

# STUDENTS' ATTITUDE TOWARD THE TEACHERS IN ISLAMIC TRADITIONAL SCHOOL (DAYAH) IN ACEH

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This article is "Students' attitude toward the teachers in Traditional Islamic School (Dayah) Aceh. *Akhlak* (moral, attitude, behavior) is one of the most importance subjects in dayah curriculum that must be taught either for the new students or the senior ones. Dayah (traditional Islamic institution/school) are found throughout Aceh. This institution in another part of Indonesia is called *Pesantren*. In this institution, most of subjects studied are religious instruction under Syafi'i School of Thought. The students are advised to study books under Syafiism only. Apart from Syafiism are not allowed. In teaching moral values, the books used are *Taysir al-Akhlak*, *Ta'lim Muta'allim*, and *Ihya' Ulum al-Deen*, These books discuss much about how to behave toward teachers, and therefore the students of dayah respect their teachers excessively. The way to respect teachers are spreading *Salam* when meeting teachers, talk softly with teachers, kissing teachers' hand after shaking hand, and etc. In case of respecting teachers, the students follow not only what they have studied in the books but they follow what they are looking through the attitude of their teachers in the dayah everyday. Therefore, the relationship between students and teachers in dayah are very close any time and anywhere.

**Keywords:** traditional islamic school, behavior

## INTRODUCTION

The range of morality in Islam is so inclusive and integrated that it combines faith in God, religious rites, spiritual observances, social conduct, decision making, intellectual pursuits, habits of consumption, manners of speech, and other aspects of human life (Hammudah 'Abd al-'Ati, 1998 :44). Islam is one of the religions which more emphasis in implementing the best conduct. Muhammad (peace be upon him) was delegated to this world for spreading the best conduct among the people.

Therefore, *akhlaq*, moral, attitude, conduct, or behavior is very important in Islamic teachings. It must be implemented in Muslim daily life.

It is not exaggeration to say that every Muslim must implement his/her good attitude everywhere and in every time in his/her life either with their parents, friends, or with their teachers. The best attitude is desired by every Muslim which is suitable with the prophet's advice. The main objective of dayah education curriculum is to produce the best conduct's students and this has been proved among the community when they interacting with their teachers, parents and the community themselves.

Anyway, many researches had been done by researchers regarding about students' attitude toward their teachers in Dayah (Islamic Traditional School or *Pe-santren*) Aceh. The students of Dayah (*santri*) are very respectful and loyal toward their teachers (*teungku*) within unlimited time. They seldom underrate, oppose and put a blame on their teachers, they seldom speak roughly and shoutly in front of their teachers, and they have never done something wrong when they are with their teachers whether in Dayah or outside of Dayah.

Dayah is the traditional Islamic school which provides knowledge and instruction in Islamic tenet (Muhammad AR, 2001:63). The institution is spread all over Aceh and it was first established since Islam came to Aceh in the second century of Hijriyya (Mohammad Said in Muhammad AR. 2010:6). This institution is the famous one in the Acehnese community which provides Islamic teachings based on Syafi'i's School only to the students. Anyway the teachers do not allow the students to study other books (*kitab*) rather than Syafi'i's. Students and teachers are living together in the Dayah during their study for many years. Their relationship are very close and respect each other when interacting among them; the students consider that the teachers of the dayah like their own parents, and they always help each other during the years within the dayah. Such situation was first practiced when students start studying in dayah and continuously implemented in their life during the years in the dayah environment. In fact, this is a hidden curriculum that is always practiced by the students without forcing them to follow. Any kind of respect to teachers is wel-

come and this should be applied during their study in dayah. In other words, everything related to Islamic moral values is supported to apply.

