

Management of *Meunasah*: Empowering The Religiosity of School-Age Children through Non-Formal Education

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DOI: <http://doi.org/10.33650/al-tanzim.v7i2.4261>

Received: 28 August 2022; Received in Revised Form 07 December 2023, Accepted: 05 March 2023, Available online: 6 April 2023

Abstract:

This study aims to explain the management of the *meunasah* in empowering the religiosity of school-age children through non-formal education in Lhokseumawe City. This study uses a qualitative approach. Data sources and data collection techniques were obtained from interviews, observations, and documentation. Data analysis techniques include data reduction, display, and verification. The results of the study show that there are three interrelated aspects in empowering religiosity through *meunasah*, namely: 1) Aspects of *aneuk miet beuët*, consisting of an analysis of the needs of *aneuk miet beuët*, recruitment and selection at the beginning of each learning year, grouping and development in learning, as well as reporting on the progress of each end of semester, 2) *Teungku* Aspect, consisting of recruitment carried out by Qur'an recitation coaches with a direct test system for Qur'an abilities, Islamic insights, and interviews/psychotests, placement according to competence and compensation according to performance, and evaluation is carried out through interviews and observation in non-formal situations, 3) Curriculum Aspect, consisting of the learning curriculum at the *meunasah* which is the result of a teacher's deliberation agreement, the subject matter taught is the Qur'an, Fiqh worship, memorizing prayers, and Arabic, visual learning media and audiovisual with halaqah, memorization, and drill methods, as well as an evaluation system consisting of pre-test, post-test, and summative tests.

Keywords: *Management of Meunasah, Religiosity, School Age Children, Non-Formal Education*

Abstrak:

Penelitian ini bertujuan untuk menjelaskan manajemen *meunasah* dalam pemberdayaan religiusitas anak usia sekolah melalui pendidikan non-formal di Kota Lhokseumawe. Penelitian ini menggunakan pendekatan kualitatif. Sumber data dan teknik pengumpulan data diperoleh dari hasil wawancara, observasi, dan dokumentasi. Teknik analisis data terdiri dari reduksi data, display data, dan verifikasi data. Hasil penelitian menunjukkan bahwa Ada tiga aspek saling keterkaitan dalam pemberdayaan religiusitas melalui *meunasah* yaitu: 1) *Aspek aneuk miet beuët*, terdiri dari analisis kebutuhan *aneuk miet beuët*, rekrutmen dan seleksi di setiap awal tahun pembelajaran, pengelompokkan dan pengembangan dalam pembelajaran, serta pelaporan perkembangan setiap akhir semester, 2) *Aspek Teungku*, terdiri dari perekrutan dilakukan oleh Pembina pengajian Qur'an dengan sistem tes langsung kemampuan Qur'an, wawasan Ke-Islaman, dan wawancara/psikotes, penempatan sesuai kompetensinya dan kompensasi sesuai kinerjanya, serta evaluasi dilakukan melalui wawancara dan observasi dalam situasi non-formal, 3) *Aspek Kurikulum*, terdiri dari kurikulum pembelajaran di *meunasah* merupakan hasil kesepakatan musyawarah

teungku, materi pelajaran yang diajarkan adalah Qur'an, fiqh ibadah, hafalan do'a, dan bahasa Arab, media pembelajaran visual dan audiovisual dengan metode halaqah, hafalan, dan drill, serta Sistem evaluasi terdiri pre-test, post-test, dan tes sumatif.

Kata Kunci: *Manajemen Meunasah, Religiusitas, Usia Anak Sekolah, Pendidikan Non-Formal*

Please cite this article in APA style as:

Almuhajir. (2023). Management of Meunasah: Empowering the Religiosity of School-Age Children through Non-Formal Education. *Al-Tanzim: Jurnal Manajemen Pendidikan Islam*, 7(2), 378-392.

INTRODUCTION

In Aceh Province, in addition to the term mosque, the term *meunasah* is found to designate a building or institution used as a place to perform *fardhu* prayers in congregation. In addition to personal worship institutions, mosques and *meunasahs* are also places for learning religious education for the people of Aceh, in quantity having a dual role, namely as a place of prayer and social activities, especially in community-based Islamic education (Ibrahim & Muhsinah, 2020; Soraya et al., 2021).

