
THE EXISTENCE OF *THE SEUMEUBEUT* TRADITION IN DAYAH THALIBUL HUDA GAMPONG BAYU ACEH BESAR

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ABSTRACT

This study aims to analyze the adaptation strategy and defense mechanism of the seumeubeut tradition in Dayah Thalibul Huda so that it continues to exist in the midst of modernization. The research method used is a qualitative approach. Data was collected through participatory observation of seumeubeut activities as well as in-depth interviews with dayah leaders, teachers, students and congregations as well as analysis of dayah internal documents and related literature. The results of the study show that the existence of this tradition is driven by three main factors (1) the influence of the charisma of leaders as the guardian of the legitimacy of traditions, (2) the transformation of formal education without eliminating the tradition of seumeubeut, and (3) the strengthening of the economy of the congregation-based community. This study concludes that the success of Dayah Thalibul Huda lies in the ability to harmonize classical traditions with the demands of the times through structural adaptation.

Keywords: *Existence, Semeubeut Tradition, Dayah Thalibul Huda*

ABSTRACT

Penelitian ini bertujuan untuk menganalisis strategi adaptasi dan mekanisme pertahanan tradisi seumeubeut di Dayah Thalibul Huda agar tetap eksis di tengah arus modernisasi. Metode penelitian yang digunakan adalah pendekatan kualitatif. Data dikumpulkan melalui observasi partisipatif pada kegiatan seumeubeut serta wawancara mendalam dengan pimpinan dayah, Teungku pengajar, santri dan Jamaah serta analisis dokumen internal dayah dan literatur terkait. Hasil penelitian menunjukkan bahwa eksistensi tradisi ini di dorong oleh tiga faktor utama (1) pengaruh kharisma pimpinan sebagai penjaga legitimasi tradisi, (2) transformasi pendidikan formal tanpa menghilangkan tradisi seumeubeut, dan (3) penguatan ekonomi masyarakat berbasis jamaah. Penelitian ini menyimpulkan bahwa keberhasilan Dayah Thalibul Huda terletak pada kemampuan menyelaraskan tradisi klasik dengan tuntutan zaman melalui adaptasi struktural.

Keywords: *Existence, Semeubeut Tradition, Dayah Thalibul Huda*

INTRODUCTION

Dayah is an Islamic educational institution that has been firmly rooted in Aceh, functioning as a moral institution as well as a forum for preserving local wisdom (June 2015). As a pillar of the spread of Islam since the sultanate, dayah plays a role in giving birth to a generation that has spiritual integrity and solid social contributions (Husen and

Rusli 2024). From an anthropological perspective, *dayah* is the result of the process of educational practices that are inherited from generation to generation so that they form social norms that are obeyed collectively (Rahmad 2025). One of the fundamental identities that is the spirit of education in *dayah* is tradition *Südürü* or known as *Squirrelly*, a process of educational interaction between *Squirt* (teachers) and students who have become the historical foundation of the early teaching and learning process in Aceh (Scott, 2019).

However, the sustainability of *dayah* today is faced with a great challenge to harmonize traditional heritage with the dynamics of the times that continue to develop. Efforts to integrate new skills without abandoning local identity are strategic steps so that the role of *dayah* remains relevant in the wider arena (Murdianto 2023). Socioculturally, this adjustment is crucial to connect the foundations of tradition with the functional needs of the community in order to maintain social integration (Agustin 2019). Therefore, structured governance is needed to package the uniqueness of the institution so that the practice *Südürü* not only survives passively, but remains the main pillar in the midst of the needs of contemporary society (Hasan et al. 2023).

This phenomenon of existence can be seen significantly in *Dayah Thalibul Huda*, Gampong Bayu, Aceh Besar. For 21 years under the leadership of Tgk. Hasbi Al-Bayuni, this *dayah* has shown extraordinary resilience through several institutional uniquenesses (Nadia 2023). *Dayah Talibbul Huda* has a different attraction from the *dayah Salafi* in general, with this attraction, *Dayah Thalibul Huda* is able to maintain the continuity of tradition *Südürü* and able to maintain its existence in the midst of an era of change.

