

MANAGEMENT OF THE EXCELLENT CLASS OF INTERPRETATION AND AQIDA FOR ULAMA CADRES IN DAYAH ACEH

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Article Info

Article history:

Received June 21, 2026

Revised July 18, 2026

Accepted July 29, 2026

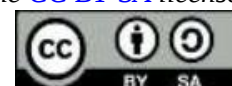
Keywords:

*Superior Classroom
Management, Tafsir, Aqidah,
Aceh Dayah, Cadre of Ulama*

ABSTRACT

Dayah as a traditional Islamic educational institution in Aceh has a strategic role in forming cadres of religious scholars who are competent in religious sciences, especially the sciences of tafsir and aqidah. In its development, there is a need to manage learning effectively through superior classroom management so that student coaching runs more optimally and is directed according to the goals of Islamic education. This study aims to describe the curriculum of tafsir and aqidah education in Aceh dayah, analyze the implementation of superior classroom management in tafsir and aqidah learning, and explain the relationship between tafsir and aqidah education in forming scholarly competence. This research uses a qualitative approach with literature study and document analysis methods. The results show that the tafsir and aqidah education curriculum in Aceh dayah is still tied to classical books (turats) such as Tafsir Jalalain, Aqidah al-Nasafiyah, and Jawharat al-Tauhid, but has undergone modernization through the tahqiq system and mufradat analysis. The application of superior classroom management includes the selection of high-achieving student inputs, intensive learning processes with discussion and mudzakah methods, and output supervision in the form of scholarly competence with broad insight. The integration of tafsir and aqidah creates scholars who not only understand the content of the Qur'an but also have a straight and argumentative creed in accordance with the manhaj of Ahlussunnah wal Jama'ah..

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INTRODUCTION

Traditional Islamic educational institutions, commonly known as Islamic boarding schools (Pesantren), are found in abundance in Indonesia. They are the oldest educational institutions in Indonesia and are uniquely Indonesian, focusing specifically on Islamic religious education (Educational Institution Based on Religion). Pesantren vary widely, depending on their geographic location, traditions, and educational focus. In Java, they are called Pondok Pesantren (Islamic boarding school), in Minangkabau they are called Surau (Islamic boarding school),

and in Aceh they are called Dayah (Islamic boarding school). Each of these Islamic educational institutions is led by influential figures, such as a Sheikh (Syikh) for Surau (Surabaya), a Kyai (Islamic boarding school), and a Teungku (Islamic boarding school) for Dayah (Abdul Mukhlis, 2017).

According to the Acehnese Dictionary, Teungku is a title for someone who is an expert or knowledgeable in the field of Islam, or someone who is more devout than most, or who holds a position related to religion. Dayah, as a traditional Islamic educational institution in Aceh, plays a strategic role in developing a cadre of scholars competent in religious knowledge, particularly the science of interpretation and faith. As a result, the need for effective learning management through superior class management has emerged, so that the development of students is more optimal and directed in accordance with the goals of Islamic education (Arifin, 2019). Anthropologically, the Islamic educational institution in Aceh called Dayah was born from the religious education process that took place in the Acehnese community.

Traditions in Islamic teachings are practiced by individuals and communities and ultimately become a system of norms that are adhered to and obeyed, thus forming a forum for learning. Dayahs are led by a cleric and are community-based, focusing on providing Islamic religious education based on the yellow text (kutub al-turats) with the goal of developing students' abilities to become experts in Islamic religious knowledge (mutafaqqih fiddin).

Understanding monotheism is one of the most important sciences in religion. In fact, the foundation of religion is based on understanding the science of monotheism. Without the science of monotheism, the faith of every Muslim is invalid. Understanding monotheism is not only for those seeking to deepen their religious knowledge, but is an obligation for every Muslim. Furthermore, one of the sacred texts that must be mastered in tafaquh fiddin is the science of tafsir and aqidah, which serve as the primary foundation for aspiring scholars to understand the Quran in depth and teach the principles of monotheism correctly.

However, the implementation of the curriculum and teaching methods in some dayahs is often conventional and does not utilize modern educational management principles (Sudarwan, 2018). Therefore, this study was conducted to analyze how superior class management can be applied in the teaching of interpretation and faith in dayahs in Aceh, thereby producing competent, noble-minded ulama (Islamic scholars) who are able to respond to contemporary challenges.

