

Istiqamah Seumubeuet Teungku Dayah Salafiyah Aceh
(Analysis of the Alamtologi Approach)

¹Amiruddin, ²Warul Walidin, ³Syabuddin Gade, ⁴Silahuddin

¹Student Pascasarjana UIN Ar-Raniry Banda Aceh

²⁻⁴Universitas Islam Negeri (UIN) Ar-Raniry Banda Aceh

¹191002027@student.ar-raniry.ac.id, ²warulwalidin@ar-raniry.ac.id, ³

syabuddin@ar-raniry.ac.id, ⁴silahuddin@ar-raniry.ac.id

ABSTRAK

Teungku dayah plays an important role in Acehese society and is respected and followed wholeheartedly by the local community. One of the main reasons for this is because they carry out religious teachings with the principle of *istiqamah*. *Istiqamah* means striving uprightly and consistently, having a firm stance, patience in facing temptations, and consistency in actions and behaviors. This research is a literature study (library research) with a Alamtologi approach. The study found that to achieve balance or *istiqamah*, it is important to fulfill the needs and capacities required by all parties involved. This can be explained according to the *Alamtology: XYZ Formula [The Hidden Formula]* by Masa Bayu. For example, for a teacher to be *istiqamah* in teaching, the leadership or relevant institution must meet the needs or requests of the teacher. The needs referred to are those that are suitable for the individual teacher's requirements and do not have to be the same as other teachers' needs, as each individual has different needs according to their own requirements. On the other hand, teachers also need to meet the needs of the institution or organization where they work. Additionally, teachers also need to enhance their capacity through the development of knowledge, skills, and other relevant aspects.

Keyword : *Istiqamah, Seumubeuet, Teungku Dayah, Alamtologi*

INTRODUCTION

Teungku dayah is a central figure in Aceh who holds significant influence, especially in the process of religious teaching, particularly when conducted by *Teungku Dayah Chik* (the leader of the *Dayah*). They possess the highest charisma within the *Dayah* and the community.¹ Due to the irreplaceable power of their charismatic charm, a *teungku dayah* is a lifelong leader within the *Dayah* and their community. With such sociological reality, it can be understood that

¹ M. Hasbi Amiruddin, *The Response of The Ulama Dayah to The Modernization of Islamic Law in Aceh* (Malaysia: UKM, 2005), 119.

the statements made by *teungku dayah* serve as "*peuneutoh haba*" (final conclusion) regarding various issues, which are then unquestioningly followed by the Acehnese society.²

Teungku dayah plays a crucial role in Acehnese society and is a highly respected and followed figure among the Acehnese community. One of the reasons for this is because they engage in religious teaching activities with *istiqamah*, which means steadfastly striving, maintaining a firm stance, being patient in the face of temptations, and consistently adhering to principles.³ That is the true characteristic of a Muslim educator that should be possessed in this millennial era. The presence of educators who are *istiqamah* is crucial in shaping the character of students who are good and of high quality, enabling them to consistently and continuously learn about the values of goodness. The word of Allah in Surah Fussilat, verse 30:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ
الَّتِي كُنتُمْ تُوعَدُونَ. (فصلت: ٣٠)

Translation: "Indeed, those who say, 'Our Lord is Allah' and then remain steadfast, the angels will descend upon them, saying, 'Do not fear and do not grieve but receive good tidings of Paradise, which you were promised.'" (Surah Fussilat, 41:30)

People who possess the quality of *istiqamah* in their lives always hold steadfast and have firm belief in the paradise (*jannah*) promised by Allah SWT. They no longer focus on worldly material possessions. Based on the preliminary study conducted by the author on several *teungku dayah* in Aceh, it is evident how steadfast they are in their teaching and learning endeavors. Teungku Hasanoel Bashry, also known as Abu Mudi, for example, remains steadfast in his pursuit of knowledge as a santri (religious student). Abu Mudi stated that he continued to be a santri even after the passing of his teacher, Abu Tanjongan, around the year 2005, which was when the author arrived at MUDI. This indicates that he remained a student until the age of 56 (he was born in 1949), despite being highly knowledgeable and having thousands of students at that time.⁴ He is also actively involved in teaching regularly every Wednesday for the community at Balai Al-Bakrie in Samalanga City. Some members of the congregation donate after the religious gathering, and he accepts it. However, when no one donates, he returns

² Nirzalin Armia, "Teungku Dayah dan Kekuasaan Panoptik," *Jurnal Substantia*, Volume 16, Nomor 1, April 2014, 18-19.