There are several previous studies that are relevant to the tradition *Südürü* among them in the book "Philosophy *Squirrelly* in Acehnese Culture" explains the tradition *Südürü* in general in the social life and roots of Islamic education in Aceh (Scott, 2019). Analyze the implementation of the steps *Squirrelly* as a core learning system in *Dayah Mudi Mesra Samalanga* which only focuses on the implementation mechanism *Südürü* (Scott, 2021). The research on the same object, namely *Dayah Thalibul Huda*, but explained the role of *dayah* in the attitude of religious attitudes of adolescents (Nadia 2023). In addition, there are studies that provide another perspective on the existence of local traditions *Annyorong Lopii* who are able to survive in the midst of the tide of globalization through the strengthening of social and religious values (Irfan 2023).

Although much research has been done on *seumeubeut* traditions and cultural existence, studies that specifically dissect the relationship between the uniqueness of institutional governance and the durability of existence in Dayah Thalibul Huda are still limited. Therefore, this study aims to examine the strategy of sustaining the *seumeubeut tradition* by focusing on three main issues: the role of the charisma of leaders in maintaining the authority of traditions, educational adaptation strategies through the Muadalah Education Unit (SPM) program, and the contribution of tradition to strengthening the economy of the surrounding community. The main question in this study is what strategies and unique factors allow Dayah Thalibul Huda to effectively maintain the existence of *the seumeubeut* tradition to this day?

METHODS

This study uses a qualitative method, examining the phenomenon in more detail with accurate data. The selection of qualitative methods is based on their ability to reveal the depth of meaning, adaptation strategies, and philosophical values behind the continuity of tradition *Südüürü* From the perspective of dayah leaders, teachers, students and worshippers. This approach allows researchers to understand holistically how strategies are applied in maintaining these traditions in the midst of changing times (Stuart 2013).

The data sources of this research consist of two types of data, namely primary data and secondary data. Primary data in this study was obtained through participatory observation conducted by researchers as non-mondok students in Dayah Thalibul Huda. Observations are focused on the dynamics of activities *Südüürü* and social interaction in the dayah environment for 3 months. In addition, in-depth interviews were conducted with 9 informants who were selected using the technique *purposive sampling*. The informants consisted of dayah leaders (1 person), teaching teachers (1 person), students (2 people), and pilgrims (5 people). Meanwhile, secondary data was collected through dayah archive documents in the form of dayah historical records, teaching materials, and audio-visual documentation in the form of study recordings and documentation of *seumeubeut* traditional activities. In addition, secondary data is sourced from books, scientific journals, dayah archives, and relevant publications (Shawn and Shawn 2024).

All the data collected was then analyzed interactively and continuously using the Miles and Huberman models. This process includes three stages: (1) data reduction, to focus field data on the core of the problem of the existence of traditions, (2) data presentation, by systematizing information into a descriptive-analytical narrative, and (3) drawing conclusions and verifying to examine the validity of findings. To ensure the credibility of the research, the researcher applied the triangulation technique of sources and techniques, namely by comparing interview data, participatory observation, and documentary evidence (Hardani et al. 2020)

FINDING AND DISCUSSION

History of the *Seumeubeut* Tradition in Dayah Thalibul Huda

The early history of the *seumeubeut* tradition in Dayah Thalibul Huda has a timeline that coincides with the establishment of its institution in Gampong Bayu, Aceh Besar. This dayah stance cannot be separated from the initiation of a charismatic scholar, Tengku Haji Ibrahim Berdan, or known as Abu Panton. He was the leader of the Aceh Dayah Ulama Association (HUDA), which around 2000 was trying to find a strategic location to establish the organization's headquarters. The search for this land was then entrusted to his student, Tgk. Hasbi Al-Bayuni, along with Tgk. Faisal Ali. Tgk. Hasbi Al-Bayuni, who is a resident of Gampong Bayu, proposed the purchase of land belonging to his family to be used as the operational headquarters of HUDA. Based on deliberation, the land was officially acquired as the center of dayah ulama activities in Aceh. The involvement of large organizations such as HUDA and central figures such as Abu Panton in the selection of this location gave the initial "weight of legitimacy" that the location was not just an ordinary piece of land, but the center of intellectual authority of Acehnese scholars.