Dayah is a traditional Islamic institution found in Aceh, the same institution in Java called *pesantren*, but in West Sumatera is known as *Surau*, while in Malaysia it is called *Pondok* (M. Hasbi Amiruddin, 2008:6). In Southern Thailand (Pattani) such institution is well-known with *Pho No* (Kamaruzzaman Bustamam Ahmad, 2011: 2). The word dayah is derived from *zawiyah*. This term was first used in North Africa in the early days of Islamic development. *Zawiyah* means the corner of mosque used by Sufism (Muslim mysticians) to discuss Islamic teachings, to chant and pray together, and spend the night in the mosque together. Actually the term of *zawiyah* coming from Arabic term means corner of the mosque, but the Acehnese called it dayah (Yusny Saby, 2004)

Moral values are something very important in the dayah's perspective or in the dayah curriculum and this subject is taught from the beginning up to the end (the higher level) of study. Books on moral such as *Ta'lim muta'allim*, *Ihya 'Ulum al Din* and other that similar become priority in the curriculum of dayah. Actually, the implementation of moral values can be seen in their daily life when interacting with their teachers and with their own friends in the dayah whether in the classroom (*on Bale in Acehnese term*), in the dining room, in *mushalla* (praying room), or in the bedroom. The students behave politely when talking, meeting, studying, and discussing with their teacher everywhere and every time.. They always follow the advice of the teacher and they have never opposed or quarrelled with their teachers, they often help their teachers in the field or in the garden if necessary. These atmospheres always occur in the dayah's environment in the whole of dayah in Aceh.

One of the main things which must be emphasized in the dayah curriculum is to respect teachers. The way to respect is different. Some students are bowing down when they meet their teachers, some are nodding their head, some are smiling at the teachers, and kissing their hand, knees, and even the teachers' head. There are

many kinds of respect done by the students toward their teachers in dayah to make their teachers happy and glad.

It is usually happening for the students to kiss their teacher's hand before starting to study to get blessing (*barakah*) from the teacher (*teungku*) when accepting knowledge from the him/her/them. In addition, the students do the same thing when the class ending. In this last session of studying the teachers leaves the class earlier and then is followed by the students. Such things are among the model of the students of dayah to respect their teacher everytime (Tim Penyusun..., 2007: 86). This kind of respect is always done by all students of dayah in Aceh and this has been seldom done by the students of government schools. It should be an example for the government to create an integrated curriculum (religious values and sciences) to apply in every government school to avoid moral decadence in the future. Anyway, the curriculum of 2013 has emphasized the importance of character education in every level of education in Indonesia. This new curriculum is not applied yet in the schools under the Ministry of Religion. In Aceh, most of modern Islamic institutions (modern dayah/pesantren) have applied the integrated curriculum which combine the modern dayah and traditional dayah curriculum (religion and science). The curriculum of modern dayah is different from the traditional one. The modern dayah curriculum is more extensive than the traditional's. In modern dayah, the curriculum organized under the Religious Affair is applied full time during the day, but during the night time the traditional curriculum takes over (Muhammad AR. 2001: 88-89).

Within education, a broad definition of the word is adapted which embraces such aspects as awareness of non-materialistic values, of aesthetics, and of the significance of human life and life of the world (Ghazali Basri ed. 1991:35). Any institution which applies integrated curriculum (religious instruction and sciences) will produce Muslim intellectuals and Muslim scientists who do not differentiate between worldly affairs and hereafter's needs. Islam advices us to work better in this world, to keep our brotherhood with other Muslims, and to prepare much good deeds because we can get it back later in the day of Judgement.

In the past, dayah had achieved its successfulness in integrating public and religious instruction. Dayah had produced not only *ulama* but the influential politician, and well-known statesman as well. It was caused by the dayah education system which did not recognize dichotomy of knowledge (Yakub in Sri Mulyani,2010). The above opinion is supported by Hasbi Amiruddin and Yusni Sabi. They are in the opinion that the dayah and its leaders in the past became generator and motivator of struggling against the colonialism (Hasbi Amirudddin and Yusni Sabi, 2010:196). Unfortunately, the dayah education system nowadays is more emphasis on Islamic teachings only particularly in Syafi'I's school. The *teungku syik* and other dayah's teachers do not allow their students even to read other sources rather than Syafiism. On the one hand, in transferring moral values to the students/murid, dayah is very good especially in inculcating moral values to respect their teachers, their parents and the older. On the other hand, the teachers' way to forbid and prohibit the students not to read other books from different school of thought is not really logic to practice in the Islamic institution. I think the more books we read the more information we can get and the more books we read the more knowledge we can understand or posses. It is one the best ways to develop the students' atmosphere/insights.