Meunasah has become a symbol of spiritual power and a cultural symbol in Acehnese society. *Meunasah* is found in every *gampông* (village) and a *gampông* is incomplete without a *meunasah*. *Meunasah* is the centre of control of religious and cultural life in Acehnese society (Cheema, 2021). *Meunasah* has historically been the centre of civilisation for the people of Aceh. This is where children, from an early age, are educated to know their creator, their parents, and their community. *Meunasah* shows three dimensions: human relationship with God, relationship with other humans, and interaction in an environment (Suali, 2020). *Meunasah* has developed and even evolved in adapting to its environment and times and plays a vital role in the social life of the Acehnese people (Khairuddin, 2019; Saeful, 2019; Intan et al., 2022).

Throughout its history, *meunasah* and the people of Aceh have played an essential role in educating the nation. Today, *meunasah* has lost its appeal to its congregation. The *meunasah*, as a place of worship and religious education for Aceh's people, is increasingly fading (Perkasa, 2019; Alifa, 2019). The attractiveness of *meunasah* is no longer able to arouse community members for worship and education activities. The spiritual power of *meunasah* can no longer attract people because it has been rivalled by other crowd centres, such as coffee shops, that have become new social institutions proliferating in Acehnese society. Today, the cultural function of *meunasah* among the Acehnese community has faded and even lost some of its characteristics due to globalisation and the modernisation of education (Raya, 2021; Azwarfajri, 2022 Gaborit, 2022)

In the cultural context of primary education in Aceh, children aged 6-7 years old must be taken by their parents to recitation in the *meunasah*, because, at that age, they already have a religious obligation to fulfil the commandments and avoid the prohibitions of God. Once children reach adulthood, can read the Qur'an fluently, and acquire basic religious knowledge, parents in Aceh are obliged to continue their children's education at *Dayah* (Mamat, 2022). In contrast to education in *meunasahs* which are still within the *gampông*, *Dayah* education and others are usually outside the *gampông* so that children must migrate outside

their *gampông* to deepen their knowledge, which in Acehnese is called *jak meudagang* (Muslim, 2021; Rasa, 2022)

When viewed from its characteristics, then *meunasah* can be grouped into non-formal education institutions, as stated in the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System article 26 that non-formal education is organised for citizens who need educational services that function as a substitute, enhancer, and complement to formal education in order to support lifelong education. Non-formal education develops students' potential, emphasising mastering functional knowledge and skills and developing professional attitudes and personalities.

Non-formal education is an alternative education system to fulfil the need for education, which has the same duties and responsibilities as other education systems in providing educational services to the community. Formal education is sometimes still unable to respond to the various educational needs that develop in society, especially in religion (Shofi & Agus, 2021; Darmadi, 2019).

According to the Central Bureau of Statistics of Aceh Province (Aceh Province in Figures 2021), the number of *meunasah* in Aceh reached 7,474 units, indicating that every village almost owns religious education institutions for the people of Aceh. Lhokseumawe City, located in the northern part of Aceh Province, has 68 *meunasah* per the number of *gampông*. *Gampông* Hagu Selatan, one of the villages in the Banda Sakti Sub-district of Lhokseumawe City, has a *meunasah* with religious education activities for school-age children above the average of other *meunasah*.

Mr Hamdan, as the *meunasah* administrator, said that additional religious education must be implemented for school-age children in *Gampông* Hagu Selatan, considering that the religious education obtained by children in formal education institutions is minimal. With the influence of social media, we, as *meunasah* administrators, have a moral responsibility to facilitate their religious education through particular recitation for school-age children in the afternoon.

Religious education for school-age children fostered in *meunasah* is strongly supported by various parties and layers of society; this is evidenced by various assistance for facilities and infrastructure to operate their learning in *meunasah*. School-age children who follow additional religious education in *meunasah*, their age is at least seven years and a maximum of 17 years. The learning process is carried out from 02.00 p.m. Until 06.00 p.m. When children have finished their formal education (schools and madrassas) respectively, one of the impacts or achievements of religious education for school-age children in *meunasah*, *gampông* Hagu Selatan, won the General Champion of MTQ at the Banda Sakti District Level in 2022 (Halim, 2022).