Once the land ownership was ascertained, functional development began in 2003 through a special mandate from Abu Panton to Tgk. Hasbi Al-Bayuni to build a *balee* (hall). The construction of *this balee* was originally intended as a resting place and stopover for scholars who traveled to Aceh Besar. In parallel, Tgk. Hasbi Al-Bayuni has actually held a children's recitation (TPA) at his mother's house. Over time, this *seumeubeut* activity was transferred to the *balee* of the HUDA Office. This location change marked a significant spatial transformation from domestic-private recitation

activities at home to more institutionalized activities under the auspices of the ulama organization, which gradually transformed the function of the shelter hall into a space for the transmission of knowledge.

The activities at the HUDA Office *balee* began to show great potential when two students from Meulaboh, brought by Tgk. Yahya from Dayah Babussa'adah Gurah, explicitly asked to settle in the HUDA office hall. The arrival of students from outside the area is an important marker for the shift in the social status of the institution of the hall which was originally only a place of stopover for scholars to begin to be seen by the community as an educational institution that has the authority to accommodate and guide students. The turning point that dramatically accelerated the institution's formalization occurred in December 2004 when the Tsunami disaster struck. Severe damage in Dayah Babussa'adah Gurah forced the evacuation of students to Gampong Bayu. The quick response of Tgk. Hasbi Al-Bayuni accommodating male students in the balee of the HUDA office and female students at his home, with the full blessing of Abu Panton, reflects the strong network of inter-dayah solidarity in emergency situations. This initial emergency refugee situation unknowingly formed a pattern of community life like a permanent dayah.

After the disaster, due to the deep trauma of the students to return to the coast, Abu Panton proposed that *the balee* be inaugurated as a permanent dayah with the name "Thalibul Huda" and appointed Tgk. Hasbi as its leader. To strengthen this nascent institution, Tgk. Hasbi consulted with Abu Ulee Titi, who then provided concrete support in the form of sending competent teachers. This cross-authority support between Abu Panton and Abu Ulee Titi created a layered "fortress of legitimacy", confirming that Dayah Thalibul Huda was not just a tsunami emergency institution, but part of an established intellectual network of Acehnese clerics. Until now, the existence of the seumeubeut tradition for 21 years on the HUDA waqf land is strong evidence of how history involving charismatic figures, extraordinary events, and a network of collective scholars is able to preserve traditions in harmony with the values of local wisdom (Hasbi Al-Bayuni Interview Results, November 20, 2025).

The Form of Implementation of *the Seumeubeut* Tradition in Dayah Thalibul Huda

Dayah Talibbul Huda is classified as a dayah *Salafi*, which is a traditional educational institution that focuses on teaching classical books using traditional methods.

Therefore, the application of tradition *Sūdūrū* in Dayah Thalibul Huda fundamentally adheres to the classical tradition, where the system of implementation is adjusted to the hereditary traditions of the dayah *Salafi* in Aceh in general. The book used as teaching material is the yellow book (Interview Results of Hasbi Al-Bayuni, November 20, 2025). It is called a yellow book because the color of the paper is predominantly yellow, uses Arabic writing, and is generally not equipped with harakat. These classical books or yellow books are the works of earlier scholars that contain the original text which is then supplemented with commentaries (*Sāo Paulo*) or also fringe notes (*Hasyiyah*) (Mizani 2019).

The time of implementation of *seumeubeut* in Dayah Talilibul Huda consists of five times or known as "*limong watee*", starting from after the dawn prayer, after the duha prayer, after the zuhr prayer, after the Maghrib prayer and after the isha prayer. In its implementation, *the seumeubeut* procedure is taught directly by *Teungku* using a structured and systematic learning system that has been designed by the leaders and administrators of the dayah. This learning design aims to ensure that the implementation of *beut-seumeubeut* runs effectively and in accordance with the scientific standards carried out in dayah (Results of Saiful's interview, November 19, 2025).