## TEACHER

One of the important things in teaching and learning process is the existence of a teacher. The teacher is a prominent man who is responsible to educate human beings in order to produce the pious and obedient Muslim generation and enable them to implement their own task, their family duties, their community and the state affair itself. Historically, the teachers always respect their students success and able to sacrifice and do anything to make others happy and prosperity (Muhammad Zakir, 2013:68).

Teacher is one of the human components in teaching and learning process, playing an important role in developing the potential human resources. Therefore, the teacher should actively play his role and place his position and occupation as a

professional expert. Besides, the educators have to understand philosophical, conceptual and technical things relating to class management and teaching-learning activities. In the process of teaching and learning and class management, the teachers at least have to possess two basic patterns, that is to have an ability to design the program and to socialize the program to the students (Sardiman AM, 1996: 171). I think the dayah teachers are exception for the above opinion because there have not much skill and training they possess during years of course in dayah. They were provided with Islamic tenets and Islamic moral values. Seldom do the teachers of dayah attend workshops, seminar, training and moreover in-service training like most teachers do.

Those who are teaching at school are called teacher. Those are teaching in religious school or in the modern dayah are called *ustad*. But, the one who works or teaches in the university level is called lecturer. But it is different from the traditional dayah's in Aceh. Those who are teaching in traditional dayah are called *teungku* or *teungku rangkang* and *teungku di bale* as well as *teungku syik*. Usually, *teungku* is a senior student who teaches students voluntarily without having any payment from the dayah. Also, some teachers of dayah graduated from the dayah itself. They teach in the dayah where they used to study as their own contribution to the Muslim *ummah*/community, because they had been taught by other teachers /*teungku* for years voluntarily. Afterwards, when they finish studying the whole level of dayah education system, they have to work for their *alma mater* as their voluntary service to the Muslim *ummah*. To teach is the duty of teachers, which is why he/she has to do teaching voluntarily to seek the bounty of God /the salary from Allah Almighty.

Apart from the term *teungku* and *teungku rangkang*, there is another term found in the dayah which is called *teungku syik*. This term is used for the one who leads the dayah or who has a lot of knowledge particularly in Islamic teachings. *Teungku Syik* usually teaches senior students only—*teungku rangkang* or *teungku di Bale*. The influence of *teungku syik* is dominant whether within the dayah environment or outside of it. He determines the curriculum of dayah, he appoints the teach-

ers to teach and every decision is in the hand of *teungku syik*. He also deserves to dismiss the teacher or the students if necessary.

The role of *teungku syik* is not only in the dayah environment, but a spiritual leader among the Acehese community. He is an influential man in the community and always invited by the government, the community, and also visited by formal leaders. Nowadays, some people in Aceh also call *Abu* or *Syaikh* for spiritual leaders (Kamaruzzaman Bustamam Ahmad, 2011: 2). According to Yusni Sabi, all *Teungku, Abu, Syaikh or Teungku Syik, Abon, Waled* are called *ulama* who stand out for their contribution in shaping the religious and cultural values of the Acehese society (Yusni Sabi, 2000:395). Such terms are known *Kyai* in Java island or in most pesantren in Indonesia, and *Buya* in West Sumatera, while in Malaysia it is called *Tok Guru* (see: Muhammad A. Rahman, 1996). In Indonesian society, they are considered influential, well-known, as well as outstanding people among the community for their involvement in managing the community's affair. On the one hand, they lead their duty within dayah/pesantren, but on the other hand they also get involved in solving the community's problem. They are teachers for the students in dayah, teachers for the community and teachers for the government in making decision related to religious affairs and *ummah* education.