LIBRARY REVIEW

Educational Management Concept and Excellence Class

Educational management is the process of planning, organizing, implementing, and supervising educational activities to achieve learning objectives effectively (Mulyasa, 2016). Educational management is a systematic educational development activity to improve the quality of education through the implementation of management functions (Suharto, 2020). Based on the above definition, educational management is a systematic effort to improve the quality of education by applying management functions, which include implementation, supervision, regulation, and organization to achieve educational objectives efficiently and effectively.

In the context of Islamic boarding schools (dayah), superior class management is an effort to organize the best learning system for students with a supportive curriculum, teachers, methods,

and environment. Superior classes usually emphasize the quality of input (selected students), process (intensive teaching with active methods), and output (outstanding graduates in knowledge and morals) (Tilaar, 2017). According to Alpin Silalahi, a superior class is a class that provides special service programs for students by developing their talents and creativity to meet the needs of students who have potential intelligence and talent (Silalahi, 2006). Simply put, a superior class is a class that continuously improves the quality of students' intelligence and creativity while utilizing existing resources to optimally encourage student achievement.

Tafsir and Aqidah Education

Tafsir is a science that discusses the noble matters of the Holy Book (the Qur'an), both from the aspects of its revelation, its narration, the procedure for reading it, its pronunciation, and its meanings related to pronunciation or related to law and others (Karim, 2005). The scope of the science of tafsir discusses: (1) Asbabun nuzul verse; (2) Qiraat Al-Qur'an; (3) Meanings related to language such as majaz, musytarak, muradif, or tasybih; (4) Meanings related to law; and (5) Meanings related to aqidah.

The scope of monotheism is vast, particularly concerning the unseen, believers and non-believers, angels, the Holy Scriptures, prophets and messengers, and destiny. In recent times, various terms have emerged to describe the discipline of monotheism, such as the science of creed (Aqidah), the science of theology (Kalam), the principles of Islamic theology (Usul al-Din), and so on. This demonstrates the vast scope of monotheism (Sangkot, 2020).

Tafsir studies the interpretation of Quranic verses using specific methods, while aqidah discusses faith and monotheism to strengthen Islamic beliefs (Alisuf Sabri, 2018). Both are interrelated in shaping scholars who understand religious texts scientifically and practice them with strong conviction. Tafsir and aqidah education in Islamic boarding schools generally utilizes classical texts (turats), such as Tafsir Jalalain and Aqidah al-Nasafiyah. To realize a superior class, innovation is needed in managing the learning process to make it more systematic and relevant to the needs of the times.

Curriculum of Interpretation and Aqidah Education in Aceh

The Islamic boarding school curriculum in Aceh has been carefully modernized and adapted. This is due to the institutional system demanding changes towards modernity. Meanwhile, Islamic boarding schools must also maintain their primary role as institutions that educate individuals to become tafaquh fiddin (religious leaders). Islamic boarding schools are capable of producing scholars, preachers, community leaders, officials, and even political figures. This is inextricably linked to the renewal of the Islamic boarding school curriculum.

Currently, dayah education is grouped into 3 main groups: (1) salafiyah education; (2) mu'adalah education; (3) modern dayah education. So the educational curriculum applied is adjusted to the characteristics of each. In Aceh Governor Regulation No. 15 of 2025, for salafiyah dayah at the wustha level, the field of knowledge studied in tafsir is the science of tafsir, while for the ulya level, the study of Al-Qur'an interpretation is studied. Meanwhile, for monotheism, the science of monotheism will be studied for both the wustha and ulya levels (Aceh Governor Regulation, 2025).

RESEARCH METHODS

This research is a qualitative study using a library research approach. This approach was chosen because the primary data was obtained from various library sources, such as books, scientific journals, laws and regulations, and official documents related to the dayah curriculum.

The data collection technique used documentation, namely collecting, recording, and analyzing data from various documents relevant to the research focus. Primary data came from papers, gubernatorial regulations, and the Islamic boarding school curriculum. Secondary data came from textbooks and scientific journals related to educational management, interpretation, and aqidah.

Data analysis was conducted using the interactive model of Miles and Huberman (2014), which includes three main components: (1) data reduction, namely the selection of relevant data; (2) data presentation, namely the arrangement of data in the form of narrative text and tables; and (3) drawing conclusions, namely the interpretation of findings to answer the problem formulation.