Implementation of tradition *Sūdūrū* in Dayah Thalibul Huda consistently applies the *Halaqah* in the learning process. *Halaqah* is an instructional activity in which a person *Squirt* delivering material or reading the book directly in front of the students who sit in a circle formation. In practice, this method combines the style of lectures with hands-on guidance techniques, which allows *Squirt* to provide immediate correction if errors are found in the student's reading (Male 2024).

Procedurally, *the activity begins* with the opening of the recitation of prayers, salawat, or surah Al-Fatihah together. The next stage is the evaluation of the previous material, where each student is asked to take turns to repeat the reading of the book that has been studied. In this phase, *teungku* acts as a careful listener who is in charge of correcting pronunciation or comprehension errors directly. After the repetition session was over, *then Teungku* continued the explanation of the new book material.

Interaction in learning is also strengthened with a question and answer session that provides space for students to confirm their understanding. This session not only serves as an evaluation, but also as a medium for *teungku* to provide a more in-depth explanation

of the context of the book. Towards the end of the activity, *teungku* usually conveys motivational messages or moral advice as a spiritual reinforcement for students, before finally closing the session with prayers, salawat, and greetings. In addition to the official forum in the classroom, there is also the implementation of *additional beut-seumeubeut* known in the tradition of the Dayah people with the term "repeating the book" system. This activity was carried out independently by Dayah Thalibul Huda students at night, precisely from 23.30 to 01.00 WIB. In this system, students who have more or more abilities or seniors act as peer tutors who listen to readings or exercises explaining the contents of the book from other students. This practice is a means of cognitive strengthening for students to strengthen their mastery of books outside of formal study hours (Results of Saiful's interview, November 19, 2025).

The implementation of *beut-seumeubeut* at Dayah Thalibul Huda is divided into several categories, according to the needs of each student or pilgrim, as for the division of the categories, namely:

- a. *Beut- seumeubeut* monkok students, mondok students are students who live or live in Dayah Thalibul Huda. The learning pattern of mondok students is more systematic, scheduled, and is under more disciplined supervision which is directly controlled by *teungku* dayah. Santri mondok is fostered to be independent, responsible and respectful of each other. The number of mondok students in this dayah reaches 700 students, consisting of male and female students, which number has been adjusted to the available building capacity. The implementation of *beut-seumeubeut* for mondok students is scheduled in five times, with students grouped into eight grade levels. Each level of learning 13 yellow books, the density of the schedule *and* teaching materials aims to produce future scholars who master various religious disciplines integrally, ranging from fiqh, Sufism, *nahwu*, *shorof*, *mantiq*, *badi'*, *bayan*, and a set of other Arabic grammar sciences. The final exam system at Dayah Thalibul Huda for students in grades 1-6 takes the exam twice at the end of the year, grade 7 exam once at the end of the year and grade 8 takes the Assistant Teacher Eligibility (UKGB) exam for the selection of substitute teachers or prospective dayah teachers. The assessment includes

craftsmanship, activeness, perseverance, and willingness to become a substitute teacher (Saiful's interview, November 19, 2025).