Education is a process implanting something into the students' mind and heart (Syed Muhammad Naquib Al-Attas, 1990:35). If a Muslim teacher implements his duty to transfer knowledge to students or children, his/her task is not only to teach but also to inculcate Islamic teachings into the students' heart and mind. They have inculcated theology, Islamic Jurisprudence, moral values, Islamic education, and other kinds of beneficial knowledge to the community (Muhammad AR, 2004:25). These activities have been implemented by *teungku* in dayah since the dayah was established in this area. It cannot be denied that the *teungku's* role in educating Muslim *ummah* whether in the past or nowadays.

The teachers should always bear in mind the needs of students, very kind to the students who attend their class/lectures or who live with them. The teachers

should follow the example of the prophet and seek for no remuneration for teaching students. The only reward that they hope for is the pleasure of God (Mansoor A. Quraishi, 1970: 70-71). Similarly, *teungku* always teaches students (*murid*) in dayah day and night without hoping payment from the dayah and from the parents of student. Kamaruzzaman Bustamam Ahmad also adds that *Teungku* who works under *teungku syik* is called *teungku di Bale*. Academically the role of *teungku* is the same as *ustad* in the modern dayah. *Teungku di bale* teaches senior students and it is the same as at senior high school students. Usually, when *teungku syik* is absent or cannot attend the invitation, *teungku di Bale* replaces *teungku syik's* position to attend and fulfill the community's invitation. Then, *teungku rangkang* who teaches junior students—the same as the junior high school students. *Teungku rangkang* is the teaching assistant of *teungku di bale*. He is selected by *teungku di bale* among the brilliant students and of course with the best conduct (Kamaruzzaman Bustamam Ahmad, 3).

The teachers are those who have capability in knowledge, have loyalty, love and responsible to religion. Teachers can function as *da'i* (preacher), national educator, theology propagator, and disseminator the best conduct to the young generation (Muhammad Ali al-Hasyimi, 2001: 234). Therefore, to behave politely toward teachers are part of Islamic teachings. They (teachers) have done much to make the students' behavior good, to transfer knowledge and Islamic moral values to the young generation. They have done and struggled in producing national cadres and national leaders both in the past and in recent times (Muhammad AR., 2010:318).

*Teungku rangkang, teungku di bale and teungku syik* in the traditional dayah of Aceh have done a lot in transferring religious instruction and moral values especially to both the students and Acehnese community. They work sincerely to teach students day and night in dayah without complaining anything during the years in dayah. Sometimes, they live in the same room with the students, they cook at the same place, they study at the same place and the same teachers, they work for dayah hand in hand with other students within the long period of time. Sometimes,

they live within the same rooms (*bilik*) between the teachers and students, they help each other.

Teachers of dayah/pesantren in Indonesia are really still respected and are always remembered by Muslim *ummah* for their contribution in educating students with Islamic teachings, giving knowledge to others, and also they themselves apply the knowledge based on their capacity / based on the knowledge they possess. Because they have helped their students voluntarily, automatically others will help them and respect them and always remember their aids, in other words, we help others sincerely and then suddenly Allah Almighty will help us (Ahmad Tafsir in Muhammad AR., 171).

Probably, living together for a long time in one place (in the dayah 's dormitories) will make people closer, love one another, work together and respect each other. Furthermore, the teachers and students are living together in Islamic boarding school like dayah for a long time, of course, they are feeling to live within one family/like living in one house. Moreover, the students consider that the teachers of dayah like their second parents for teaching them religion. Some students say that they (teachers) are our parent in religion. It means they are the ones who teach religious instruction. This term is often heard in the dayah environment when the writer did research four years before.

Teachers teaching in dayah have never been paid; it had been done for a long time continuously up to now. They work sincerely for the sake of Allah. Because they work or teach sincerely, Allah will help them and give them happy and far from miserable life both in this world and hereafter (Muhammad AR., 2010:169). Most of the earlier teachers of dayah had experienced how to teach for a long time and how to work sincerely, even how to behave politely and happily toward teachers who had taught them. The function of dayah teachers is not only to teach on *bale* but anywhere and anytime outside of it as well.