RESULTS AND DISCUSSION

Interpretation Education Curriculum in Aceh

The tafsir curriculum in traditional Islamic educational institutions in Aceh remains heavily tied to classical texts such as the Tafsir al-Jalalayn and Tafsir Ibn Kathir. These books serve as primary references, considered capable of providing a deep understanding of the Quranic text. However, the challenges of technological developments and modern thought have prompted some dayahs to implement the tahqiq (textual research) system and mufradat analysis to strengthen Arabic language comprehension (Nasution, 2020).

Tahqiq here refers to an in-depth study of tafsir texts to understand the historical and linguistic context of the verses being studied. This method aims to foster a more critical and analytical understanding among students. Furthermore, developing Arabic language skills is crucial, as Arabic is the foundation for a sound understanding of tafsir. Top Islamic boarding schools are now beginning to incorporate more advanced linguistic analysis techniques into their teaching (Amiruddin, 2021).

The curriculum structure for interpretation education at Salafiyah Islamic boarding schools is presented in Table 1.

Table 1. Curriculum for Interpretation Education at Salafiyah Dayah

No	Classes	Reference Book	Field of Science	Completion Indicators
1	I	Al-Itqan Fi Ulumil Quran	The Science of Interpretation	Students are able to explain the contents of volumes 1-2 of the book
2	II	Al-Itqan Fi Ulumil Quran	The Science of Interpretation	Students are able to explain the contents of volumes 3-4 of the book

3	III	Al-Itqan Fi Ulumul Quran	The Science of Interpretation	Students are able to explain the contents of volumes 5-6 of the book
4	IV	Tafsir Jalalain 1	Tafsir Al-Qur'an	Students are able to explain the meaning of QS Al-Fatihah to QS Al-Maidah
5	In	Tafsir Jalalain 2	Tafsir Al-Qur'an	Students are able to explain the meaning of QS Al-An'am to QS Al-Isra'
6	WE	Tafsir Jalalain 3	Tafsir Al-Qur'an	Santri mampu menjelaskan maqud QS Al-Kahfi s/d QS Az-Zumar
7	VII	Tafsir Jalalain 4	Tafsir Al-Qur'an	Santri mampu menjelaskan maqud QS Al-Ghafir s/d QS An-Nas

Based on Table 1, the tafsir curriculum at Salafiyah Islamic boarding schools uses a step-by-step approach. The initial level (wustha) emphasizes Ulumul Qur'an as a foundation, while the advanced level (ulya) directly engages with classical tafsir texts. This aligns with Aceh Governor Regulation No. 15 of 2025, which states that for Salafiyah Islamic boarding schools at the ulya level, the subject is Qur'anic interpretation (Aceh Governor Regulation, 2025).

Aqidah Education Curriculum in Aceh.

Aqidah education in Aceh serves as a moral and spiritual foundation for students. This learning focuses on strengthening the principle of monotheism, understanding the attributes of Allah, and rational proof of the truth of faith. Books such as Kifayatul Awam and Jawharat al-Tauhid are used as the main reference, with a discussion-based and mudzakah learning approach (Abdullah, 2017).

The Book of Kifayatul Awam explains the basic rules regarding belief and adherence to Islamic law, while the Jawharat al-Tauhid provides a deeper understanding of the attributes of God and the concept of monotheism. In the classroom, discussion-based learning methods and mudzakah (participatory dialogue) create a dynamic atmosphere that encourages critical thinking among students. Through discussion, students can share perspectives and exchange arguments, thereby deepening their understanding of Islamic faith. This method also helps students respond to challenges and questions that may arise in modern society related to faith and belief (Rizal, 2019). The structure of the aqidah education curriculum is presented in Table2.

Table 2. Aqidah Education Curriculum

No	Class	Reference Book	Completion Indicators
1	I	Islamic Creed	Students are able to translate and explain the contents of the book correctly
2	II	Khamsatun Mutun / Matan Jauharah	Students are able to memorize poetry, translate and explain the contents of the poetry correctly.

3	III	Public Service	Students are able to read, translate and explain the contents of the book correctly
4	IV	Bad Bad	Students are able to read, translate and explain the contents of the book correctly
5	In	Dusuki	Students are able to explain legal material and its divisions to avoid understanding philosophy correctly.
6	WE	Advanced Dusuki	Students are able to explain the material on the nature of existence up to the word correctly
7	VII	Advanced Dusuki	Students are able to explain the material of the nature of meaning up to the explanation of the creed correctly.

