# THE IMPLICATION OF ABU TEUPIN RAYA'S THOUGHT IN TRANSFORMING ISLAMIC EDUCATION IN ACEH

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**Abstract:** This research is a study of the history of an educational figure about the implication of Islamic education related to the thoughts of Abu Teupin Raya, one of prominent educational figure from Aceh. Historical and sociological approach of knowledge were used. Meanwhile, the primary sources were the textual works of Abu Teupin Raya. Another major source was informants, those were the children of figure who were still alive and his students who had learned directly from him. Methods of data collection were done through the study of any literatures and in-depth interviews. All data collected was then selected, classified, verified systematically to the problem and the scope of the study. Furthermore, the data was analyzed by using content analysis and historical continuity method. This study found; First, the process of transformation of Islamic education in Aceh was closely linked with the historical, philosophical, and sociological foundation. Second, the idea of Islamic education which were transformed in the form of Islamic boarding institutions in Aceh had positive Islamic education but also to the management of educational institutions, financial administration system, even the curriculum and teaching methods.

**Keywords**: Abu Teupin Raya, transforming, Islamic education, Aceh

## Introduction

The initial stage of the deployment process and practice of Islam in Aceh was strengthened by understanding the substance of the teachings of Islam and it wasdone through education and implemented in the institution known as the dayah. This Arabic term, which prior to the deviation (*tashrif*) known as z*awiyah,* literally means corner. Acehnese refer it to the corner of the Nabawi mosque which was first used by the Rasulullah PBUH as the centre of transformation and internalisation of the Islamic teaching to the companions in the early stage of Islam. Some Acehnese, especially those in Aceh Besar, often pronounce dayah as *deah.* The terminology is not unfamiliar to the people of Aceh, as is the term *salafiyah* boarding school for the people of Java. Its existence even predates the formation of the Indonesian state and nation. Cultural-historically, aside from being the centre of education and training of the Islamic generation, the presence of dayah automatically also become the centre of cultural internalisation, legalized and institutionalized by the Aceh society.[1]

Since the early emergence of Islam in Aceh, the enlightenment of the society had been performed by the dayah education institution which purely survives until 1903 AD when the Dutch colonial introduced secular type of education system. Prior to that, there is no other form of education in Aceh. The Dayah and Madrasah Development Centre at the Ar-Raniry State Islamic Institute supports this argument and states that dayah had educated the Aceh people to deliver king, minister, military commander, scholars, shipping technology expert, medical doctors, agriculturist, and others. Thus, the dayah existence amid public life has become an indispensable part of the process of enlightenment of science and technology along with the development of Islam in Aceh.[2]

The function of this institution, aside from being the learning centre for cadres of scholars and leaders of Aceh, at the same time also becomes the basis for missionary endeavour as well as instrument of control against cultural behaviour that flourished in the surrounding community. Judging from the financial aspect, the Islamic boarding school is the only educational institution in Aceh which is very economical with very low tuition fees and can be reached by all circles, including the poor. In addition, the constructed atmosphere value is closely related to people's lives so that it becomes an integral part of the body of Aceh community.

The dayah education institution continued to grow until the twentieth centuries when the Acehnese youth studied religion to Mecca and Medina in the Middle East as well as to Egypt. Most scholars and students from the muslim world, as reported by Azyumardi Azra, come and reside in Mecca or Medina due to the fact that these are holly cities and more importantly that they are related to the *hajj* pilgrimage; in turn it created a certain network which yield unique scientific discourse.[3] One of the Aceh scholar who did scientific journey (*rihlah*) to Egypt was Muhammad Ali Irsyad, later known as Abu Teupin Raya alias Abu Lampoh Pala. He continued to study in Egypt in 1961 after moving from one *dayah* to another. Upon his return to Aceh, the scientific atmosphere of the Serambi Meukah becomes more vibrant.