Based on the studies and phenomena that have been stated above, the authors conducted research on *meunasah* management as a non-formal educational institution in empowering the religiosity of school-age children in *gampông* Hagu Selatan, Lhokseumawe City from the aspects of *teungku* (The Acehnese term for someone who teaches/ religious educators to the community),

aspects of *aneuk miet beut* (Acehnese term for children/students who study religion), and aspects of the curriculum.

RESEARCH METHODS

This research is a qualitative study using an educational institution management approach. This research took place in *gampông* Hagu Selatan, Banda Sakti Sub-district, Lhokseumawe City, with the academic consideration that *meunasah gampông* Hagu Selatan is one of the *meunasah* that has a more active intensity of religious education for school-age children compared to other *meunasah* in the Lhokseumawe City area. Data sources and data collection techniques are obtained from; 1) Interviews with *meunasah* administrators and *teungku* who teach recitation of *aneuk miet beuët*, 2) Observation of recitation activities carried out in *meunasah* for school-age children, and 3) Documentation of recitation activity data in the aspects of *teungku*, *aneuk miet beuët*, and curriculum.

The data analysis technique used is a descriptive technique by performing three steps, namely: 1) Data reduction, researchers conducted a grand tour to *meunasah gampông* Hagu Selatan to obtain an overview that includes places, actors, and activities, 2) Data Display, describe all relevant data, then proceed with data interpretation based on the scope of research that has been formulated, namely the management of *meunasah* as a non-formal educational institution in *gampông* Hagu Selatan from the aspects of *teungku*, *aneuk miet beuët*, and curriculum, then (3) Verification, after all the data is interpreted, then concluded through inductive inference method.

RESULTS AND DISCUSSION

The Essence of *Meunasah* for The Aceh People

Meunasah is a monumental Aceh full of meaning and educational, philosophical, historical, religious, sociological, political, economic, and heroic values. It becomes a source of inspiration and a place for learning (Ismail, 2021). *Meunasah* is a part of Acehnese local wisdom that currently plays a vital role in the socio-religious context. *Meunasah*, located in the lowest social and governmental structure, namely *gampông*, has a strategic role in religious, educational, and social activities, and even the preservation of traditional values to be used as a social facility for the community.

Meunasah is the strength of the Acehnese people and a community entity that, if lost, would diminish the identity of the Acehnese people. *Meunasah* is an institution in the Acehnese social system, which has an established and deep-rooted role in shaping the character of the Acehnese people. The contribution of *meunasah* to the civilisation of Aceh is enormous, or it can be concluded that *meunasah* is the society's civilisation. With *meunasah*, the people of Aceh will retain the character of their society, which has been the strength of Aceh (Wahid & Surya Darma, 2019).

Meunasah is one of the Islamic educational, social, and religious institutions that play a role in implementing Islamic law, especially at the *gampông* level, which has been important since the days of the Sultanate of Aceh. In the *meunasah*, recitations are held for children and teenagers, as well as

being a place for social and religious activities (Wahid, 2019). The function *meunasah* is used for deliberation and drafting *reusam* (village regulations) involving community leaders, women, and even children, especially related to legal offences. Therefore, *meunasah* for the people of Aceh can filter the community from various unhealthy external influences (Sabirin, 2019). The sacredness and function of *meunasah* began to erode due to one factor: the change in the form of *meunasah* buildings permanently (Dafrina et al., 2019; Hasballah, 2020; Intan et al., 2022).

Apart from being a place for *fardhu* (congregational) prayers, *meunasah* is also used as a centre for information and *gampông* activities, such as *gampông* deliberations, recitations, lectures, *posyandu* (Integrated Health Service Post) activities, counselling, free discussions, exchanging news or just sitting down to relax. The *meunasah*, which has a relatively large courtyard, will be used by children and teenagers as a place to play either traditional games, such as *gasing*, or modern games, such as volleyball and football (Ibrahim & Muhsinah, 2020).