Most of teachers in dayah do not have strong background from formal education, they have never sat in university and they have never followed different kinds

of specific training for teachers as well as professional workshop related to learning and teaching. The only knowledge and experience they possess are something coming from the *dayah* itself. They have no specific certificate for teaching except oral recognition or recommendation from the *teungku di bale* and *teungku syik*. Such recognition and recommendation are gained from the *teungku syik* based on their long dedication, loyalty, experience, patient, and obedience to their teachers during their study in the *dayah*.

Teachers and students always meet together and live together in dormitories; of course, they can advise their students everytime if necessary. We are at the same boat here, we eat together in the public kitchen of *dayah*, we also attend the invitation of the villagers and we go together, if we get some food we share with the students, if we get some alm from the villagers or the donators we share it with the students. The teachers also never feel tired to teach and to help the students either day or night on *bale*, in *musalla* and in the bed room. We never show reluctant to teach and to help our students if they need help (Muhammad AR., 2010:157). All of these aspects given by the teachers to their students will make them remember and obedient to the teachers. Furthermore, the students must behave properly and politely to their teachers anytime.

In fact, it is not an easy task to be a *dayah* teacher before having much experience and understanding of the books taught in the *dayah*. They have to show and make sure their *teungku di bale* and *teungku syik* whether they are enough knowledge to teach, are having loyalty to *dayah*, are having the best conduct among the students, community as well as to their own teachers or not. There are many things to be fulfilled for becoming *dayah* teachers either in the past or in recent times. Anyway, the main requirement that should be prepared for becoming *dayah* teachers is moral requirement. The best conduct's teachers will produce the best conduct's students in the future, and this objective is always implemented in the *dayah's* life.

## STUDENT

In Indonesia, the students who are studying in Pesantren are called *santri*. This term is called *murid* or *ureung meudagang* in Acehnese Dayah. Anyway, such terms are now changed little by little in dayah's community, they are influenced by Indonesian term—*santri*. This term is sometimes used and heard in Acehnese dayah. Anyway, the writer does not use that term—absolutely (*murid and ureung meudagang*) in this paper except the student.

Murid or student is one of the components in Islamic education system. Formally, a student is the one who is in physically and psychologically growing and developing. In this phase, the student needs guidance and advice from teachers (Ramayulis, 2005:77). Those who are still studying in dayah both new and senior students are considered *murid* and they have to be guided by teachers, they have to be prepared for becoming formal and spiritual leaders in the future. The role of teachers is really important to provide the students with knowledge, experience, skill, braveness, honesty, frankness, and the best akhlak.

The students of dayah consist of those who graduate from junior and senior high schools. They come to dayah for many kinds of different reasons. Some of them study in dayah for economic motives, some others come to study in dayah to fulfill the parent's desires, a few of them to study in dayah for the sake of seeking religious instruction and to become *ulama*. In reality, most of students in dayah come from small scale family, the dayah education system is very cheap all over Indonesia. No registration and administration fee for new students, no dayah fee every month rather than electric bill, no other payment that must be paid in dayah. Therefore, many students who are studying in dayah are not coming from the high scale family. Most of the rich send their children to modern dayahs although the cost is very expensive. The modern dayah curriculum is used integrated one—does not focus or emphasize in religious instruction only, but science as well. This modern dayah also uses foreign languages in the process of teaching learning such as Arabic and English etc. This is the result of the parents to send their children to study in the modern dayah. In other

words, studying in modern dayah will produce Muslim intellectual and open minded man in the future. Anyway, the modern dayah curriculum does not put aside moral education for it is an important subject to be taught for the students.

The students live in dormitories during the course (Muhammad AR.,:2001:78). There is no entrance test in dayah; the students' recruitment is not very strict; there is no administration and dayah fee for students; they are free to register whenever they want to. Muhammad AR adds that the system of dayah education is set up in five levels:

**First**, Tajhiziyah (preparatory school) lasting one year. In this level, the newly enrolled students are expected to excel academically within the the year. They are taught basic Arabic grammar, Quranic readings and basic Islamic jurisprudence (*ushul fiqh*), morality (*akhlaq*), and other basic Islamic principles.