The scholar led scientific transformation to the society was not limited to the *dayah* only, but also trough routine recitation in the *meunasah* and *balee beut* (Islamic Recitation hall) in the villages nearby where Abu Teupin Raya lives. Combination of learning methods and curriculum from his early time in Aceh together with what he got from the Pyramid country fuel the people enlightenment process. The Teupin Raya village in

the Pidie distric became the *qibla* of science in Aceh as more and more people sent their children to the dayah Darussa'adah which he established. The education concept at the Darussa'adah is formulated by Abu Teupin Raya which is holistically gathered in an openness frame based on the *Murâ'atu al-Dhamîr* principle (keep the feeling of not-offended in order to create tolerance and respect among fellows). Some important elements of education he gained while studying in the country still localized and traditional, but then underwent process of acculturation with what he studied in the higher education institution of *al-Azhar* in Cairo. In this context, the change in the education view from traditional type in the early phase (before studying in Egypt) toward modernisation in Islamic education in the later phase (after studying at the *Jâmi'ah al-Azhar*, Egypt) is a transformative event in his intellectual history. When traced further, Abu Teupin's educational thought is not singular, and its development cannot be understood simply in chronological diachronic, the problem is also the problem of epistemic.

Based on the explanation above, the formulations of this paper are how is the transformation of al-Azhar Islamic education through the thoughts of Abu Teupin Raya in Aceh, and what are the implications of the transformation of Abu Teupin Raya's Islamic education towards the development of Islamic education in Aceh?

## Methodology

This paper is a historical study of Abu Teupin Raya's thought by using historical and sociological approaches. The historical approach rests on four steps; namely heuristics, verification (source criticism), interpretation (analysis), and historiography. Meanwhile, the sociological approaches is used to learn the

dialectical relationship between knowledge and social reality that surrounds Abu Teupin Raya so as to produce saparate thought that were more tolerant. The primary sources were the textual works of Abu Teupin Raya in the form of books and articles in journals or magazines, and papers presented in scientific forums. Other major sources were informantsthe children of Abu Teupin Raya who were still alive and his students who had learned directly from him. Methods of data collection were done through the study of any literatures and in-depth interviews with children and students. All data collected was then selected, classified, verified systematically to the problem and the scope of the study. Furthermore, the data was analyzed by using content analysis and historical continuity method.

## Results and Discussion

Based on the data collection and analysis methodology, the author found several findings related to the topic of the article.

## Transformation of Islamic Education in the Paradigm History of Thought

The study has at least three conceptual terms that need to be explained in detail, namely the transformation or change, Islamic education, and the history of thought.

The theme of transformation is derived from English language which is made up of two words, namely "trans" and "formation" which means change in shape or incarnation.[4] Abdulsyani defines transformation as a change in the function of culture and human behavior in society of a certain state to another state.[5] Thus, transformation can be understood as a process of changing the face and character of education that can be viewed through an

institution, curriculum, and educational methodologies, both in the historical side, or in the future side.[6] Transformation is divided to two kinds, namely "extrinsic" and "intrinsic". In the extrinsic change, a case receive a new designation. This occurs due to the change actually happens in other things which in some way associated with it. While in the intrinsic changes, a determination of a thing become determination of another.[7]

Harry J. Benda illustrates that there are elements of the local culture in Indonesia which is settled and continues, in addition to the foreign elements (the Middle East) that affect them, causing a change in Indonesian Islam. He emphasized that the core of the principle of change in Islam in Indonesia is when foreign elements continually undergoing a process of cultural adaptation that slowly fades in social reality until finally the taste of these elements is no longer foreign.[8] To analyse an event is not enough to simply look for and recognize the amendments, and put it together with the creation model, nevertheless the researchers also need to make sure what is actually contained in these changes, the analysis of transformation-transformation.[9]

The transformation process will run smoothly in an educational activity if the following conditions are fulfilled: (1) The existence of a good educational relationships between educators and educated. This educative relationship can be defined as a relationship filled with love so that ensued relationships based on authority; (2) The existence of appropriate educational methods; (3) The existence of educational facilities and equipment as required; (4) adequate atmosphere, so that the transformation process is a success, and in a pleasant atmosphere.[10] Therefore, in certain phenomena we can find elements that remain the same throughout the different positivity, its form and content remains unchanged, but its formation become heterogeneous; formed elements are modified, and arranged in a discursive formation and later

reflected in other formation; elements that appear later, as the last derivation in a discursive formation, occupies an important position in formations that occur later; and elements that reappear after swallowed by periods of oblivion or periods that make it seems useless.[11]