From the above, *meunasah* was an institutionalised effort of the Acehnese community and became a primary educational institution in shaping religiosity and social society. Although there are many other educational systems in Aceh today, the people of Aceh still choose this institution as part of the educational system that forms the basics of the personality of the Acehnese people. In every village in Aceh, a *meunasah* is built, which functions as a centre of culture and education for the community. It is said to be the centre of culture because *meunasah* has a vital role in the life of the Acehnese people. It is said to be the centre of education because, formally, the children of the Acehnese people begin their religious and social education in this institution. In this sense, it means that for a long time, *gampôngs* throughout Aceh have existed as educational institutions (Djalil, 2021). Looking at the various characteristics and functions, the *meunasah* can be grouped in the non-formal education system.

Non-formal education is an organised and systematic activity carried out outside formal education, carried out independently or by non-formal institutions, to serve certain students with the aim of meeting the educational or learning needs needed in order to improve the quality of personality, improve life welfare, build a dynamic social life, and realise a participatory life (Fauziah et al., 2021). Non-formal education functions to develop the potential of students with an emphasis on mastering functional knowledge and skills as well as developing professional attitudes and personalities. The existence of non-formal education has a very important role in fostering children's morality because, in this education, children will gain additional knowledge, especially the cultivation of Islamic religious values.

Based on the categorisation of non-formal educational institutions, to see *meunasah* as a non-formal educational institution can be viewed from its education system, as expressed by Djalil (2021) that as a basic level educational institution, *meunasah* has a learning system with characteristics: 1) The curriculum is more focused on mastering the reading of the Qur'an and basic religious knowledge, 2) The learning system is a *halaqah* and *sorogan* system, as

well as worship practices, 3) The relationship between *teungku* and *aneuk miet beuët* is familial, 4) The *teungku* is chosen by the *gampông* community headed by the Geuchik (Village Head) and the age of *aneuk miet beuët meunasah* ranges from 6-18 years, and 5) in *meunasah* also taught Islamic arts (*sha'ir*) such as *qasidah*, *rapai*, *dikê*, *seulaweut* and *dalail khairat*.

Globally, there are three factors that can maximise the role of *meunasah* as a forum for non-formal education at the *gampông* level, including; 1) Parents' awareness factor because they are responsible for their children from an early age, 2) Community factor, because the community feels that the *meunasah* educational institution is theirs and the learning system in *meunasah gampông* regardless of the social status of each individual, and 3) Place of worship, because education in *meunasah* is considered a place of worship for every Muslim in *gampông* with an affordable distance and an easy place to gather the *gampông* community (Alkhatabi, 2020).

Empowering School-Age Children's Religiosity

There are three aspects of the study that focus on empowering the religiosity of school-age children through *meunasah* in *Gampông Hagu Selatan*, namely aspects of *teungku*, *aneuk miet beuët*, and curriculum. These three aspects are interrelated and become the main/most important part of an educational institution; the following study:

Aspect of Teungku

Teachers are people who are directly involved in changing the mindset and behaviour of students in learning activities (Marnita et al., 2023). A teacher must fulfil the competency standards to teach students at school so that learning can run effectively, namely pedagogic, personality, social, and professional competencies (Amri et al., 2022). Teachers, as facilitators who manage the learning process in the classroom, have a share in determining the quality of education, and teachers must prepare (plan) everything so that the learning process in the classroom runs effectively (Nevrita et al., 2020). Teachers who conduct lessons in *meunasah* are called *teungku meunasah*. In general, *teungku* is the person responsible for religious life in Acehese society.

Recitation for school-age children in *Meunasah Hagu Selatan*, has existed since the establishment of *Meunasah*. As a form of moral responsibility towards school-age children and preserving the function of *meunasah* in *gampông Hagu Selatan*, *meunasah* administrators provide/facilitate religiosity empowerment for school-age children by holding religious lessons every day by bringing in educators from *gampông Hagu Selatan* and from villages around Lhokseumawe City who are still relatively young and energetic (in accordance with the object of learning, namely school-age children).

The selection process for the provision of *teungku* for the recitation of school-age children in the *meunasah* is carried out by the Qur'an recitation coach in the *meunasah Hagu Selatan*, *teungku Muhadar*, with a direct test system for the ability of the Qur'an and Islamic insights as well as interviews/tests on readiness to teach in the *meunasah* with various conditions that will occur, both internal and external while teaching in the *meunasah*.