**Second**, Ibtidaiyah (primary school), this level last 3 (three) years.

**Third**, Tsanawiyah (junior high school). Lasting also 3 (three) years.

**Fourth**, 'Aliyah (senior high school). For another 3 (three), students are taught more advances in Islamic tenets principles.

**Fifth**, Takhassus (specialization). At this level, students are required to study for three years under the tutelage of a *teungku syik*. This class is considered equivalent toa university or college level. The subjects offered here are more critical and comprehensive in nature, such as philosophy, manthiq (logic), comparative study of the Islamic schools of thought, tasawwuf, and comparative religion (Muhammad AR., :2001 :79).

The students of dayah are very discipline and obedient to the rules applied within dayah, for example, when hearing the sound of *azan* (call to prayer) they are in hurry to the mosque or mushalla to pray congregation, when meeting their teachers they convey *salam* (greeting) and kiss teacher's hand, when teachers explaining the lesson they are listening carefully, paying good attention, they follow the teachers' opinion and seldom oppose their teachers.

Marwan Ibrahim al-Kaysi is in the opinion that a Muslim should convey salam to other Muslim when you meet, if you meet *ulama* and your parents, you convey salam and then kiss their hand, That is the way to respect them Marwan Ib-

rahim al-Kasyi, :164). These steps are followed by the teachers and the students in dayah. In the book *Ta'lim Mut'allim* Ali says that "If anyone teaches us one word, we deserve to be his slave". This opinion is always followed either by the teachers or by the students in dayah especially in respecting teachers. That book (*kitab*) is a very important moral book which must be studied by the dayah students in the beginning of their study.

The students are forbidden to quarrel with teachers, are forbidden to blame and take revenge toward their teachers, and to get angry with the teachers. The students have never interrupted and opposed the teachers in a rough manner, nor shouted. No talking without permission from teachers, no asking question without opening discussion session, no walking and talking in front of teachers, no washing hand before the teachers do when eating together and the like (Muhammad AR. 2010:172). These are things always done and implemented by the students in dayah. Actually, such things have never been written in the curriculum of dayah, but this happens unceasingly up to now. All of the students both new and senior students automatically follow such tradition to respect teacher in the dayah complex. Unfortunately, we have never experienced and felt such a thing in the public school throughout Indonesia in case of respecting teachers even we have taught them for many years.

Mutual respect is an Islamic teaching. Although we are not asking to do or we have never been taught about how to respect people, we have to do it to respect our teachers and our friends to follow Islamic teachings. We, in dayah, have been taught how to respect our friends, our parents, our teachers since we were in the first year, we found this in the class of moral education. In the beginning we try to respect our friends and we love and care each other then we step by step descend and move to our own teachers. It is impossible not to love and to respect our teachers teaching us for years in Moral Education, Theology, Islamic Education, Islamic Jurisprudence, Arabic Grammar and other kinds of knowledge. In term of religion, our parent is teachers because they have implanted and taught us religious instruction

for many years in *dayah*. Truly speaking, we have never known anything especially in religion, but after studying for many years in *dayah* we have gained much knowledge from the teachers. We did not know anything about Moral Education, Islamic Brotherhood and Islamic Values before, but after spending a lot of time in the *dayah insya Allah* (if God willing) we have possessed a little bit knowledge in our heart and mind (Muhammad AR, 2010: 174).

The above opinion describes deeply about the way to get knowledge and then they elaborate how to respect those who have poured those knowledge into their heart and mind. It is sometimes exaggeration to convey something or to praise the teachers in *dayah*. By doing like that it is not impossible the students idolize and praise their teachers of the *dayah* excessively. The writer has noticed the *dayah* students in respecting their teachers excessively, for example, when the students kissing the knees of teachers while the teachers are sitting. I think this kind of respecting is not really prioritized and supported to do within Islamic teachings, there are many other things we can do how to respect teachers. Our prophet says in one of his *hadits* which means that “if someone was ever helped by someone else, you should help him/her, if you think you cannot help him/her, you should help his/her families”. We should remember the kindness, good deeds, aids and sacrifice done by someone to help us, and one day we oblige to do the same or more to help him/her.