In general, social change can be divided to two; firstly progress, i.e. social change that leads to progress, so it can be profitable in social life. This form is divided into: planned progress (progress desired), and unplanned progress (progress is not desired).Secondly regress, i.e. social change that leads to setbacks, so that less profitable for society.[12] In addition, Charles L. Harper (1989: 6-9) states that there are five dimensions of the problem of social change, namely:1) dimensions of level changes (levels of change); 2) the time frame dimension (time frames); 3) dimensions cause changes (causes of change); 4) dimensions agency (agency); 5) dimensions of different terms associated with the concept of change. From the perspective of a transformative pedagogy, an individual can only develop in the interaction with the system of social and cultural life if he is not isolated from the socio-cultural world in which he lives. This statement translates the meaning of "individuals who become" as a starting point in transformative pedagogic. In contrast to the traditional pedagogical view which consider educational institutions as one of the social structure and culture in a society. Educational institutions need to be prepared to function in accordance with the social changes that occurred.[13]

## The Nature and Importance of Islamic Education

The existence of education can be a positive influence on all lines of human life, both in the social, cultural, political, legal, and religious life. The Islamic education is not an isolated entity, but always associated with a constellation of social, political,

and cultural dominant thought, because education is a social system that reflects the philosophy of supporter community.[14] Therefore, according to Azyumardi Azra, educational institutions not only serve to get the recognition of its "quantitative" role from the society or the government. Education is expected to prepare the children of the nation, both individually and socially, in order to have the ability, work ethic, skills, and motivation to actively participate in the actualization and the institutionalization of civil society.[15]

The development of Islamic education in Indonesia are at three large eddies, namely: (1) the tradition alive and growing out of Western modern thought with anthropocentric paradigm and use patterns of rational thinking or *Burhani* mindset; (2) the tradition of Islamic educational thought developed from Indonesia indigenous patterns itself in the form of Islamic schools; (3) the tradition of educational thought associated with the intellectual history of the Middle East, namely Mecca, Medina, and Egypt. The second and third tradition of educational thought uses the paradigm of theocentric-normative-conservative, sacred, established, or patterns of *bayani* thought.[16] Broadly speaking, the notion of education is a conscious and deliberate effort to actively develop self and people potential who can transform this knowledge to the next generation, related to the spiritual aspects, values, self-control, personality, intelligence, and skills that he and his society need.[17]

The objectives and orientation of Islamic education is to deliver the essentials of human prosperity, namely the outer and inner wellbeing. Tobring this condition into reality, A. M. Saifuddin says that the education system to form complete human beings should be directed to twodimensions; namely the horizontal dialectical-dimension and vertical submission dimension. Another purpose of education is to crystallize the

values to be manifested in personality of the students.[18] Therefore, the formulation of educational goals is comprehensive, covering all aspects, and integrated in the ideal personality patterns.[19]

The most important essence in formulating educational goals should be drawn from the philosophy of life of a human community. Ibn al-Qayyim al-Jawziyyah states that the primary purpose of Islamic education is to maintain the sanctity of human nature and protect it in order not to fall into the irregularities and to manifest in him the *'ubûdiyah* (servitude) behaviour toward Allah *Ta'ala*.The objectives can generally be summed up into four classifications, namely; (1) *Ahdâf Jismiyah* or educational goals related to weight. Thus, education should pay attention to the physical health of  the students; (2) *Ahdâf Akhlâqiyah*, educational purposes related to the fostering morals; (3) *Ahdâf fikriyah*, meaning that purpose related to the coaching sense; (4) *Ahdâf Maslakiyah*, namely objectives relating to skills.Education should aim to uncover student'sinterest, talent, and skills to be nurtured and directed to the appropriate fields, to bring advantage to themselves as well as to the humanity holistically.[20]

However, these goals will not be realized if the subjects are not designed within the framework of the curriculum which includes science, which is then placed on the portion in accordance with the aspired goal.The curriculum is one of the most important aspects on the ongoing debate about the epistimology study in Islamic educationdraft. The weakness on the design and composition of the Islamic education curriculum is highlighted as the cause of the gap between Islamic education orientation with the demands of society, it is becoming a common problem in Islamic education in Muslim countries.[21]

The curriculum itself in the narrow sense are the subjects that must be mastered by students to achieve certain goals. Meanwhile, in a broader sense, as revealed by Hilda Taba, is a

lesson plan.[22] Therefore, the curriculum is structured or designed to facilitate the learning process in the guidance and responsibility of the school or educational institution together with educators.[23] A curriculum has basically three-dimensional sense, the curriculum as a subject, the curriculum as a learning experience, and curriculum as learning program planning.[24] Meanwhile, the characteristics of Islamic education curriculum oriented towards achievement of the child competence in mastering and implementing the values of religious and moral formation of students.[25]