³ Makhromi, "Istikamah Dalam Belajar (Studi Atas Kitab ta'lim wa Muta'allim)", *Jurnal Pemikiran Keislaman IAIN Tribakti*, Vol. 25, No. 1, 2014, 165.

⁴ Tastafi recitation, led by Abu Mudi at Baiturrahman Mosque in Banda Aceh on July 9, 2020.

home and still attends the next meeting without expecting anything. In each of his teachings, he consistently conveys the message of "*beut seumubeuet*" (learning and teaching). This concept is essentially the concept of Abon Aziz Samalanga, which is well-known among *teungku dayah* in Aceh. Abon Abdul Aziz Samalanga has two messages for all his students. First, for those who are capable, when they return to their hometowns, they should establish a Dayah and teach, rather than being preoccupied with seeking wealth. Second, for those who are unable to teach (*seumubeuet*), they should earnestly seek money to assist the Quran teachers.⁵

The quality of *istiqamah*, such as the one described in the model above, is rarely seen in educational activities in the current education system. Educators who lack *istiqamah* can disrupt the educational structure in a region. Teachers who lack discipline in teaching, arrive late to class, frequently absent, leave the classroom due to other tasks, and do not consider teaching as important contribute to this issue.

Another phenomenon that can be seen today is that many university lecturers or school teachers do not teach because of other activities, even though their main duty is to teach and they are paid and provided facilities by the government. There are still educators who leave the classroom during teaching hours because of other jobs. Many educators have double jobs, seeking additional income outside their primary role as educators. Aside from the insufficient level of welfare for educators, even those who receive teaching allowances are still not steadfast in their teaching. Some educators no longer learn to teach and do not upgrade their knowledge to be able to educate professionally.

Another issue in education today is the uncertainty in transferring values to students, where there is a discrepancy between the words and actions of educators, indicating their lack of steadfastness in education and teaching. Students are prohibited from smoking and even face severe sanctions if caught smoking, while teachers are free to smoke in public areas within the school compound, even in front of students. This creates the perception among students that smoking is acceptable, and they may engage in the same behavior when they become teachers in the future.

From these issues, researchers observe the lack of steadfastness in educators' teaching practices. The rules and regulations seem to apply only to students, while educators are exempted from such regulations. This demonstrates an inconsistency in the educational process within educational institutions. As a result, students only adhere to discipline when they are students and feel free to do anything once they become educators. What's more

⁵ The author's observation during the regular Wednesday recitation at Balai Al-Bakri in Samalanga District, Bireuen, Aceh, from December 4, 2019, to July 4, 2020.

dangerous is that students no longer easily trust educators because they see the inconsistency between their words and actions. This pattern repeats every year and becomes ingrained in their lives when they reintegrate into society. They no longer go to the mosque for congregational prayers, develop unhealthy smoking habits, lack respect for differing opinions, and witness a lack of creativity from teachers in delivering lessons, as teachers limit their activities to the confines of the classroom.

The righteous predecessors (*salafus shaleh*) in seeking knowledge would actively seek out a teacher, live with them, observe their actions, and derive lessons from every aspect of their lives. This highlights the heavy responsibility of educators, as capable and skilled educators need to be prepared, with a genuine desire to educate and teach, a propensity for the teaching profession, and an understanding of children's psychology and modern teaching methods.

Teachers should train the bodies of children to be strong and healthy, educate their hands to be skilled in work, educate their minds and brains to think smartly and make sound decisions, educate their hearts to be receptive to the truth, and educate their eyes to appreciate the beauty of nature and respect it. They should also educate their ears to enjoy melodious sounds and good advice. All of these tasks are not easy, but they must be carried out with honesty and sincerity.⁶ The concept has long been practiced by *teungku dayah* in the teaching and learning processes conducted in Salafiyah Dayahs in Aceh. Therefore, the author intends to address this topic as the research theme.

RESEARCH METHODS

This research is a type of library research conducted using primary data sources such as books, journals, and previous research findings that are relevant to the topic of istiqamah in teaching.⁷ Some sources used in this research include the book "Masa Bayu, Alamtologi: Formula XYZ [The Hidden Formula], Jilid 1 (Kuala Lumpur: Nature Pattern Resources, 2018).