Similarly, the *dayah* students of Aceh and the students of *Pondok* in Malaysia are the same in case of respecting *Tok Guru and Teungku Syik* and other teachers in *dayah*. The relationship between students and teachers are not only take and give knowledge, but the result of it can produce close brotherhood and love each other. Consequently, the the feeling of loving each other and mutual caring as well as obedience coming up between them. It seems that the relation between students and teachers are very different from secular system of education. In the secular education, the objective of seeking knowledge or learning is to achieve the worldly goal—to fulfill the worldly pleasure. In this institution the teachers’ task just to teach and the students are exclusively studying (Abd. Halim El-Muhammady, ed. 1994: 166-167).

This problem is the same as the students and teachers of government schools whether under the Ministry of Education or under the Ministry of Religion Republic Indonesia. Our curriculum does not emphasize and apply moral education and moral values for the students. In addition, the way to recruit teachers is not properly suitable with the professional ways. Nepotism, corruption and collusion are always haunted in recruiting new teachers/ new officers of Indonesia.

In *Ihya' 'Ulum al;-Deen*, al-Ghazali mentions that knowledge is a medicine that cures our heart from blindness (not possess knowledge), to cure our eyes from looking bad things (sinful), and to cure our body from weaknesses. By doing such things a man can be respected and honourable among the people. In fact, knowledge is more valuable and glorious than other things in this world. Therefore, those who spend the time to seek knowledge and then to share, teach or distribute to others is beneficial (Al-Ghazali:1997:26).

According to Ghazali, there are several ways to respect teachers, they are:

1. If you visit your teacher, you have to convey *salam* before coming into their house/places.
2. Please do not be talkative in front of teachers.
3. Please do not talk without permission.
4. Please do not ask question without having permission earlier.
5. Please do not sit in front of teachers by looking around, but please sit down politely and quietly.
6. If a teacher stands up, the student does too. Then greet him/her.
7. Please avoid being arrogant and proud of knowledge possessed and not to do something wrong to teachers (Al-Ghazali: 33).

All of the above opinions are always practiced by the students of dayah in respecting teachers. It seems those opinions were studied before by their teachers and later they inherited to the newly coming students from generation to generation. All of Ghazali's opinion had been being implemented in the life of dayah. Suffice it to say, the way to respect teachers, how to respect friends, parents, the older, is re-

ferred to Al-Ghazali's book *Ihya' 'Ulum al Deen*, and *Ta'lim al-Muta'allim* written by Syaikh al-Zarnuji. These two books become a guide book of *akhlak* that must be referred to.

According Syaikh al-Zarnuji (2009: 29-30), there several ways to respect teachers, they are:

1. A student should not walk in front of teachers.
2. Not to sit in the teachers' place.
3. Not to start talking except to have been allowed by teachers.
4. Not to be talkative in front of teachers.
5. Not to ask question when teachers are not in good mood.
6. Choose the suitable time to visit teachers.
7. Be patient for not to knock the teacher's door, please wait until they go out.
8. Always consider the teachers' desire and not to hurt their heart.
9. Obey to teachers' command except in doing bad things.
10. To respect the teachers' children and all their families.

Zarnuji's opinion and Al-Ghazali's are not far different in respecting the teachers, the books are discussing specifically about moral. Their opinion about respecting teachers are suitable with the modern times. I believe that the students of *dayah* have never quarrelled with their teachers, never launched demonstration against *teungku rangkang*, *teungku di bale* and *teungku syik* regarding their leadership or their way to lead the *dayah*. But, we always read in the newspaper, watch television about fighting and quarelling among the students between two schools, and launching demonstration against their teachers or headmasters. The problems of the government schools are very complex and sometimes the police have to get involved to handle the problems. Such condition and activities have never been happened in the traditional *dayah* of Aceh.

