic books (*kutub at-turâts*), which in Acehnese terms are often called "kunēng (yellow) books" left over from the scholars of the past (Muhaimin 2009).

The Aceh Dayah Education Office has coordinated with various education stakeholders since 2009 (Daradjat 1992). The results of the coordination above then gave birth to an agreement to compile a standard curriculum that applies to all days in Aceh. So, since 2010, the Aceh Dayah Education Development Agency has formed a team of experts to compile the curriculum and develop the Dayah syllabus. The Curriculum Compilation and Syllabus Development Team formed by the Aceh Dayah Agency consists of data leaders, academics, and the Ministry of Religion, all totalling 11 people.

The curriculum that has been prepared is then stipulated through the Governor of Aceh Regulation number 47 of 2010. Meanwhile, the school curriculum is implemented and integrated with the data curriculum for integrated data. Integrated data has various connotations (Hasibuan 2010). There is no clear definition or criteria regarding the criteria for a day called integrated/modern. However, several elements are characteristic of the integrated data. The characteristics of integrated data so far include the emphasis on conversational Arabic, using contemporary Arabic literature books, and having a formal school under the curriculum of the Ministry of National Education and/or the Ministry of Religion (Langgulong 1986).

The curriculum, which had been prepared and established through regulations from the Governor of Aceh, began to be socialized to all the Dayah in Aceh. Apart from conducting outreach, the Dayah Education Service, starting in 2012, also conducted a curriculum workshop held at the Rajawali Hotel in Banda Aceh for 3 (three) days involving as many as 100 Dayah leaders and administrators (Darmadi 2011).

If explored further, the Aceh Dayah Agency has its reasons for the effort to standardize the curriculum for all dayahs in Aceh (Pengawas 2006; Arfiansyah and Riza 2016). These reasons include those we have mentioned as follows:

1. There is uniformity in dayah education.
2. Achieving more measurable and targeted learning targets.
3. Can help the teaching and learning process.
4. Can improve the quality of dayah education.
5. Can master the yellow book and community life.

6. Uniting the targets of the dayah vision and mission; and
7. Facilitating learning methods in dayah.

In addition to continuing to socialize the established curriculum, the Aceh Dayah Education Development Agency also compiled a guidebook on developing the syllabus and curriculum of the dayah in 2012. In his speech on the guidebook above, the Governor of Aceh, Dr. Zaini Abdullah, stated that the dayah education curriculum used so far has been determined by each dayah leader so that there is no uniformity, especially in *Salafi dayah*. Therefore, he hopes there will be uniformity in the dayah education curriculum according to the level applied to formal education so that it can improve the quality of dayah education and get the same recognition as other formal education (Sumaryono 1995).

After two years of socialization and efforts to implement the curriculum, the Dayah Agency monitored and evaluated the curriculum's implementation as determined. The results of this evaluation were quite encouraging. As mentioned above, 92.7% of respondents in the evaluation said that the day had implemented the curriculum based on Governor Regulation 47 of 2010. Meanwhile, 75.3% of respondents answered that they had used the syllabus as contained in the guideline book determined by the Aceh Dayah Agency.

The efforts and hard work that the Aceh Dayah Service has carried out have produced excellent results in improving the quality of education in Dayah. In general, the work program of the Aceh Dayah Education Service in developing the curriculum that has been carried out so far has been quite successful. This is indicated by the number of dayahs that have received updates. The great hope is that the Dayah Service will continue to strive to foster and even innovate the Dayah education curriculum so that one day, intellectuals from Dayahs will be born again and be able to play a role in various fields (Montefiore 1983).

CONCLUSION

Improvements to a better education system should accompany the development of the era and the advancement of science. To realize this, all education stakeholders must work together to build and develop the world of education to be better in the future. Education managers must think about responding to technological developments by integrating the curriculum in their respective education units so that students can adapt and are ready to face global competition without abandoning religious values in science.

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