Library research or literature review is a research approach based on the analysis of relevant written sources related to the research topic. Researchers gather and analyze existing literature to gain a deeper understanding of the research topic. In this study, the researcher utilizes the book "Masa Bayu, Alamtologi: Formula XYZ [The Hidden Formula], Volume 1" (Kuala Lumpur: Nature Pattern Resources, 2018) as one of the primary data sources. This book is an important resource for studying the concept of istiqamah in teaching. The

⁶ Mahmud Yunus, *Pokok-pokok Pendidikan dan Pengajaran*, Cet. II, (Jakarta: Hidakarya Agung, 1978), 30.

⁷ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif dan R & D*, (Bandung: Alfabeta, 2011), 85.

researcher also utilizes other books, journals, and related research findings that can provide broader insights and understanding of the topic.

The aim of this research is to investigate the concept of istiqamah in the context of teaching. Using a literature review approach, the researcher will examine and analyze existing literature to identify and understand key aspects of istiqamah in teaching. The findings of this research are expected to contribute new insights into our understanding of the importance of istiqamah in the context of learning and teaching.

It is important to note that the sources used in this research should be credible and highly relevant to the research topic. The researcher should critically evaluate the existing literature and seek reliable sources to support the arguments and findings in this research.

RESULTS AND DISCUSSION

Istiqamah Seumubeuet

Istiqamah, in Arabic, is known as استقامة (*istiqamah*), which originates from the word qawama, meaning to stand upright or straight. Just as standing upright in prayer. The term *istiqamah* is always understood as having a firm stance, being consistent, not leaning or deviating to the left or right, and continuing to walk on the straight path that is believed to be true.⁸ *Istiqamah* is the firmness of belief in Tawhid (monotheism) to continue practicing or implementing the values (righteous deeds) contained in the *Qur'an* and *Sunnah*, remaining steadfast even in the face of numerous obstacles and challenges.⁹

Istiqamah, in the Indonesian dictionary, is defined as having a firm stance, being consistently committed in every action, adhering to principles, and being consistent. *Istiqamah* means being firm in the presence of Allah, staying on the right path by consistently practicing the truth and fulfilling promises, whether in words, actions, attitudes, or intentions. In other words, *istiqamah* refers to following the straight path, not deviating from the teachings of Allah. Standing upright symbolizes discipline, seriousness, and not taking things lightly. Therefore, the command to establish salah (prayer) in the *Qur'an* uses the word "aqimu" derived from the word "qama," which describes proper salah as being performed with consistency, discipline, and continuous dedication.

From this understanding, a person's steadfastness or *istiqamah* is particularly evident when facing changes and temptations in carrying out an action. *Istiqamah* can be likened to a laboratory of testing courage, where one

⁸ M. Quraish Shihab, *Membumikan Al-Qur'an*, (Bandung: Mizan, 1997), 284.

⁹ Sulidar, "Keistimewaan Istikamah Seri Tafsir Tematik (Tafsir Maudhu'i) Alquran", *Jurnal Fakultas Ushuluddin UIN Sumatera Utara Medan*, 2020, 1.

may experience doubts and the allure of temptations, yet remain steadfast and consistent in upholding their principles.

Istiqamah encompasses the concepts of consistency, resilience, victory, courage, and triumph in the battlefield between obedience, desires, and personal ambitions. Therefore, those who have istiqamah deserve respect and assistance from the angels in worldly life, who help alleviate fear and sadness, and bring glad tidings of the joys of paradise for them.¹⁰

The *istiqamah* that the author refers to in this dissertation is the consistency of *teungku dayah* in *semeubeuet* (providing Islamic education in the form of religious gatherings), which has become ingrained as a characteristic of a *dayah* teacher in their daily life. In any situation, *teungku dayah* remains committed to *semeubeuet* even without receiving payment and prioritizes *semeubeuet* over other activities.