The learning interaction that occurs between *teungku* and *aneuk miet beuët* in the *meunasah* is very interactive. *Teungku*, who teaches in *meunasah* has competence in the field of religion and good teaching skills, as well as diverse educational backgrounds. Knowledge in the field of religion they get from formal and non-formal educational institutions when they are in their respective *gampông*, and some are currently pursuing undergraduate education in several universities in Lhokseumawe City. The following is the data of *teungku* who teach in *meunasah* Hagu Selatan:

Table 1. *Teungku Meunasah Hagu Selatan*

| No | Name of <i>Teungku</i> | Education | Adress | Scientific |
|----|-------------------------|--------------------------|--------------|-------------|
| 1 | Tgk. Mirza | IAIN Lhokseumawe | Hagu Selatan | Fiqh Ibadah |
| 2 | Tgk. Sofyan | D3 AKPER | Krueng Mane | Qur'an |
| 3 | Tgk. Firdaus | IAIN Lhokseumawe | Hagu Selatan | Qur'an |
| 4 | Tgk. Miftah | IAIN Lhokseumawe | Hagu Selatan | Qur'an |
| 5 | Ustz. Salwa | IAIN Lhokseumawe | Hagu Selatan | Qur'an |
| 6 | Ustz. Raudhatul Jannnah | UIN Ar-Raniry Banda Aceh | Jawa Lama | Arabic |

To improve the welfare (honorarium) of the *teungku*, the *meunasah* has allocated a budget according to the ability of the *meunasah* obtained from the main source, namely the monthly recitation fee from *aneuk miet beuët* of Rp. 50,000. Apart from the main source, there are also sources from donors (unrestricted donations from the community and third parties). *Teungku* honorarium is managed directly by the *meunasah* and given at the beginning of each month with a count of Forty thousand per meeting. Each *teungku* who teaches can get ± Rp on average. 500,000 to 1,000,000 / month.

To see the development of the learning system, both the process and the results carried out by the *teungku* towards *aneuk miet beuët* in the *meunasah*, the Qur'an recitation coach evaluates with a field survey system, namely seeing firsthand whether the learning system is by the material that has been determined and the learning methods used. In other parts, the Qur'an recitation coach interviews *aneuk miet beuët* in non-formal conditions about the learning system that has been felt so far and checks the learning material through his notebook. In certain conditions, the Qur'an recitation coach asked the *teungku* about the teaching system implemented so far, its development, and the obstacles faced in the field.

Based on the results of the data presented above, it can be concluded that the *teungku* aspect held by the *meunasah* Hagu Selatan board has fulfilled the competence as a *teungku meunasah*, as stated by Muslim that *teungku meunasah* must fulfil two fundamental competencies or requirements in order to be able to carry out his duties both as *Meunasah* imam, community guide, Qur'an teacher and other duties. The two competencies are: 1) *Teungku meunasah* must be held by someone who understands religious matters, 2) *Teungku meunasah* must be obedient in carrying out Islamic law; this is because *meunasah teungku* require loyalty, patience and discipline in carrying out *meunasah* tasks (Hasballah, 2020). Every educator needs to have adequate competence to carry out their duties professionally (Kriswanto & Hasanah, 2021)

Revitalisation in the current context, the management of *teungku meunasah* in *gampông* Hagu Selatan has paid attention to substantive matters in the era of globalisation, including *teungku meunasah* must have a counsellor's soul, the ability to transfer knowledge, develop attitudes and spirituality, foster and develop the creativity and potential of *aneuk miet beuët*, and have an awareness of the need to improve their respective competencies both independently and collective activities. Teacher Management is an activity that must be carried out from when the teacher enters the educational institution until it finally stops through recruitment, placement, compensation, reward, education/development and dismissal (Suarga, 2019). An educational organisation cannot avoid the various system changes that occur to anticipate every demand of globalisation. This is an effort to motivate especially teachers, who are the main assets, to give their best in their work for the quality of educational institutions (Utami et al., 2021).