No matter how good and perfect an educational curriculum that was designed in order to achieve educational goals aspired, it will not run optimally when learning methods applied to students is not appropriate. No synergy between curriculum with the learning method will result in stagnation in learning activities.[26] Meanwhile Hamzah B. Uno interpreted learning method as tools used by educators to achieve learning objectives, and it is more procedural.[27]

## History of Islamic Thought in Education Transformation

As the "thinking flesh", said Kuntowijoyo, human beings cannot be separated from the world of thought. Whether he realizes it or not, in everyday life, one cannot be separated from idea. A devout man cannot be separated from religious ideology; secular people cannot be separated from the idea of secularism; and an infidel cannot be separated from the idea of atheism. Pressure on the idea was even more strongly on the deeds and historical events.[28] The reality mainly was everything created by man, namely all forms of culture. Therefore, all the visible facts actually sourced in the expression of what is happening in a person's mental, among other thoughts, ideas, beliefs, and all sorts of elements of consciousness.[29]

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The history of thought is the history of the study of the ethos, spirit, ideas, or values that affect human life or society and even the nation and the State, from ancient times to the present. Thus the ideology becomes the basis for the changes and development of society, the nation and the state.[30] The history of thought is basically trying to go back and understand the dissemination of the leaders of culture in a particular community while at the same time trying to understand the relationship between a certain idea on the one hand and on the other "tendencies" (driven) and "interests" (interest), as well as non-intellectual factors in general, in sociology of individuals and society.[31]

Media that expresses idea or ideas, in connection to this study is an educational institution. In historical reality, these institutions become channels for distributing the most effective discourse of Islamic thoughts and get the "full force" in the middle of the community in question. The emergence of the ideas of Islamic thinkers oriented to the development of Islamic sciences and the publication of numerous works of science, according to Howard M. Federspiel is part of the history of thought contribution to the changes and advances of the academic world.[32]

This ideological factor is important for review; given Abu Teupin Raya is an individual who lives in the dayah neighbourhood laden with ideological value system of traditional Islamic education before he touched the values of foreign cultures (Egypt).[33] Dayah is the only Islamic institution that continuously maintains and preserve the values of the ideology of Islamic education faithfully. Construction of integration in the educational value of this institution was a reflection of the results of culture fermentation rich with Islamic values. The element of Islam values in this traditional educational institution is clearly seen

in the practice of student daily life, especially moral values (moral) that underlies the success of this institution in shaping the identity of the nation's children to be smart, not just from the intellectual aspect, but also from the spiritual and social aspects.[34]

## The Process of Transformation of Islamic Education in Aceh

Dayah as an institution of traditional Islamic education of the earliest in the archipelago, not only serves as a scientific institution that teaches sciences with the *ukhrawi* (hereafter) dimension, but at the same time also studying the worldly oriented sciences for the provision of self-actualization in addressing social problems in the middle of the impasse people's understanding of human existence. Therefore, it is important in this study to review Abu Teupin Raya's historical, philosophical, and sociological arguments in transforming the Islamic-based education in his native land after so long studied in Middle East.

A historical argument in Islamic education transformation by Abu Teupin Raya is to avoid the dominance of authoritative anti criticism religious paradigm and to reject theoretical and sacred academic tradition. If one turns back for a moment and opens the Indonesian literature history sheets it will be found that since the beginning of its existence in various parts of the archipelago *dayah* is an Islamic institution that is multifunctional. Its existence is not just a fortress of defence, but also as a centre for broadcasting and distribution of missionary endeavour. In addition, the Islamic boarding school also serves as a participatory institution in the success of development programs, especially in the practice of religious life and the formation of intellectual generation continuously; they serve as the moral guardian of the nation in accordance with the ideals of religion and society

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in a holistic manner. Therefore, as the prototype of Islamic education institutions, the "old" *dayah* has four usability significant for the people of Aceh, namely as the centre of religious learning, as the bulwark against the penetration power of the invaders, as agents of development, and as school for the community.[35]

If the historical side explored, it appears that the dayah educational life in Aceh in the early decades of the twentieth century is not as dynamic as today, especially when associated with the management of the education system. Education emphasised only on the *ukhrawi* aspects, in charge of the ritual and spiritual issues only, while problems associated with the economic, socio-political, arts, and sciences are regarded as worldly, considered as the public education domain. The dominance of classical science of Islam (Islamic theology) as a compulsory subject to be learned by the students (*aneuk dagang*) at the Islamic boarding school such as monotheism, Islamic jurisprudence (*fiqh*), interpretation (mostly studied is the *Jalâlain* interpretation and Ibn Katsir's commentary), hadith, mysticism Islam (*tashawwuf* or sufism) and also sciences tools *(nahwu-sharaf)*.