Semeubeuet is a popular term in Islamic education activities in Aceh. The process of *semeubeuet* initially did not necessarily take place in adequate buildings or facilities. *Semeubeuet* used to be conducted in people's houses, the homes of *teungkus*, the houses of *geuchiks* (village heads), the houses of *tuha peut* (elderly community leaders), and other places. After these institutions were accepted and strengthened by the community, the next step was to improve oneself to achieve a higher level, such as building *Meunasah* (prayer houses), *Dayah* (Islamic boarding schools), *Bale* (Islamic community centers), and village schools.¹¹

Seumubeuet has a connotation that is synonymous with *peubeuet*, which means "to teach"¹² in English. *Seu-* is a verb in the Indonesian language that means "to nibble"¹³ or "to bite little by little,"¹⁴ similar to how a squirrel gnaws on a coconut until it creates a hole.¹⁵ *Mu-* means "together" or "to do something collectively." Meanwhile, *Beuet-* means "to recite" or "to study religious lessons."¹⁶ In the Acehnese Language Dictionary written by Razali Abdullah, *beuet* means

¹⁰ Muhammad Harfin Zuhdi, "Istikamah dan Konsep Diri Seorang Muslim", *Jurnal Religia* Vol. 14, No. 1, April. 2011, 115.

¹¹ Warul Walidin AK, *Filosofi Seumubeuet dalam Budaya Aceh*, Cet. 1, (Banda Aceh: Ar-Raniry Press, 2019), 1-2.

¹² Bukhari Daud & Mark Durie, *Kamus Basa Aceh-Acehnese-Indonesia-English Thesaurus*, (Cambera: Pacific Linguistics, 2002), 121.

¹³ Aboe Bakar, dkk., *Kamus Bahasa Aceh-Indonesia*, Cet. I, (Jakarta: Balai Pustaka, 2001), 852.

¹⁴ Tim Penyusun, *Kamus Bahasa Indonesia*, (Jakarta: Pusat Bahasa Departemen Pendidikan Nasional, 2008), 1590.

¹⁵ Tim Penyusun, *Kamus Bahasa Indonesia...*, 702.

¹⁶ Aboe Bakar, dkk., *Kamus Bahasa Aceh...*, 71.

"to learn to recite the Quran."¹⁷ On the other hand, *Seumubeuet* means "to provide teachings" or "to give lessons."¹⁸

The term "*seumubeuet*" emerged after the arrival of Islam in Aceh. From the given definition, it can be understood that *seumubeuet* refers to teaching or providing religious education to students gradually and patiently over an extended period of time (*tuluz zaman*).

The content of *seumubeuet* includes topics such as Sufism, monotheism (*tauhid*), Islamic jurisprudence (*fiqh*), the Qur'an, hadith, the study of hadith (*ulumul hadis*), principles of Islamic jurisprudence (*usul fikih*), the Arabic language (grammar, morphology, rhetoric), logic (*manthiq*), and the history of the Prophet Muhammad (*Sejarah Nabawiah*).

Teungku Dayah Salafiyah Aceh

The word "*dayah*" originates from the term "*zawiyah*," which means corner or angle of a mosque. The term "*zawiyah*" was first known in North Africa during the early development of Islam. At that time, "*zawiyah*" referred to a corner in the mosque that was used as a gathering and discussion place for Sufis, where they would come together, share experiences, and even stay overnight in the mosque.¹⁹ In the Acehnese context, "*dayah*" refers to a boarding school or a place where students learn to recite the Qur'an.²⁰

In terms of terminology, "*dayah*" is an institution for Islamic education and teaching. In *dayah*, learning and teaching activities are generally conducted in a non-classical manner, where a *kyai* (Islamic teacher) teaches their students based on books written in Arabic by scholars since the Middle Ages.²¹ Traditional Islamic educational institutions in Aceh are known as "*dayah*," while in Java they are known as "*pesantren*," in West Sumatra they are known as "*surau*," in Malaysia they are known as "*pondok*," and in Thailand (Pattani) they are known as "*Pho No*."²²

According to Qanun Aceh No. 9 of 2018, "*dayah salafiyah*" refers to a unit of *dayah* education that focuses on the study of "*kitab kuning*" (classical Islamic texts) written in Arabic.²³ Therefore, "*dayah salafiyah*" can be understood as a place or boarding school where students acquire religious knowledge from teachers or ustadz and practice it in their daily activities. The teaching and educational processes in "*dayah salafiyah*" still follow a self-developed and traditional

¹⁷ Razali Abdullah, *Kamus Bahasa Aceh untuk SD, SMP, SMA dan Umum*, (Banda Aceh, Yayasan PeNA, 2008), 8.

¹⁸ Aboe Bakar, dkk., *Kamus Bahasa Aceh...*, 863.

¹⁹ Muslim Thahiry, *Wacana Pendidikan Santri Dayah*, (Jakarta: Wacana Press, 2007), 148.