Aspect of Aneuk Miet Beuët

According to Law of the Republic of Indonesia Number 20 of 2003, article 1, paragraph 4 concerning the National Education System, students are members of society who seek to develop themselves through the educational process at specific paths, levels and types of education. Students are following an education programme at a particular school or level of education (Setiawan, 2021). *Aneuk miet beuët* studying in *meunasah* is not identical to learning at the dayah level because it is general and by the ability of students to master the subject matter and not boarding school (Intan et al., 2022).

In managing *aneuk miet beuët* in *meunasah* Hagu Selatan, the management leaves it entirely to the *teungku*, starting from the socialisation process, recruitment, placement, learning process, and evaluation. The system of receiving *aneuk miet beuët* in *meunasah*, its implementation is adjusted to the academic calendar that applies in schools or madrasas, namely in May and June formally every year, but still accepts *aneuk miet beuët* when the learning process is running. The number of admissions is adjusted to the facilities and infrastructure owned by *meunasah*.

Table 2. Aneuk Miet Beuët Meunasah Hagu Selatan

| No | Class | Age Range | Gender | | Total |
|--------------|---------|-----------|-----------|-----------|------------|
| | | | Man | Female | |
| 1 | Iqra' | 6-10 | 30 | 30 | 60 |
| 2 | Tahsin | 11-13 | 40 | 25 | 65 |
| 3 | Tahfidz | 14-17 | 8 | 17 | 25 |
| Total | | | 68 | 82 | 150 |

The first step in selecting the *aneuk miet beuët*, socialisation was carried out through banners and social media distributed to *Meunasah* congregations and to the Hagu Selatan community. The selection system is carried out only to see their basic ability to be placed in what class, iqra, tahsin or tahfiz by looking at the ability to read the Qur'an. For the placement of *aneuk miet beuët*, it is adjusted to the ability of the test results when entering at the beginning with the classification of iqra, tahsin, and tahfiz classes regardless of age, and the classification of learning classes is separated between men and women.

Evaluation of *aneuk miet beuët* in *meunasah* Hagu Selatan is carried out every semester to see whether their abilities can be promoted to the next level. For *aneuk miet beuët* who have finished Iqra' class, they will be included in the Tahsin class, as well as for tahsin children who already have good reading of the Qur'an, they will be included in the tahfidz class, while for tahfidz children they continue to explore the subject matter and memorise until they reach the target of 30 juz.

Tabel 3. Schedule

| Time | Class | Monday | Tuesday | Wednesday | Thursday |
|-------------|----------------|----------------------|------------------|--|---------------------------|
| 14.00-16.00 | Iqra Tahsin | Read Iqra' Qur'an | Arabic Tajwid | Memorisation of Do'a Memorisation of Do'a and Arabic | Read Iqra' Fiqh Ibadah |
| 16.00-18.00 | Iqra Tahsin | Read Iqra' Qur'an | Arabic Tajwid | Memorisation of Do'a Memorisation of Do'a dan Arabic | Read Iqra' Fiqh Ibadah |
| | Tahfidz | Memorisation | Fiqh Ibadah | Arabic | Memorisation |

The length of education in *meunasah* Hagu Selatan has no specific time limit. Generally, the education lasts until their formal education ends. For *aneuk miet beuët* who have completed their education level in the *meunasah*, the *meunasah* (in this case, the *teungku*) still guides them to the next stage by directing *aneuk miet beuët* to continue to the following educational institution such as dayah. With a hope that the religious knowledge obtained while studying in *meunasah* will continue to the next stage or religious knowledge continues to accompany the knowledge obtained in formal educational institutions.

From the explanation of the aspects of *aneuk miet beuët* above, the management of *meunasah* Hagu Selatan has carried out the process of utilising *aneuk miet beuët* following specific developmental periods in their developmental patterns, both cognitive, affective, and psychomotor. As an individual experiencing a developmental phase, the *aneuk miet beuët* still needs a lot of help, guidance, and direction towards perfection. The importance of creating a good learning process (cognitive, affective, and psychomotor) must be done by educators so that children's learning outcomes become meaningful so that learning outcomes can be functioned in children's daily lives in real terms (Watini, 2019).