- b. *Beut-seumeubeut* non-mondok students, meaning they do not settle in dayah, but participate in *beut-seumeubeut* activities only at night, namely from 19.30 to 21.00, from Monday night to Sunday night, with the exception of Friday night. The books studied are only the book of Sirajut Thalibin, Kifayatul Awam, the book of tafsir and the book of fiqh. Non-mondok students are given the option to study in dayah but stay in their respective homes. Non-mondok students tend to have a limited coaching pattern from *teungku* dayah, but can do other activities or work, such as college, work outside of the *schedule* so that they can balance the two (Nisrina Fadhilla's interview results, December 15, 2025). The presence of the non-mondok student system in Dayah Thalibul Huda is based on the demand of the community who want their children to recite in Dayah *Salafiyyah*, but also continue to attend formal learning or schools outside the dayah. This community request encourages dayah as an educational institution to provide solutions for the benefit of the community, without eliminating the *tradition of beut-seumeubeut* in its entirety. The number of non-mondok students at Dayah Thalibul Huda reached 1,000 male and female students (Hasbi Al-Bayuni Interview Results, November 20, 2025).
- c. *Beut-seumeubeut teungku* dayah, the implementation of *seumeuebut* for male *teungku* is held every Friday, while for *teungku* dayah women on Saturday. The purpose of the special *teungku* dayah schedule is not only to recite but also to evaluate the teachers as well as discuss the dayah work program, both ongoing and planned in the future. This step aims to ensure that the entire educational process at Dayah Thalibul Huda takes place systematically without technical or substantial obstacles (Hasbi Al-Bayuni Interview Results, November 20, 2025).
- d. *Squirrelly* The Taklim Council, is an activity *Squirrelly* which is followed by a relatively large number of pilgrims, diverse ages who aim to build a polite relationship between humans and Allah SWT, humans and others and build a society that is pious to Allah SWT which is guided by the Quran, Hadith and

books as a reference in every deed (Putri et al. 2024). The Taklim Council in Dayah Thalibul Huda is not only a means of carrying out traditions *Squirrelly* It is also a means of preaching. This activity is divided into two categories, namely, the male Taklim assembly and the female Taklim assembly or known as the Taklim Council *Ummahat Wa Akhwat*. The taklim assembly for men is held on Monday night and Friday night, the books taught are the book of hadith and the book of Tafsir Baidawi (Interview Results of Sofyan Helmi, December 19, 2025). For the category of majelly taklim for women, it will be held on Sunday morning, Tuesday, and Wednesday. The books taught are the books of Sirussalikin, Aturjumanul Mustafid, Sabilal Muhtadin, and others. The pilgrims who participated in this recitation reached 1,000 pilgrims per day starting from the surrounding community, officials, and people outside the region (Interview Results of Hasbi Al-Bayuni, November 20, 2025). The taklim assembly at Dayah Thalibul Huda succeeded in attracting worshippers from sharing groups, ranging from teenagers to the elderly, because of the delivery of material by Tgk. Hasbi Al-Bayuni. This activity aims to increase religious insight, strengthen friendship, and form a pious society. Pilgrims are very consistent in participating in the recitation, some even from being a girl to having grandchildren are still regularly present (Interview Results of Siti Aisyah, November 16, 2025). Process *Squirrelly* The Taklim Assembly began with prayers, prayers, recitation of the Qur'anic interpretation and then continued with a question session, and discussion. This question session was not only for questions, but there were also worshippers who confided and prayed for each other's wishes, followed by the recitation of the book of fiqh and ended with prayers and prayers (Laila's interview results, November 16, 2025). The recitation is broadcast live on Radioku3fm95, this recitation broadcast on the radio makes it easier for worshippers who are unable to attend to be able to listen to the content of the recitation at home (Erlina's Interview Results, November 17, 2025).

The Existence or Attraction of *Beut-Seumeubeut* in Dayah Thalibul Huda

Existence in the Great Dictionary of the Indonesian Language (KBBI) is interpreted as existence. However, in the existentialist view, human existence is not a static entity, but rather a process of "becoming" (*becoming*) which takes place continuously. Existence is dynamic and adaptive in which its development is highly dependent on the subject's ability to actualize one's potential. According to Jaspers, each individual has a distinctive and unique way of being, which then defines his or her existence through real mindsets and actions (Irfan 2023). Existence also means an active existence so that it becomes popular. In a sociocultural context, a tradition is said to exist if it is able to get around changes and is in harmony with the dynamics of people's lives (Kusuma et al. 2023).