²⁰ Kamaruddin, *Kamus Istilah Karya Tulis Ilmiah*, (Jakarta: Bumi Aksara, 2000), 866.

²¹ Abdul Mughist, *Kritis Nalar Fiqh Pesantren*, (Jakarta: Kencana, 2008), 118.

²² Muhammad Ar, *Students' "Attitude Toward The Teachers in Islamic Traditional School (Dayah) In Aceh," Jurnal Englisia*, Vol. 1, No. 1 November 2013, 30.

²³ Qanun Aceh Nomor 9 Tahun 2018 tentang Penyelenggaraan Pendidikan Dayah, 5.

curriculum (*salafiyah*).

"*Teungku Dayah*" refers to the educators in Acehese dayahs. There are various terms used to address "*Teungku Dayah*," such as *Teungku Chiek*, *Teungku Syeikh*, *Syeikh*, *Ayah*, *Abu*, *Abon*, *Abi*, *Tu*, *Walid*, *Buya*, and *Abuya*.²⁴ For example, Teungku Ibrahim Bardan, who leads the Malikussaleh Pantan Labu dayah, is known by the community as Abu Pantan. Teungku Muhammad Amin, who leads the Blang Blahdeh Bireuen dayah, is called Tu Mien, while Teungku Hasanoel Bashri, who leads the Mudi Mesjid Raya Samalanga dayah, is called Abu Mudi. The term "*Abuya*" means "noble father" or "honorable father." This title was given to Abuya Muda Waly Al-Khalidi by his students and followers as a tribute to his efforts in spreading Islam and introducing Sufi teachings to the people in Sumatra. The Malay community bestows this title as a sign of respect and reverence for religious figures considered to have extensive knowledge and insights in religious matters.

In recent times, there are also new appellations such as *Aba*, *Abiya*, *Abana*, *Abati*, *Abaya*, and *Walidi*.²⁵ The variation in addressing "*Teungku Dayah*" is influenced by local customs and is adjusted based on the agreement of the respective "*Teungku Dayah*" regarding the appropriate appellation. However, fundamentally, these different appellations carry the same meaning, which is "our elder." It signifies that they are respected individuals and serve as the community's reference point in facing challenges.²⁶

"*Teungku*" is a term used to refer to knowledgeable individuals from the Acehese community.²⁷ In writing, the term "*teungku*" is usually abbreviated as "*Tgk.*" The use of "*teungku*" is not limited to male teachers but also applies to female teachers. The presence of "*teungku inong*" (female scholars) is equally significant as that of "*teungku agam*" (male scholars). In fact, "*teungku inong*" also hold leadership positions in dayahs, such as *Tgk. Fakinah* (d. 1938 AD) in Lam Krak, Aceh Besar.

Tengku is a term used to refer to local scholars and teachers in villages or dayahs (Islamic boarding schools). The authority of Islamic education in Aceh is largely controlled by local religious leaders or experts known as "*Tengku*." They play a significant role not only in dayahs as centers for producing scholars but

²⁴ Mannan Nur, *Studi Tentang Dayah di Samalanga*, (Banda Aceh: Pusat Latihan Penelitian Ilmu-Ilmu Sosial, 1975), 3.

²⁵ Observation, in Salafiyah boarding schools in Bireuen District, Aceh, from December 2020 to August 2021.

²⁶ Nirzalin Armia, "*Teungku Dayah...*", h. 10.

²⁷ Sulaiman, *Model Kepemimpinan Teungku Dalam Pembinaan Akhlak di Dayah Salafiyah MUDI Mesra dan Babussalam Kabupaten Bireuen*, (Disertasi Pascasarjana UIN Ar-Raniry Banda Aceh, 2020), 47.

also as guardians of the community.²⁸ The level of *Tengku* in Aceh corresponds to their level of religious knowledge.