Student Management is an activity directly related to students, starting from the selection process, coaching students while in school, both academic and non-academic, until the student completes his education (Juhaeti, 2019). The management of *aneuk miet beuët* in *meunasah* Hagu Selatan has several principles of learner management in its implementation, namely: 1) *Aneuk miet beuët* is seen as part of the overall management of *meunasah* educational institutions, 2) All forms of activities carry out the mission of education and in order to educate *aneuk miet beuët*, 3) Unite *aneuk miet beuët* who have diverse backgrounds and have many differences, 4) Regulatory efforts to guide *aneuk miet beuët*, 5) Encourage and spur the independence of *aneuk miet beuët*, 6) Functional for the life of *aneuk miet beuët*, both in educational institutions and for the future, and 7)

Recognising the characteristics of *aneuk miet beuët*, including intellect, interests, talents, personal needs, experience, and physical condition.

The aspect of Curriculum

The Law on the National Education System Number 20 of 2003 explains that the curriculum is a set of plans and arrangements regarding the objectives, content, and learning materials, as well as the methods used as guidelines for organising learning activities to achieve specific educational goals. This is also outlined in Government Regulation of the Republic of Indonesia Number 19 of 2005 concerning National Education Standards. The curriculum is a whole of real learning experiences for each learner. These experiences help him continue to develop to determine the direction of his life to become a productive human being (Rojii et al., 2019). The curriculum contains several subjects in an educational institution and several experiences gained by students, both internal and external to the educational institution, namely in the surrounding community.

In the historical context, the curriculum applied at *meunasah* is very dependent on *teungku meunasah*. In general, the religious knowledge of the *teungku* is minimal; the subject is only on the essential things (practical worship), reading the Qur'an, the pillars of prayer, the pillars of fasting, and the obligation to pay zakat. Learning activities in the *meunasah* usually start with the children coming before the 'asr/maghrib prayer, then the children and the residents of the *gampông* perform prayers in congregation led by the imam (*teungku meunasah*), after the congregational prayer, the *teungku* has been awaited by *aneuk miet beut* to carry out recitation. *Teungku meunasah* then sits cross-legged, followed by the children who sit in a circle (*halaqah*) to immediately start the recitation (Hasballah, 2020; Intan et al., 2022).

The curriculum for the recitation of school-age children in the *meunasah* Hagu Selatan is the result of the agreement of the *teungku* council. The contents taught are only four, namely the Qur'an with details of Iqra for beginners, tahsin to smooth reading, tahfiz for memorisation, fiqh Ibadah and memorisation of do'a for strengthening daily ibadah, and Arabic language to facilitate understanding of reading Arabic texts. The following are the subject matter and learning objectives:

Table 4. Subject Matter

| No | Content | Goals |
|----|----------------------|---|
| 1 | Iqra | Able to know and read the Qur'an properly and correctly |
| 2 | Tahsin | Able to read the Qur'an according to the rules of <i>tajwid</i> and <i>makhrajatilhuruf</i> |
| 3 | Tahfiz | Able to master the memorization of verses and letters in the Qur'an |
| 4 | Arabic | Able to master the basic rules of Arabic to understand the Qur'an and Hadith |
| 5 | Fiqh Ibadah | Able to master the theory and practice of basic worship in Islam |
| 6 | Memorization of Do'a | Able to master daily do'a to be practiced in everyday life |

To support teaching and learning interactions in the *meunasah*, *teungku* use visual and audiovisual learning media. Visual media consists of books, kitab, and pictures/posters of hijaiyyah letters and do'a, while audiovisual learning media consists of video recordings of the Qur'an murattal. In the learning process, there are several methods used by the teachers, among others: 1) The halaqah method is where the *teungku* sits in front of the *aneuk miet beuët* by giving reading examples, listening, and straightening the reading directly, specifically for the subject matter of iqra', tahsin, and memorisation of do'a, 2) The method of memorisation is that the *teungku* listens directly to the memorisation of the Qur'an, 3) The drilling method is that the *teungku* practices each learning material and then is practised directly by the *aneuk miet beuët* repeatedly.