This is relevant to the existence of *dayah* as an Islamic educational institution that has strong historical roots and a central position in the transmission of knowledge. In the midst of globalization, the main challenge of the *dayah* is to respond to external changes without sacrificing its fundamental identity. The ability to maintain essence in the midst of modernity is what maintains the revelation of *dayah* in the eyes of the public (Badrudin 2021). *Dayah* in the contemporary era is at the intersection between challenges and opportunities for transformation. Integrity between tradition and innovation is the main key in increasing the responsibility of institutions to the needs of the times (Ridwan, Sofyan, and Purnama 2025). Conceptually, the resilience of a tradition is not only measured by the duration of its emergence, but by the extent to which it is able to negotiate with change without losing its dignity.

The tradition of *beut-seumeubeut* in *Dayah Thalibul Huda* represents an adaptive form of existence. This practice is no longer just seen as an activity for the transfer of religious knowledge in the *dayah* booth, but has transformed into a multidimensional attraction for the wider community. Although *Dayah Thalibul Huda* maintains his identity as a *salafiyah dayah* which is often assumed to be rigid towards change in the sense that it is very upholding to classical traditions and seems to reject modern transformation. The leadership of Tgk. Hasbi Albayuni shows a strategic openness. This *dayah* succeeded in harmonizing classical traditions with the demands of the times through a pattern of relationships that go hand in hand, rather than eliminate each other. The success in combining the authenticity of this tradition is the determining factor for the continued

existence of Dayah Thalibul Huda until now (Hasbi Al-Bayuni Interview Results, November 20, 2025).

There are three main factors of the existence of *the seumeubeut tradition* in Dayah Thalibul Huda that are interrelated, namely: the influence of the charisma of the leadership as the guardian of *the seumeubeut tradition*, the transformation of formal education without eliminating the identity of *the seumeubeut tradition*, and the strengthening of the community-based economy. These three dimensions are what make *the tradition of beut-seumeubeut* remain relevant in the midst of modernity.

1. Charisma of Dayah Talibul Leadership

Dayah leaders are closely related to the achievement of the vision and mission, educational goals, and various implementation procedures for activities carried out in dayah. Therefore, dayah leaders have an important role in controlling and controlling all sectors of life in dayah. Uniquely, dayah leaders not only play the role of exemplary teachers but also become role models by students, worshippers, and the community (Hendrayadi 2023). This is found in the leader of Dayah Thalibul Huda, namely Abi Hasbi Al-Bayuni or also known as "Abi Bayu". His charisma strengthens a positive image so that it becomes an attraction for students, pilgrims and the community to attend recitation at Dayah Thalibul Huda.

Not only does he have expertise in religious science, but his charisma can be seen from his disciplined, authoritative leadership style, and his openness to the development of the times, especially in the field of education. The figure of the leader of Dayah Talilibul Huda is famous for his wisdom and consistency in what is said and done. In his work as a dayah leader as well as Vice Chairman of the Aceh Ulema Consultative Assembly (MPU) He highly prioritizes discipline in producing a consistent generation (Fakhrurrazi, Bahri, and Amri 2016). This has a huge potential for the existence, progress of dayah, and the existence of Dayah Talilibul Huda.

The character and leadership of the leadership of Dayah Thalibul Huda is one of the determining factors in the implementation of *the seumeubeut tradition*. This is reflected in his very strict discipline, especially in respecting time, as seen from the punctuality of the start of recitation and other dayah activities. This disciplined attitude is not only applied personally, but also applied to all students and pilgrims who participate

in attending a gathering at Dayah Thalibul Huda. His presence directly taught the students to increase the students' reverence for the leader.

In addition to discipline, his openness to adapting to the times became a significant attraction for the community. The trust of parents to entrust their children in Dayah Thalibul Huda is based on the way he balances traditional values with modern developments. This can be seen from the communication style in the *recitation of beut-seumuebuet*, although the Acehnese language is the main introduction, but he adaptively uses Indonesian and modern terms so that the material delivered can be understood by worshippers other than the Acehnese tribe and teenagers. The authority of the leadership is also supported by humorous communication skills so that the students and worshippers are comfortable and do not feel monotonous because the delivery of the material is interspersed with humor that is balanced with the material delivered (Results of Siti Aisyah's Interview, November 16, 2025). This combination of discipline, authority and flexibility in communication ultimately strengthens the existence of *the seumeubuet* tradition in Dayah Thalibul Huda.