The substance of the material relating to a dominant effect on traditional education institutions is based on the authoritative religious paradigms that tend to reject the criticism. Construction of the academic tradition tends to be theoretical and sakralistis, so that any empirical critical analysis that is presented will remain dull with no room for criticism. The sanctification efforts against the books of classic works of former scholars are sometimes too much which cause the learners are not trained to receive scientific dialectic outside the frame they are learning. On episodes of the history of education of the archipelago in the mid twentieth century, management institution dayah Aceh is still very traditional in nature, not to mention professionally managed both in planning, recruitment of prospective students,

preparation of teachers, curriculum, instructional methods, and infrastructure as a vehicle of supporters as well as in the implementation of educational activities. Just look, the *Yellow Book* of literature flow syafi'iyah is still a major feature of the reference material for the study of learning in dayah salafiah lodges. Learning methods *duk meugloung* (circular seating), listen to the explanation (*curah/syarh*) *teungku*, classical and historical phenomena is a method of teaching classical Islamic education institutions in Aceh. On episodes of the history of education of the archipelago in the mid twentieth century, management of the dayah institution in Aceh is still very traditional in nature, not to mention professionally managed both in planning, recruitment of prospective students, preparation of teachers, curriculum, instructional methods, and infrastructure as a vehicle of supporters as well as in the implementation of educational activities. Just look, the Yellow Book of the Syâfi'iyah school is still the major reference material for students in the dayah *salafiah* lodges.

The arguments of the maestro's philosophy of doing transformation of education is perfecting the State independence of the Republic of Indonesia Unity, i.e. the increase of well-being in a variety of areas, including the intellectual life of the nation based on the 1945 Constitution.Philosophically, the ideals of Abu Teupin Raya's education idealism depart from holistic view of integral education. Harmonization of the materials of the science of religion and general sciences, which integrate each other and in interactive dialogue, would ward off the assumption that education is only a "religious instruction" which is purely doctrinal. The idea that drives the action of this kind of education was accommodating attitude towards pluralist thinking patterns and at once erode the *furû'iyah* fight between the traditionalist and the progressive among the scientists of Aceh at that time. In Abu Teupin Raya's view, dayah should be able to give birth to

scholars (muslim scholars) who have a *kâffah* (full) understanding on the corpus of Islamic classics in addition also has a strong outreach thinking ahead.

From sociological perspective, education in its simple form has been a part of the structure of community life. Without education, a simple society was not able to continue their lives through education for its members was bound by agreements in customs which is transferred from generation to generation. People who live around the *dayah* is considered an internal *dayah* society as well. That means the existence of dayah is not only manifest in the physical form of building to study religion, the yellow book that references the primary source of learning, *balee seumeubeut* (hall to recite the Qur'an), students, and *Abu/ Teungku*, but also includes people who live in the vicinity and forming patterns of cultural, social, and religious life which follow the patterns developed in the Islamic boarding school.). Simply put, the culture that developed in communities around dayah derived from cultural atmosphere built in the dayah. Socio-religious life of the community around dayah in Aceh in the past is generally characterized by the tendency to follow what happened in dayah. Society, as well the students, feel comfortable and protected from the crooked path if it follows the action of *Abu/Teungku* both in terms of religious, social or political behavior.

## The Implication of Abu Teupin Raya's Thought In Ttransforming Islamic Education in Aceh

The genealogy of renewal of the Egyptian *Jâmi'ah al-Azhar* educational thought which is transformed into the dayah in Aceh through Abu Teupin Raya's educational thought have positive implications not only to the paradigm change in the system of Islamic education, but also to the management of

educational institutions, the system of financial administration in educational institutions, curricula and teaching methods.

If the previous education system is still a private institution, where the existence of the dayah is in the hands of Abu (scholars) as founders and managers. "Blue print" or detailed framework dayah lives depend on him. Thus, in the practical level, the respect given to an Abu (sometimes) very exaggerated, even impressed Abu position in the eyes of the students and the surrounding community as if Ma'sum (free of errors and sins). This is according to Abu Teupin tends to blunt the critical attitude on and off the intellectual reasoning of the learners (students) in the learning process.