First, those who are capable of leading a *dayah* are called "*Teungku Chik*".²⁹ The role of *Teungku Chik* is to establish the curriculum and methodology used in education within the *dayah*.³⁰ The role of *Teungku Chik* or *Abu Chik* extends beyond the *dayah* as they also serve as spiritual leaders for the community. For example, they are often invited to government events or visited by military commanders as part of social and professional interactions. Some *Teungku Chik* also become involved in politics. During the conflict, some *Teungku Chik* acted as mediators between the Indonesian National Armed Forces (TNI) and the Free Aceh Movement (GAM).³¹ *Teungku Chik* or *Abu Chik* who belong to a specific Sufi order are referred to as "*syaikh*."³²

Second, *Teungku balè* refers to the *Teungku* or teacher who works alongside *Teungku Chik* to teach the students in the *dayah* under their leadership. In certain situations, *Teungku balè* also represents *Abu Chik* or *Teungku Chik* in community events, such as leading prayers, delivering sermons, and reciting prayers during ceremonies and gatherings. *Teungku balè* is also responsible for leading the *dayah* if *Teungku Chik* passes away. They are usually granted permission to establish their own *dayah* or continue teaching at the existing *dayah* permanently.³³

Third, *Teungku rangkang* refers to the selected *santri* who serve as "assistants" to *Teungku balè*. They learn directly from *Teungku balè* or sometimes directly from *Teungku Chik*. The *teungku rangkang* group does not hold authority in the *dayah*, except as assistants to *Teungku balè*. However, some *teungku rangkang* may eventually assume the position of *Teungku balè* if they make significant progress in their studies and demonstrate loyalty to the *dayah's* educational system.³⁴

Fourth, *Teungku Meunasah*. *Teungku Meunasah* is responsible for the village-level religious education. They are called *Teungku Meunasah* because they teach religious studies to children in the *Meunasah* (a basic-level educational institution in Acehnese society). It is an obligation for *Teungku Meunasah* to assist the community whenever needed, particularly in religious matters. They help

²⁸ Kamaruzzaman Bustaman Ahmad, *Acehnologi*, (Banda Aceh: Bandar publishing, 2012), 237.

²⁹ Kamaruzzaman Bustaman Ahmad, *Acehnologi...*, 239.

³⁰ Abdurrahman, Muhammad: The curriculum of islamic studies internasional and modem diare in Aceh comparative study, *Jurnal Al-Jsami'ah*, Vol. 30, No. 1 (2001), 64.

³¹ Kamaruzzaman Bustaman Ahmad, *Acehnologi...*, 240.

³² Kamaruzzaman Bustaman Ahmad, *Acehnologi...*, 241.

³³ Kamaruzzaman Bustaman Ahmad, *Acehnologi...*, 242.

³⁴ Kamaruzzaman Bustaman Ahmad, *Acehnologi...*, 242.

resolve community conflicts, organize religious events, oversee wedding ceremonies, and receive guests.³⁵

According to Kamaruzzaman, the title "*Teungku*" is sometimes also given to Acehnese individuals who are outside of Aceh and not from the Dayah background. Acehnese *Teungkus* are often appointed as imams because it is believed that Acehnese people are skilled in reciting the Quran.

The subject of this research is the teachers in Acehnese Salafiyah Dayahs. The concept of *Istiqamah* among *Teungku Dayah*, as referred to in this dissertation, pertains to the steadfastness of *Teungku Dayah* in their teaching practices, which have become ingrained in their everyday lives, as well as their commitment as teachers to adhere to the beliefs of *Ahlussunnah wal Jama'ah*.

Therefore, the *Teungku Dayah* referred to in this dissertation are renowned and knowledgeable educators, widely recognized by the community, actively engaged in teaching (*seumubeuet*) in Salafiyah Dayahs in Aceh, including both male and female *Teungkus*. The levels of their knowledge as *Teungku Dayah* referred to here are *Teungku Chik* and *Teungku Bale*.

The Alamtology approach in analyzing the model of *Istiqamah* in the teaching practices of *Teungku Dayah*

Alamtology, also known as natural science, refers to the scientific study of natural phenomena. Natural science developed as part of the naturalistic movement, which recognizes "nature" as a unified reality. This movement was first introduced by J.J. Rousseau, a French philosopher who lived from 1712 to 1778. However, the author is more interested in the Theory of Alamtology proposed by HA Zamree, also known as an expert in alamtology or P.alt. Masa Bayu. He is a Malay figure who has produced more than 50 books related to the discipline of alamtology, including the book "*Alamtologi Formula XYZ*".³⁶

Alamtology is a combination of two words, namely '*alam*' (nature/universe) and '*tologi*' (science). '*Alam*' refers to the natural world or the '*alam*', and '*tologi*' means science. To facilitate understanding of this science, it is presented in the form of the XYZ formula. In this formula, Y represents the Creator, who is responsible for creating Z (the universe) and X (humanity). The formula Y is expressed as $Y[z,x]^1$. The symbol [] indicates that the universe (Z) and everything in it, including humanity (X), are under the control of Y. Then, in the formula, there is the symbol (1), which signifies that the Creator is singular.³⁷

Every action performed by X is subject to the factors of time and energy (power obtained from food, air, sunlight, etc.).³⁸ The focus of Alamtologi is X

³⁵ Kamaruzzaman Bustaman Ahmad, *Acehnologi...*, 243.