2. Adaptation through the Muadalah Education Unit (SPM) program.

Globalization has brought significant changes in various aspects including education. Therefore, dayah as an Islamic educational institution that applies the classical tradition of education needs to adapt to remain appropriate in meeting the educational needs of the community, especially for those who want to get an education with integrity between religious science and general science, without eliminating the original tradition (Ridwan, Sofyan, and Purnama 2025). So, in the face of the increasingly advanced globalization current, Dayah Thalibul Huda as an educational institution guided by classical tradition is moving to strive to combine tradition with educational innovations needed today. In combining tradition and education according to the needs of the times, Dayah Thalibul Huda proposes and offers the Muadalah Education Unit program to be implemented to meet the needs and sustainability of educational institutions (Interview Results of Hasbi Al-Bayuni, November 20, 2025).

The muadalah education program used by Islamic boarding schools or dayah which is commonly referred to as the Muadalah Education Unit (SPM), according to the Regulation of the Minister of Religion (PMA) number 18 of 2014 article 1 paragraph 1

(2014:3) is: Islamic religious education units that are organized and located in the pesantren environment with the basis of the yellow book or *dirasah islamiyah* with *the pattern of mualimin* education in a tiered and structured manner that can be equated with the level of primary and secondary education within the Ministry of Religion. The above explanation explains that dayah is given the freedom to carry out the mula program in accordance with the characteristics of the original tradition without eliminating the tradition. PMA Decree number 18 is a major step by the Indonesian government in officially recognizing the traditional system of dayah education *of the salafiyyah* model. Previously, recognition for the type of dayah education was only given a decree from the Director General of Islamic Education, which was considered less than optimal by some parties.

The presence of this SPM program aims to serve as a foundation to maintain, protect and maintain the characteristics and uniqueness of dayah-based *Salafi* continue to exist, grow and develop based on its original traditions (Afriansyah 2021). Similarly, Dayah Thalibul Huda is swift in seeking government recognition in the form of a teaching system that receives official recognition in the form of a diploma through established procedures and provisions. The availability of this SPM program encourages Dayah Thalibul Huda to implement the program. It is true that Dayah Thalibul Huda has implemented the same system in a different context, namely the Salafiyyah Islamic Boarding School Equality Education (PKPPS) program. However, the PKPPS program only lasts temporarily because the dayah has not felt satisfied or suitable for the program so that it is not optimal if implemented sustainably (Results of Saiful's interview, November 19, 2025).

However, because the education system now requires official education results and is recognized by the government, the dayah is again looking for alternatives by coordinating with the Ministry of Religion to overcome this problem. Then the Ministry of Religion offers the SPM program. The results of the deliberation and agreement encouraged Dayah Thalibul Huda to immediately take care of several stages before the SPM program was officially implemented after receiving a permit from the Ministry of Religion. The implementation of this program is based on several reasons, including the need for dayah *salafiyyah* students to receive official recognition from the government or the results of the learning statement so that they can be recognized. So that the students

who have religious knowledge and they are able to play the role of missionaries to spread Islamic teachings, and can lead religious activities in the community through knowledge. As well as being a speaker, being a khatib for Friday prayers, imams for prayers and others. Of course, work related to this profession now needs legislation (Hasbi Al-Bayuni Interview Results, November 20, 2025).

The dayah provides SPM programs in two categories, namely *the Wustha* (SMP/MTs) and *'Ulya* (SMA/MA) levels. With this choice, it does not force students to take part in new programs and the characteristics of *the seumeubeut tradition* are still running. This SPM schedule is scheduled in the afternoon after asar so as not to interfere with the time of the implementation of *beut-seumeubeut*. This SPM category class is also distinguished between male student classes and female student classes. The teaching material is in the form of general lessons, namely, Mathematics, Indonesian Language, Natural Sciences, English and Civic Education (Results of Saiful's interview, November 19, 2025). By implementing this program, Dayah Thalibul Huda has its own attraction, this can be seen from the openness of dayah in accepting the changes of the times and offering educational solutions that are relevant to the needs of the times. This makes dayah continue to prove that even though it is rooted in tradition, this institution has the ability to adapt.

