

The Paradox of Dayah's Education Systems, Social Change and Use of Technology: A Case Study on Dayah in Bireuen, Aceh-Indonesia

Najmuddin*, Fauzi

Almuslim University, Jalan Almuslim, Matangglumpangdua, Paya Cut, Peusangan, Bireuen-Aceh 24261, Indonesia

**Corresponding author email: najmuddin085@gmail.com*

ABSTRACT. In this technological era, the social-technological behavior changes how a society conducts their daily life. Technology is used in the aspects of politics, economics, cultures, further in education system. Although the use of technology in education dynamically develops, not all education institutions use the technology as tool of their educational systems. Dayah Salafi as a traditional Islamic education institution, still survive with a teacher centered learning in Islamic knowledge transferring system. But, *tengku, ustaz/ustazah* and *santri* (TUS) in their daily activities have access and communication with technology tools. This complex Dayah socio-educational behavior creates a paradox in Dayah educational system. This research attempts to explore and analyze the correlation between social-technological change and Dayah education system. The focus of this study is limited to how the social-technological changes could impact upon Dayah educational system. It does not in claim the future of Dayah educational system. Basic questions on this research are: 1) what are paradoxes between social-technological change and Dayah educational systems? 2) how does TUS technology behavior impact for Dayah educational system?, 3) how can Dayah live up to educational innovation system based on social-technological change?. In attempts to answer these basic questions, this research used a qualitative approach with the grounded theory. Data instruments to support this theory include semi- structured interviews with TUS, non-participation observation of TUS behavior in using technology, and literature studies. Data analysis process used in this research are: reduction, display, coding, and verification. The results of study finding are: 1) TUS behavior in using technology could not correlate and impact upon Dayah educational system, 2) technology use in Dayah educational innovation system limited to administration management.

Keywords: *Dayah Educational System, Islamic Education, Technology Use, Islamic Educational Innovation System, Social-Technology Change.*

1. INTRODUCTION

The development of the use of technology as a tool for human needs is not only used to ease of office administrations, delivery of confidential information, and embedding in industrial machine products. Currently, technology has been used as part of the daily needs of humans, both by individuals and groups as well as in the economic, social, political, cultural and educational aspects. In other words, technological developments are able to influence significant changes in human behavior and habits. Changes in human behavior and habits in living life with technology, basically, should be returned to humans themselves. Because technology must be interpreted as a tool to facilitate the work and activities carried out by each individual human being. Accordingly, if there is an excessive dependence of humans on technology, it must be returned to the basic purpose of utilizing

technology by humans themselves. The dilemma that then occurs is that human dependence on technology products is increasing due to the influence of the environment and policies that bind humans in using these technological products.

The environment and these policies also have an impact on the aspects of implementing educational activities. Where, at this time, education is directed towards the use of technology as a modern learning unit. The Covid-19 pandemic, for example, has become a situation that requires the education system to be implemented online to avoid the spread of the Covid-19 virus. Unconsciously, online learning policies affect human habits in educational activities. For some components of education system users who are ready to face and interpret the use of technology, it will not cause problems in its application, however, for some components of technology-based education

system users who are not ready to face and interpret the use of technology, the dependence on the use of this technology will be in the wrong placement. The thing that needs to be emphasized then is that technology is beneficial to human life as a tool that makes it easier to complete work.

However, not all educational institutions use technology as part of the applied learning system. One of the educational institutions that still uses the non-technology system is the traditional Dayahs in Aceh. Education held in traditional Dayahs applies conventional concepts that require that learning be carried out face-to-face. For Dayah education activists, this method is carried out so that the transfer of religious knowledge to students can be absorbed perfectly. Because the face-to-face education system in salafi Dayahs aims not only to convey knowledge, but also to pay attention to the supporting aspects of gaining knowledge in accordance with the Islamic education system. Among the supporting aspects to get good knowledge are: 1) the moral formation of students who must be monitored continuously so that they are accustomed to being good according to the provisions set out in the holy book, 2) can continuously control the development of students towards the absorption of knowledge taught by teaching staff (Ustaz and Tengku).

In observations made by researchers, social habits outside of learning practiced by Tengku, Ustaz and Santri (TUS) indicate the use of technology as a means of communication and information. Thus, a paradox emerged between the Dayah education system, TUS social habits and the use of technology. In other words, TUS is socially accustomed to using technology tools for communication and information needs, but the education system implemented in the Dayah does not use technology as a tool to facilitate the learning process. This has attracted the interest of researchers to find out more about the absence of a technology-based learning system in Dayah when TUS social habits use technology as a tool to facilitate communication and obtain information.

2. METHOD

In this research, qualitative methods are chosen to understand the paradoxical relationship between behavior change, Dayah education and technology. The approach taken uses grounded theory, which means exploring problems that arise through data

obtained from the field. Data collection was carried out systematically to explain the paradoxical phenomenon of Dayah education with social changes and the use of technology. Because the grounded theory approach is strongly influenced by the data collected during the research, the data collection process in this study used semi-structured interviews with Tengku, Ustaz and Santri. Semi-structured interviews are used as an effort to get balanced answers to the questions that researcher wants in research. In this case, the researcher formulates some initial questions and develops them during the interview while remaining focused on the theme to be studied. So that the questions that arise will be more flexible. Furthermore, to obtain in-depth analysis material, non-participatory observation methods were included in this study. The choice of non-participatory observation is made because when in the field, researchers found difficulties in making participatory observations due to the discipline and conditions imposed by the object of research (Dayah). Then, independent and random observations were made of the behavior shown by the object of research through non-participation observation. Observations of the object of research are not only carried out at the location of the object, but also following the behavior shown by the individuals of Tengku, Ustaz and Santri (TUS) outside the location of the object. Finally, the literature study method was carried out as a counterweight to the conceptualization of the analysis of the interview and observation data.