³⁶ Masa Bayu, *Alamtologi: Formula XYZ [The Hidden Formula]*, Jilid 1 (Kuala Lumpur: Nature Pattern Resources, 2018), 304.

³⁷ Masa Bayu, *Alamtologi...*, 55-56.

³⁸ Masa Bayu, *Alamtologi...*, 59.

(humanity) because X is the executor within Z who receives knowledge, carries out actions based on that knowledge, and is the user of the knowledge that is developed.³⁹

A person who has beneficial value to others and feels guided by the Creator is deemed worthy of becoming a leader for other Xs and other creatures in the space of Z.⁴⁰

One characteristic of natural law is having balance because everything created by the Creator is in pairs. The balance referred to in *Alamtologi* is based on "need" rather than "quantity/amount." *Masa Bayu* provides an example: if A has 10 chicken eggs, then B should also have 10 chicken eggs to be considered balanced in conventional terms. However, the balance referred to in *Alamtologi* means fulfilling the needs of both A and B.⁴¹ For example, if the need of A is only 5 eggs, then that is the need value for A, and the excess is called "contribution value" that must be given to others.⁴²

Every matter that occurs is inevitably related to balance, and none can escape the law of balance.⁴³ The law of balance in nature can be seen as follows:

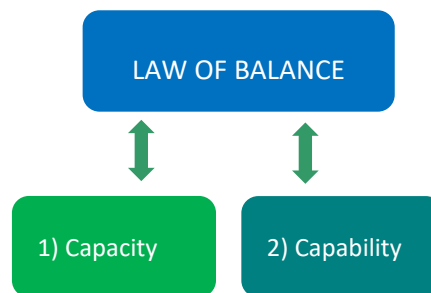


Image 1.2 Law of Balance Z (Nature)

To achieve balance, it is necessary to fulfill two aspects. First, fulfill the needs of both parties or all parties involved. Second, fulfill the capacities of the parties involved.⁴⁴

Thus, to achieve balance (*istiqamah*), it is necessary to fulfill the needs and capacities required by the parties involved. For example, in order for a teacher to maintain *istiqamah* in teaching, the leadership or institution must fulfill the needs of the teachers. The needs of each teacher should be met according to their individual requirements and may not be the same as fulfilling the needs of other teachers, as these needs vary according to each individual. Teachers also need to fulfill the needs of the institution. Furthermore, they must meet the teacher's

³⁹ *Masa Bayu, Alamtologi...*, 62-63.

⁴⁰ *Masa Bayu, Alamtologi...*, 78.

⁴¹ *Masa Bayu, Alamtologi...*, 180.

⁴² *Masa Bayu, Alamtologi...*, 183.

⁴³ *Masa Bayu, Alamtologi...*, 181.

⁴⁴ *Masa Bayu, Alamtologi...*, 182-183.

capacities such as personal development in terms of knowledge, skills, and other aspects.

CONCLUSION

Teungku dayah is a central figure who holds great influence in Aceh, particularly in the process of religious education. This is especially true for a *teungku dayah chik*, who serves as the leader of a *dayah*. *Teungku dayah* possesses a high level of charisma within the *dayah* and the community. Due to the irreplaceable power of their charismatic charm, a *teungku dayah* leads throughout their life in the *dayah* and within their community.

Teungku dayah plays a crucial role in Acehnese society and is respected and followed wholeheartedly by the local community. One of the main reasons for this is their commitment to teaching with the principle of *istiqamah*. *Istiqamah* means to strive uprightly and consistently, to have a firm stance, to demonstrate patience in the face of temptations, and to be consistent in actions and behaviors.

To achieve balance or *istiqamah*, it is important to fulfill the needs and capacities required by all parties involved. This can be explained through the approach of the Alamtologi theory: The Hidden Formula XYZ by Masa Bayu. For example, in order for a teacher to maintain *istiqamah* in teaching, the relevant leaders or institutions must fulfill the needs or requests of that teacher. The needs referred to here are the specific needs that align with the individual teacher's requirements and may not be the same as the needs of other teachers, as each individual has different needs based on their own circumstances. On the other hand, teachers also need to fulfill the needs of the institution or organization they work for. Additionally, teachers need to enhance their capacities through the development of knowledge, skills, and other relevant aspects.