The evaluation system carried out in learning in *meunasah*, following the general learning test system that applies in formal educational institutions, namely the pre-test (test conducted at the beginning of learning), where the *teungku* evaluates the mastery of the subject matter that has been taught at the previous meeting, then the post-test (test conducted at the end of learning), the *teungku* evaluates the extent of mastery of the subject matter by *aneuk miet beut* that has just been taught. The summative test or end-of-semester exam by adjusting the academic schedule of formal educational institutions (schools and madrasah) is usually held at the end of June and December each year.

From the explanation of the curriculum aspects above, the curriculum implemented in the *meunasah* Hagu Selatan has accommodated the community's wishes to empower the religiosity of school-age children as a provision for them to live life personally and socially. As stated by Akhmad Saufi (2019), curriculum planning changes over time, and the curriculum in each education system is planned and developed according to the community's needs; when a community is dynamic, the curriculum is also dynamic. An excellent educational institutional curriculum is based on and develops from the community for the community (Almuhajir, 2018).

In the current context, the curriculum that has been and is currently running in the *meunasah* has developed its methods and subject matter in the development of learning methods using technological media for strengthening in mastering subject matter while maintaining the halaqah or sorogan learning method with a reading and memorising system. In the development of subject matter, comparative perspective studies are enriched in understanding Islamic

insights so that the methods and subject matter in the *meunasah* do not experience stagnation and saturation in the teaching and learning process. *Meunasah*, as a primary educational institution for the people of Aceh, has a role as local wisdom and primary education in forming a personality with nationalism. Curriculum management plays a vital role in realising the vision, mission and goals of educational institutions that have been proclaimed, not only within the scope of educational institutions but also in the ideals of national education (Arief & Rusman, 2019; Suryana & Ismi, 2019).

The *meunasah* curriculum system has been running by several principles in curriculum development, including 1) The principle of relevance, the curriculum component has relevance to the demands of science and technology, the potential of students, and the development needs of society, 2) The principle of flexibility, has a flexible nature, flexible and flexible in its implementation, 3) The principle of continuity, there is continuity both vertically and horizontally, 4) The principle of efficiency, optimal utilisation of time, costs, and other available resources, and 5) The principle of effectiveness, curriculum development activities achieve their goals without useless activities, both in quality and quantity. The principles in curriculum management become the main principle in shaping a system in educational institutions so that the learning process can continue to develop and run because there is a curriculum principle that supports all management systems of educational institutions (Alfiansyah et al., 2021).

CONCLUSION

Gampông Hagu Selatan, Lhokseumawe City, has a *meunasah*, a non-formal primary education institution for its community to teach religious and social education. *Meunasah* Hagu Selatan takes a role in maintaining and educating the Acehnese generation through recitation activities for school-age children. The management of *meunasah* Hagu Selatan in empowering the religiosity of school-age children has used a modern management system, which integrates human, technological, and environmental elements in *teungku*, *aneuk miet beuët*, and curriculum.

The aspect of *aneuk miet beuët*'s management consists of analysing the needs of *aneuk miet beuët* by the facilities and infrastructure owned, recruitment and selection at the beginning of each school year, grouping coaching and development in learning and reporting progress at the end of each semester. The aspect of *teungku*, the recruitment of *teungku* is carried out by the Qur'an recitation supervisor in *Meunasah* with a direct test system for recitation skills, Islamic insight, and interviews/psychological tests, placement according to competence and compensation according to performance, evaluation is carried out through interviews and direct observation of *teungku* and *aneuk miet beuët* in non-formal situations.

The aspect of curriculum aspect the learning curriculum applied in the *meunasah* is the result of an agreement from the deliberation of the *teungku*; the subject matter taught consists of the Qur'an, fiqh ibadah, memorisation of do'a, and Arabic, in learning interactions using visual and audiovisual learning

media with halaqah, memorised, and drill learning methods, as well as an evaluation system consisting of pre-test, post-test, and summative tests by the academic schedule of formal education institutions.

ACKNOWLEDGEMENTS

The author would like to thank *Meunasah* administrators, *teungku*, and *aneuk miet beuët* in Gampông Hagu Selatan, Lhokseumawe City who have allowed and assisted the author in completing the research entitled Management of *Meunasah*: Empowering The Religiosity of School-Age Children through Non-Formal Education in Lhokseumawe City.

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