DAYAH ON THE MOVE: SOCIAL ENGINEERING THROUGH ISLAMIC EDUCATION REFORMATION IN POST-CONFLICT ACEH, INDONESIA

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Abstract  
This article examines the institutional transformation of dayah in Post-Conflict Aceh referring to the leaders of four Islamic boarding schools’ (dayah) viewpoints: the principal of Dayah Malikussaleh Aceh Utara, Dayah MUDI Mesra, Samalanga Bireun, Dayah Darul Munawwarah, Pidie Jaya and Dayah Darussalam Labuhan Haji, South Aceh; personnel in the Department of Dayah Education Affairs and members of the DPR (members of Aceh House of Representative), our study found that the institutional transformation of the dayah began with changes in the government’s policies through the emergence of various regulations such as the Aceh Qanun (Aceh’ made law) and the Province of Aceh Governor's regulations. Furthermore, the transformation of funding sources, curriculum, facilities and infrastructure, human resource development, quality assurance and development of dayah, and cooperation and development of the dayah financial resource. This study concludes that the institutional transformation of the dayah has had an impact on increasing the functionality of the dayah in the midst of the times, changes in educational politics in Aceh and increasingly showing the modernization of the dayah while still maintaining a religious atmosphere in the dayah environment

Keywords: Islamic Education; Post-Conflict; Social Engineering

Abstrak  
Artikel ini mengkaji transformasi kelembagaan dayah di Aceh Pasca-Konflik berdasarkan pada pandangan para pemimpin empat pondok pesantren yaitu; Dayah Malikussaleh Aceh Utara, Dayah MUDI Mesra, Samalanga Bireun, Dayah Darul Munawwarah, Pidie Jaya dan Dayah Darussalam Labuhan Haji, Aceh Selatan; dan pandangan Kepala Dinas Pendidikan Dayah serta anggota DPRA. Hasil penelitian menunjukkan bahwa transformasi kelembagaan dayah dimulai dengan perubahan

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Kata kunci: Rekayasa sosial; pendidikan dayah; Pasca-konflik

A. INTRODUCTION

This study discusses the institutional transformation of the dayah in post-conflict Aceh with a focus on four well-known dayah in Aceh: the Malikussaleh dayah which was established in 1960 in Panton Labu Aceh Utara, the Ma’had al-Ulūm al-Diniyyah al-Islāmiyyah Mesjid Raya which is called the MUDI Mesra Dayah which was founded in 1927 in Samalanga, Bireun Regency, and then the Darul Munawwarah Dayah which was founded in 1964 in Ule Glee, Pidie Jaya Regency, and the Darussalam Al-Waliyyah Dayah which was founded in 1942 in Subulussalam.

It is well-known that dayah or Islamic boarding school is one of the oldest forms of Islamic educational institution 1 in Aceh that has existed since the 10th century AD 2 3. The

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term ‘dayah’ comes from the word zawiyah which is associated with further education institutions for children who have completed basic education in Meunasah (Muslim worship place in the village) and in the homes of village teachers in Aceh. Zawiyah was originally referred to the corner of a building, which is often associated with the educational process in the corner of the mosque. In addition, zawiyah is associated with the educational activities of the Sufis through the tarekat taught by religious teachers. The term dayah is the result in the changes of local speech or dialect of the Acehnese people who tend to ignore foreign terms.

Furthermore, the term dayah has been standardized in Aceh Qanun (law) number 5 of 2008 Article 1 paragraph (29), in which dayah is synonymous to pesantren (Islamic Boarding School) is an educational institution whose students reside in the dayah, focusing on Islamic education and led by the teungku dayah (Islamic Boarding School’s teachers). Institutionally, the Aceh Qanun divided into two types of Dayah, namely salafiyah and khalafiyah, which the modern form of Dayah, the integrating national and the dayah curriculum Article 1 paragraph (30) states that salafiyah dayah is an educational institution that focuses on providing Islamic religious education in classical Arabic textbooks and the various Islamic sciences that support the instructional process. Furthermore, in verse (31), it is stated that the modern dayah is an educational institution integrating curricula and policies. Dayah is popularly known for

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pesantren in other areas within Indonesia, both in terms of function and purpose. This is one form of transformation of Islamic education in muslim society.