REFERENCES

- Abdul Mughist, *Kritis Nalar Fiqh Pesantren*, Jakarta: Kencana, 2008.
- Abdurrahman, Muhammad: The curriculum of islamic studies internasional and modem diare in Aceh comparative study, *Jurnal Al-Jsami'ah*, Vol. 30, No. 1, 2001.
- Aboe Bakar, dkk., *Kamus Bahasa Aceh-Indonesia*, Cet. I, Jakarta: Balai Pustaka, 2001.
- Boehari, *Agama Sumber Nilai-nilai Pembinaan Anak*, Solo: Ramadhani, 1991.
- Bukhari Daud & Mark Durie, *Kamus Basa Aceh-Acehnese-Indonesia-English Thesaurus*, Cambera: Pacific Linguistics, 2002.
- Kamaruddin, *Kamus Istilah Karya Tulis Ilmiah*, Jakarta: Bumi Aksara, 2000.
- Kamaruzzaman Bustaman Ahmad, *Acehnologi*, Banda Aceh: Bandar publishing, 2012.
- M. Hasbi Amiruddin, *The Response of The Ulama Dayah to The Modernization of Islamic Law in Aceh*, Malaysia: UKM, 2005.
- M. Quraish Shihab, *Membumikan Al-Qur'an*, Bandung: Mizan, 1997.
- M. Quraish Shihab, [*Tafsir Al-Mishbah: Tafsir Al-Qur'an Lengkap 30 Juz*](#), vol. 2, Jakarta: Lentera Hati, 2003.
- Mahmud Yunus, *Pokok-pokok Pendidikan dan Pengajaran*, Cet. II, Jakarta: Hidakarya Agung, 1978.
- Makhromi, "Istikamah Dalam Belajar (Studi Atas Kitab ta'lim wa Muta'allim)", *Jurnal Pemikiran Keislaman IAIN Tribakti*, Vol. 25, No. 1, 2014.
- Mannan Nur, *Studi Tentang Dayah di Samalanga*, Banda Aceh: Pusat Latihan Penelitian Ilmu-Ilmu Sosial, 1975.
- Masa Bayu, *Alamtologi: Formula XYZ [The Hidden Formula]*, Jilid 1 Kuala Lumpur: Nature Pattern Resources, 2018.
- Muhammad Ar, Students' "Attitude Toward The Teachers in Islamic Traditional School (Dayah) In Aceh," *Jurnal Englisia*, Vol. 1, No. 1 November 2013.
- Muhammad Harfin Zuhdi, "Istikamah dan Konsep Diri Seorang Muslim", *Jurnal Religia* Vol. 14, No. 1, April. 2011.
- Muslim Thahiry, *Wacana Pendidikan Santri Dayah*, Jakarta: Wacana Press, 2007.
- Nirzalin Armia, "Teungku Dayah dan Kekuasaan Panoptik," *Jurnal Substantia*, Volume 16, Nomor 1, April 2014.
- Qanun Aceh Nomor 9 Tahun 2018 tentang Penyelenggaraan Pendidikan Dayah.
- Razali Abdullah, *Kamus Bahasa Aceh untuk SD, SMP, SMA dan Umum*, Banda Aceh, Yayasan PeNA, 2008.
- Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif dan R & D*, Bandung: Alfabeta, 2011.

- Sulaiman, *Model Kepemimpinan Teungku Dalam Pembinaan Akhlak di Dayah Salafiyah MUDI Mesra dan Babussalam Kabupaten Bireuen*, Disertasi Pascasarjana UIN Ar-Raniry Banda Aceh, 2020.
- Sulidar, "Keistimewaan Istikamah Seri Tafsir Tematik (Tafsir Maudhu'i) Alquran", *Jurnal Fakultas Ushuluddin UIN Sumatera Utara Medan*, 2020.
- Tim Penyusun, *Kamus Bahasa Indonesia*, Jakarta: Pusat Bahasa Departemen Pendidikan Nasional, 2008.
- Warul Walidin AK, *Filosofi Seumubeut dalam Budaya Aceh*, Cet. 1, Banda Aceh: Ar-Raniry Press, 2019.