In addition, advanced monotheism education for dayah teachers is also continued with higher books such as Al-Hikam Ibnu Athaillah Al-Iskandari which discusses the combination of monotheism and profound Sufism. Thus, aqidah is not just a teaching material, but is also an inherent part of the formation of the character of students, which prepares them to become leaders who can guide the people in the midst of the current of change.

The Relationship between Interpretation and Faith Education

Tafsir and aqidah complement each other in the context of Islamic education. Tafsir provides access to a comprehensive understanding of the Quranic text, while aqidah strengthens the foundation of belief in its verses. A deep understanding of the Quran without the support of sound aqidah can lead to deviant interpretations (Fadli, 2020).

The integration of tafsir and aqidah creates scholars with a strong scientific foundation and solid beliefs. A scholar who understands tafsir can translate and explain the verses of the Quran well, but without a strong aqidah, they may not be able to handle criticism or arguments arising from modern ideologies that sometimes contradict Islamic teachings. In other words, the integration of these two disciplines creates scholars who not only understand the contents of the Quran but also possess a sound and argumentative aqidah in accordance with the methodology of Ahlussunnah wal Jama'ah.

The Importance of Mastering Tafsir–Aqidah

Mastery of interpretation and faith is crucial in an increasingly pluralistic and dynamic society. With strong skills in these two disciplines, cadres of ulama (Islamic scholars) can face the challenges of modern thought, such as secularism, relativism, and pluralism, which can often shake the faith of the people (Nata, 2015). Skills in debate and argumentation based on a sound understanding of the Qur'an and faith will produce ulama who are not only inheritors of tradition but also reformers capable of interpreting Islamic values in a contemporary context.

Superior Class Management in Tafsir-Aqidah Learning

Innovative classroom management in Islamic boarding schools plays a significant role in producing knowledgeable and moral scholars. In the context of superior classroom management, its implementation encompasses the following aspects:

a. Planning

Planning for interpretation and aqidah learning in the advanced classes is carried out by developing competency-based lesson plans. The Teungku, as class manager, sets student learning completion targets based on indicators listed in the dayah curriculum, taking into account the students' initial abilities (entry behavior).

b. Organizing

Students in the advanced classes are selected based on their achievements and spiritual-intellectual potential. Learning is organized not only through classrooms but also through regularly scheduled discussion groups (halaqah), mudzakah (religious discussion), and bahtsul masail (religious discussion).

c. Implementation (Actuating)

The learning process is designed to encourage critical thinking and provide students with the opportunity to voice their opinions. The methods used include: (1) hifd and fahm for interpretation; (2) munaqasyah and musyawarah for aqidah; and (3) integration of learning technology based on tahqiq and mufradat analysis.

d. Supervision (Controlling)

Evaluation of learning outcomes is carried out on a scheduled basis every semester, in accordance with Aceh Governor Regulation No. 15 of 2025. Assessment is not only based on written exam results, but also includes assessment of attitudes (affective), argumentation skills (psychomotor), and the ability to read traditional books (cognitive).

With superior classroom management, Islamic boarding schools (dayah) can produce knowledgeable, broad-minded, and virtuous scholars, in line with the vision of Islamic education in Aceh. Each learning session is designed to encourage critical thinking, so that Islamic education in Aceh is not limited to the transfer of knowledge but also builds resilient character and is responsive to the challenges of the times.

CONCLUSION

Based on the results of the discussion, it can be concluded that:

1. Learning Tafsir-Aqidah is very important to be implemented in dayah educational institutions in Aceh. The curriculum is still based on classical books of turaat such as Tafsir Jalalain, Kifayatul 'Awam, and Jawharat al-Tauhid, but has undergone modernization through a system of tahqiq and mufradat analysis.

2. Tafsir-Aqidah education is important because the foundation of religion begins with the Quran. To balance and avoid errors in interpreting verses, monotheism is the primary discipline in upholding the faith of Ahlussunnah wal Jama'ah.
3. The integration of these two disciplines creates scholars who not only understand the contents of the Quran but also possess sound and argumentative beliefs. The management of the superior class reinforces this formation process through input selection, intensive processes, and ongoing output monitoring.
4. The teaching of faith and interpretation at Islamic boarding schools in Aceh utilizes a variety of textual references. This depends on the skills of the Tengku (teacher) at the Islamic boarding school, which significantly determines the quality of the graduates.

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