The dayah education system in Aceh has experienced a long historical dynamic and suffered a setback when the Dutch invaded Aceh in 1873. At that time, the Acehnese community was trapped in a long war against the Dutch. Many dayahs had to be closed down because they had to prepare themselves for guerrilla warfare, educational activities ceased because a number of scholars and students had to lead the war and died on the battlefield. However, in growing the people's fighting spirit through religious motivation, such as an invitation to a sabil (sacred) war. Dayah played a very big role even though at the end of the 19th century many dayahs were abandoned due to the Dutch attack which saw it as

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a concentration of fighters, only after the war subsided, the Teungku Syik who were left out try to rebuild the neglected and the abandoned dayah.\textsuperscript{13}

The superiority of the dayah education system has proven to be the key to the progress and glory of the Aceh Darussalam kingdom.\textsuperscript{14} In this context, the role of educational institutions in improving the quality of human resources is the key to play a national, as well as international role. The existence of the dayah has now become an academic discourse on how to adapt to the modern education system but without significantly changing the core function of the dayah education. Mastuhu\textsuperscript{15} found the Islamic Boarding School or dayah is intercepted by modern educational system, in which it is trapped to adopt some of the modern educational system due to global changes and expectations, this can be seen from the emergence of many modern Islamic education systems-integrating national and the dayah curriculum. The steps taken are by establishing public schools in the Islamic Boarding School environment, incorporating the general curriculum into Islamic schools and vocational activities (skills training). Islamic boarding schools also play a role in equipping the younger generation of Islam in facing increasingly difficult and complicated life situations in developing social interaction skills.\textsuperscript{16}

According to Ibrahim\textsuperscript{17} within a span of 32 years (1966-1998) Islamic education in Aceh, especially dayah, has undergone institutional changes and the educational system. In the institutional aspect, Islamic education has integrated traditional learning system to modern system as to accommodate various types of national curricula so that modern types of dayahs emerged, including the conversion of a number of madrasas.\textsuperscript{18} In this sense, institutional transformation includes changes in goals, educators, students, methods, and infrastructure. All of these systems changed to adapt to the needs and demands of the times, for example in the reform era or after 1998 the government imposed Islamic law in Aceh, the position of the

\textsuperscript{13} Rusdi Sufi, \textit{Ensiklopedi Tematis Dunia Islam} (Jakarta: PT Ichtiar Baru Van Hoeve, 2002), 224.
\textsuperscript{15} Dinamika Sistem Pendidikan Pesantren (Jakarta: INIS, 1994), 168.
\textsuperscript{17} Basri, “Penyelenggaraan Dayah Dalam Kebijakan Pemerintah Di Aceh Tahun 1966-1998.”
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dayah educational institution was to become the government's partner in the enforcement of Islamic law. The institutional transformation became even stronger when the government established the Aceh Dayah Education Development Agency (BPPD) in 2008 as a form of government concern in developing dayah education to guarantee equal treatment from the government in terms of funding and services.19

After the signing of the Memorandum of Understanding (MoU) between the Government of Indonesia and the Free Aceh Movement on August 15, 2005, it became a new era for the development of dayah education in Aceh.20 The people of Aceh experience economic progress with special autonomy funds that are also allocated for the development of dayah education both physically and in the education system.21 Physical development can be seen from the rehabilitation and addition of buildings.22 The second is the development of the education system which adopts the modern dayah model and the salafiyah dayah model. Modern dayah integrate national and the dayah curriculum,23 while the salafiyah dayah with

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its characteristic focus on the education of classical fiqh books. In the recent times, the modern dayah receives more popularity than its counterpart.