Thus, in the practical level, the respect given to an Abu is (sometimes) very exaggerated, making an impression that in the eyes of the students and the surrounding community Abu isma'sum (free of errors and sins). This is according to Abu Teupin Raya tends to blunt the critical attitude on and off the intellectual reasoning of the students (*santri*) in the learning process.

The construction of Abu Teupin Raya's education system is intact and unified. There are three elements that must be followed by the students (*santri*), formal, informal and non-formal. Formal element is the learning activities in the classroom under the responsibility of the teaching section (middle and high school), informal element is learning activities in traditional *pesantren* (after *subuh*, after *asar*, and the night in the hall), whereas the non-formal is life in the dorm.

In addition, Abu Teupin Raya integrate dayah curriculum and Ministry of Education and Culture curriculum in the form of junior high and high school. Learners in dayah Darussa'adah who attended classes under dayah system, automatically follow the public school education program too. Darussa'adah Junior

High School (*SMP*) was founded in 1984 and the Senior High School (SMA) got its permit legalization of the establishment since 1986. Both types of schools initially only opened in the Darussa'adah main campus. All facilities are available in the form of classrooms, teachers' council office, stationery, sports grounds and various other facilities used jointly for the smooth and successful process of learning that takes place on school and dayah education programs. Then sporadically implemented also in the branches of Darussa'adah and so forth. This reality is done to address the problem of educational dualism that developed among the people of Aceh at the time, especially concerning religious education and formal school.[36]

However, the leap from Abu Teupin educational thought was not exactly in line with the tradition of *dayah* applicable and has been deeply rooted in traditional Islamic educational environment. Similarly, in institutions of formal Islamic education in the Ministry of Religious Affairs in Aceh. Generally, in the dayah institutions they are still very attached to traditional educational paradigm that is already underway and ingrained for generations in the intellectual tradition of the yellow book.

*Salafiyah* doctrine that accompany the life of the dayah community has marginalized its existence from the renewal of logic, being apathetic to any modern elements,and tend to behave exclusively on the development of the outside world. This fact can not be separated from the "trauma of the past" when the secular education system in the style of the Dutch colonialists enforced in Indonesia. The logical consequence of this policy is that all education devices, both of software or hardware,has been defined and systematized by the state both from the aspect of curriculum, teaching and learning resources, to the funding aspect.Therefore, the implications of educational thought initiated by Abu Teupin Raya do not get a chance to put into practice in

schools and madrasah in general. Nevertheless, some of his writing is often used as a reference among educational practitioners, and some have become reference reading for scientists in the Islamic universities in Aceh, especially in the field of astronomy.

## Conclusion

Based on the explanation above, it can be concluded that the process of transformation of Islamic education thought in Aceh embodied by Abu Teupin Raya are closely linked with the historical, philosophical, and sociological foundation. Harmonization of Islamic science and general science which are mutually integrated and interactively dialogued, will dismiss the notion that education is only limited to "religious instruction".

Integral education patterns will inherit the accommodating attitude towards plurality, and simultaneously scrape the *furû 'iyah* fight between traditional and progressive circles which decorate the intellectual drama among the scientists in Aceh at the time. Moreover, the dayah, in the view of Abu Teupin Raya, should be able to bring clerics (Muslim scholars) who have full understanding toward the classical Islamic treasury besides having visionary thinking. In addition, education in simple forms is part of the structure of community life. Therefore, the weight of any substance in the curriculum should be able to provide the knowledge, skills and values to live, work, and achieve further development in the community.

Meanwhile the idea of al-Azhar Islamic education which was transformed into the dayah educational institutions in Aceh through the educational thought of Abu Teupin Raya have positive implications not only to the paradigm change in the Islamic education system, but also to the management of educational institutions, financial administrative systems, educational

curriculum and learning methods. The curriculum and teaching methods designed and developed by Abu Teupin Raya still exist and have positive implications for the sustainability of dayah educational institutions under the Daruss'adah Islamic Education Foundation. The implications were perceived not only in the central Darussa'adah, but also in the dayah network of Darussa'adah branches, subbranch (*asjadi*), and even *dayah isyrafi*. The books of Abu Teupin Raya continues to be used and still be a mandatory referral to the implementation of learning until now. Nonetheless, in the educational institutions outside the Darussa»adah Islamic Education Foundation network, both in the dayah institutions and public education institutions, the books are not used as mandatory curriculum, but are only used as additional reference source to the enrichment of Islamic science and knowledge.

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