### Model of Respecting Teachers in Dayah

Generally, there are some books in the dayah curriculum explaining about moral education. The books recommended or suggested to be learned are—*Ta'lim Muta'allim*, *Taysir al-Akhlaq*, and *Ihya 'Ulum al-Deen*. These three books are also used more by the Sufism in respecting their *mursyid* (spiritual leaders) in implementing *thariqat* (spiritual trainings). It seems that these three books included under the subject *Tashawwuf*. No matter what books they are, the most important thing is the moral values spread all over dayah in Aceh. Nevertheless, the efforts to respect teachers are very much supported and desired in the dayah environment. In my opinion, this is a hidden curriculum which has been practiced for a long time before and still continuously implemented nowadays.

We follow something found in the books. Anyway, we are more influenced by the attitude and the teachers' attitude in their daily life in dayah, for example they always teach us and never ask us money, salary and something else. They always advise us either personally or group, they are always punctual whether to pray five times a day or to teach us on *bale*. Therefore, it is proper for us to make our relation closer with teachers, to respect them, to honor them, to visit them in Holidays, to give them gifts, to help their families, to pray for them if they died (Muhammad AR., 2010: 207).

After reading books—*Ta'lim Muta'allim*, *Taysir al-Akhlaq*, and *Ihya 'Ulum al-Deen*, our spirit or feeling rises and then suggests to respect and love our teachers as those who give us knowledge. This is found in the books. Consequently, all the students develop their close relationship with teachers sincerely without being forced by anyone else (Muhammad AR. 252). It means that the students automatically follow the examples found in the books and then they apply in their life in dayah environment. First, they practice how to behave with teachers, second, how to interact with their classmates or friends at the same dayah, and the third, how to thank and honor their parents and so forth.

Based on the result of research done by (Muhammad Zakir, 2012:118-119) "Kemandirian Dayah dalam Pembinaan Ta'zim Kepada Teungku in Dayah Nurul

Yaqin, Labuhan Haji Timur, Kabupaten Aceh Selatan”, it seems that the students are expected not to stare at the teachers’ eyes either in talking to *teungku* or in listening to *teungku*’s talking or speaking. But the students are advised to bow down or nod their head when meeting and walking in front of *teungku*, that’s the way to respect teachers. I was informed by one of my friends, a student kissed the knee of teachers while the teacher sitting, some students massage teachers’ body after studying session ended, some students cook rice for teachers, and some of them escorting the teachers to go somewhere etc.

To some extent, the students would like to help teachers in the field, in the gardens, in their house if they live within their own houses, and help them finish their work. They talk softly and slowly with teachers, implement their command as long as it is suitable with religious command, convey *salam* when meeting on the way, kiss their hand after shaking hand, and always smile at them (Muhammad Zakir, 119). All Zarnuji’s and Al-Ghazali’s opinion above related to *akhlak* towards the teachers have been practiced by the students in dayah of Aceh. Although it is not mentioned clearly in the curriculum of dayah about moral education, but in reality the implementation of moral values always occurs. The implementation of moral/*akhlak* in dayah is hidden curriculum because the students are familiar to follow something they look at their teachers’ way in their daily life. Anyway, the students’ obedience toward teachers are caused by the teachers themselves. For examples, most of the dayah teachers do based on their knowledge, they always fast every Monday and Thursday, they always do midnight prayer, they get dressed very simple, they always talk softly with the students, they always pray congregation prayer together with the students, and so forth. Their daily activities will be followed by the students. These are the best examples which should be followed by the students because our teachers follow the example from the prophet mentioned in *hadits* and even in al-Qur’an (Muslim Holy Book).

We end this session by quoting the opinion of Arthur Glyn Leonard in Marzelah Makhsin (2003:98) “to understand Muhammad (peace be upon him) or the

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soul of Islam completely, we have to recognize that Muhammad was not a common wanderer who spend his time in vain, but he was the most loyalties, the most honest man from time to time.

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