3. Impact on Strengthening the Community Economy

The existence of dayah in the midst of society is not only an institution of Islamic education and broadcasting, but also functions as an institution that develops economic values. As a private religious institution, dayah institutionally has provided an example in maximizing the spirit of independence through concrete efforts with the establishment of several economic business units that aim to strengthen dayah funding (Masrur and Arwani 2022).

Many dayah in Indonesia, including in Aceh, have successfully developed dayah business units, such as cooperatives, canteens and supermarkets. This is also applied in Daya Thalibul Huda. However, Dayah Thalibul Huda has an attraction in the field of strengthening the community's economy through the Taklim Ummahat Wa Akhwat Council which is scheduled for Sunday morning. The existence of *a seumeubeut tradition* in the forum of the Ta'alim Assembly creates a unique microeconomic ecosystem in the

courtyard. The attraction of this assembly invited the masses who were then used by the pilgrims to trade basic necessities such as vegetables, fish, and clothes (robes and hijab). This phenomenon of "reciting while trading" provides added value in the form of efficiency for traders and pilgrims.

This phenomenon was triggered by the number of pilgrims reaching thousands, thus opening up opportunities for sikhhs to sell at the Taklim assembly activities. The traders not only get economic benefits but also while gaining knowledge from *seumeubuet activities*. This was expressed by one of the fish traders, namely Mrs. Nur, who said that trading while reciting this is very profitable for us as a fisherman, namely in the form of sufficient income for survival, daily meals and to meet the needs at home, in addition to the income of the traders can also be while listening to the recitation at once (Results of Nur's Interview, December 14, 2025).

The benefits are not only felt by the swordsmen but also by the pilgrims who are present in the taklim assembly activities. Worshippers who have been present after dawn prayers until the end of the recitation at duha time, can shop for daily necessities without having to visit conventional markets again (Erlina's Interview Results, November 17, 2025). Of course, the profits that the pilgrims get are proportional to the swordsmen get. This is directly supported by the leader of Dayah Thalibul Huda where he allows pilgrims who want to trade to practice buying and selling during the schedule of majlis taklim activities. This permit only applies to pilgrims who participate in routine recitals at Dayah Thalibul Huda and buying and selling activities can only be carried out after the recitation is completed (Hasbi Al-Bayuni's Interview Results, November 20, 2025).

CONCLUSION

Based on research on the existence of the *seumeubeut* tradition in Dayah Thalibul Huda, it can be concluded that the sustainability of this tradition is supported by three main pillars: (1) Charismatic Leadership as Guardian of Tradition: The character and wisdom of the leader play a central role in balancing every activity of students and worshippers. Leaders act as moral authorities who ensure that classical values remain the compass in the midst of social change. (2) Adaptive Institutional Adaptation, Dayah succeeds in transforming formal education without eroding the identity of the whole. This integration proves that traditional educational institutions are able to absorb the demands of the times while maintaining a reconciliation between modernity and tradition. (3)

Pilgrim-Based Economic Resilience, this tradition is not only transcendental, but also creates a unique economic ecosystem. The strengthening of the community-based economy shows that *Südüürü* has a social-practical function that strengthens community cohesion.

This research shows that the resilience of traditional educational institutions in Indonesia, especially in Aceh, is highly dependent on their ability to negotiate culture. The case study of Dayah Thalibul Huda provides a model of educational development rooted in local values where modernization is not seen as a threat, but rather as a means of preserving identity. This confirms that an effective cultural preservation strategy is one that is able to integrate spiritual, educational, and economic functions simultaneously.

This research is limited to the scope of Dayah Talibaul Huda which has distinctive characteristics. Therefore, further research is expected to be able to conduct comparative studies with dayah in other regions or studies on the long-term impact of this educational model on the preservation of Islamic traditions in Aceh in order to obtain a broader and more critical perspective

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