The next stage, after the data was collected, the analysis was carried out by means of reduction and data display stages. At this stage, the researcher analyzes the findings of each observation and interview conducted to formulate concepts about the paradox of the Dayah education system, social change and the use of technology. When the perceived data did not fulfill the completeness of formulating a concept, the researcher conducted interviews and continued observations of the Dayah education system and behavior habits shown by the TUS. The data is then processed using the coding method. The coding application used by the researcher was ATLAS.ti 7 by classifying the results of interviews and observations on TUS separately. After the coding process is complete, the researcher continues the data analysis process at the data verification stage to find a conceptualization of the paradox of the Dayah education system, social change and the use of technology.

3. RESULT AND DISCUSSION

The results of research on the paradox of the Dayah education system, social change and the use of technology show: 1) the relationship between the three aspects does not affect the Dayah learning system which still relies on the face to face method. This is known from the results of interviews with Tengku-Tengku Dayah as the leader who agreed to teach scientific material in Dayah face-to-face. This is done on the grounds that religious education will be more understandable if it is carried out using the face to face method. Apart from the fact that the students could clearly capture the knowledge, the face to face method was able to make it easy for Ustaz and Tengku to be able to see firsthand moral shown by the santri during the learning process. 2) The use of technology in the Dayah education system is only used as a means of supporting ease of administration. Even so, the Dayah education administration system still uses written and printed documents which are useful as back-up documents for administrative data. Some conventional documents that are still in use are: student registration data, student attendance data per semester, Dayah financial data and correspondence distribution. 3) The Dayah education curriculum still uses religious books (books) and explanations from Tengku and Ustaz as a basic reference for students in exploring the religious knowledge taught in Dayah.

3.1 *The Relationship between Dayah Education System, Social Change and Technology Use.*

Social change caused by the development of technology does not affect the implementation of the education system in Dayah. Aceh traditional Dayah still applies learning using the face to face method to facilitate control of the development of students (santri) both morally and scientifically. Tengku and Ustaz did not prohibit the use of technology for students outside of religious learning hours at the Dayah. The habit of using technological tools for communication and information for TUS is considered an inevitable part of social change. But this does not apply to the implementation of the education system in Dayah. The non-technology education system implemented in the Dayah is part of the discipline and obedience imposed by the Dayah in the management of education. In the interviews conducted, the students and Ustaz demonstrated their compliance with the

rules imposed by Tengku Dayah. in other words, the change in the Dayah education system was largely determined by the policies taken by Tengku Dayah as the highest leader of the Dayah education institution.

3.2 *The Use of Technology in Dayah Administration.*

In the observations made by researchers, the use of technology in the Dayah education system is only carried out in administrative matters as part of facilitating administrative work. For Tengku and Ustaz, the use of technological tools in managing administration shows that the traditional Acehnese Dayah still does not reject the use of technology, but is only limited to the administrative part and cannot be applied in the learning system in Dayah.

3.3 *Dayah Curriculum Without Technology System.*

Curriculum as the foundation of the learning system in Dayah still uses books that have not applied the technology system. Although there are some books that have been taught have been made in the form of e-books. However, the curriculum taught in Dayah has not used the e-book as a reference material in the learning system. The use of the non-technological curriculum was mentioned by Tengku and Ustaz because there are still some reference materials used by Dayah are not yet available in the e-book. And the possibility of using the e-book is still not well understood by the students due to the lack of specialized training conducted for students and teachers.

4. CONCLUSION

It can be concluded that the paradox that occurs in Dayah education is due to strict obedience and discipline in the learning process that is enforced. Thus, the use of technology in the educational process cannot be applied unless there is acceptance of educational institutions and individual components of internet use. In other words, educational process aids can be applied by taking into account the prevailing traditions, the educational institution environment and the binding regulations that are enforced. It is still possible to make changes to the education curriculum in the Dayah using the e-book if the platform is available which is followed by special training for Santri and Ustaz on how to access e-books.

ACKNOWLEDGMENT

The Authors would like to thank Tengku Hafiz as Dayah leader Abu Tanoh Mirah, Bireuen and Tengku Hasbi as Deputy of the Ulama Consultative Assembly (MPU) in Bireuen-Aceh Regency. This research was supported by the Institute for Research and Community Service (LPPM) Almuslim University, Bireuen-Aceh: Dr. Halus Setiawan (grant number +62 813 7706 7065).

REFERENCES

- [1] Amiruddin, M.H. (2013). *Dayah di Tahun 2050: Menatap Masa Depan Dayah Dalam Era Transformasi Ilmu dan Gerakan Keagamaan*. Banda Aceh: Penerbit Hexagon.
- [2] Amiruddin, M.H. (2008). *Menatap Masa Depan Dayah di Aceh*. Banda Aceh: Yayasan Pena
- [3] Hamdan, (2017). Dayah Dalam Perspektif Perubahan Sosial. *Jurnal Al-Hikmah*, 9(14). 108-121.
- [4] Manjalengussa, B., Role, E. & Ngussa, B.. (2016). The Paradox of Religious Education in Secondary School Curriculum: An Exploratory Study in Mara Region, Tanzania. *Journal of Humanities and Social Sciences*. **1**(2).. 137-147. 10.21276/sjhss.2016.1.4.5.
- [5] Rapp, A., Tirassa, M. & Tirabeni, L. (2019). Rethinking Technologies for Behavior Change: A View from the Inside of Human Change. *ACM Transactions on Computer-Human Interaction*, **26**(4).22-30.
- [6] Ziamek, M. (1986). *Pesantren dalam Perubahan Sosial*. P3M.