In the other parts of Indonesia, the modern dayah was also established, such as Gontor Islamic boarding school in East Java which also opened a branch in Aceh under the name Gontor 10 Modern Islamic Boarding School in Seulimum, Aceh Besar District. This development is better known as the socio-economic function movement carried out by the dayah educational institution which is based on the idea of the independence of the students after graduation and the demands for the dayah for self-support and self-financing.

According to Azizy, Islamic Boarding School has carried out refunctionalization which is not only limited to playing three traditional functions, but Islamic Boarding School can show its multi-function as a health education center, a technology mining center, and a center for developing the economy of the surrounding community. More precisely, Modern Islamic boarding schools have implemented education based on community needs. Thus, Islamic Boarding School has actually played an educative role in providing quality and characterful human resources that are integrated in faith, knowledge, and righteous deeds.
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Changes in the form of the institutional transformation of the *dayah* in Aceh after the Helsinki MoU will be discussed in seven dimensions, namely; policies, financing, curriculum, facilities and infrastructure, human resources (HR) quality assurance and control, cooperation and economic development. These seven dimensions are interesting to observe and analyze because of the unique of *dayah* education in Aceh. The uniqueness of the *dayah* is in its openmindedness, which allows graduates to understand Islam in accordance with the spirit of the times such as politics and modernity. The essence of an effective and transformative Islamic education according to Anshori must strive to build relevant and quality education according to the needs of the community, nation and state based on Islamic values and teachings.

This study examines the transformation of the *dayah* institution in post-conflict Aceh. The objects of this research are four type ”A” *Dayah*: first, *Dayah* Malikussaleh North Aceh Regency; second, *Dayah* Mudi Mesra Samalanga; third, *Dayah* Darul Munawwarah Pidie Jaya district and fourth, *Dayah* Darussalam Labuhan Haji. *Dayah* or Islamic Boarding School with type ”A” category has organized the Ma’had ‘Aly program and in terms of management it is good and the number of students is more than the type ”B” *Dayah*.

The data were collected through interviews and document analysis. The participants interviewed were a member of the Aceh People’s Representative Council (DPRA) commission VI in charge of *Dayah* and the head of the Aceh *Dayah* Education Office. It is very important to obtain data from these two institutions since transformation of educational institutions is related to state apparatus’ policies. This is so much related to the government’s programs related to the transformation of the *Dayah* institutions in Aceh. In addition, the interview was conducted with the leadership elements of the four *Dayah* who were the research targets. To confirm the interview data, the researchers observed various activities carried out by the *Dayah* related to the institutional transformation of the *Dayah*. Furthermore,
the data from the interviews were classified, analyzed so that they can be narrated in this paper.\textsuperscript{33}

B. DISCUSSION

The Dayah revival in post-conflict Aceh was seen through various dynamics of changes related to policies, financing, curriculum and teaching, facilities and infrastructure, human resource development, quality assurance and control, remote and border Dayah management, cooperation, and empowerment of the Dayah economy.\textsuperscript{34} To make this article more readable and comprehensible, we coded the findings into several themes.

1. New Policies
   a. The Ma’had Aly

   Policies related to the development of Dayah in post-conflict Aceh can be seen starting from the contents of the Helsinki MoU related to education in Aceh which have then been stated in the 2008 Law of the Republic of Indonesia concerning the Government of Aceh or known as the LoGA (Law of Government of Aceh). That is related to education carried out in Aceh, one of which is the dayah educational institution or the Islamic boarding school as an official educational institution that is equivalent to other public education. More specifically about the implementation of dayah education, it is stated in Qanun Number 5 of 2008 as a derivative of the UUPA (LoGA) concerning the implementation of education in Aceh in the eighth section on dayah Education, formal education and non-formal education.

   Dayah can carry out higher education which is known as Dayah Manyang. Dayah education is fostered by the Dayah Education Development Agency. Dayah can give diplomas to graduates. In developing dayah education, the Dayah Education Development Agency can coordinate with the Aceh Education Office, Aceh Religious Affairs Regional Office and other relevant agencies. Dayah education must be accredited by an accreditation body established by the Aceh government. The establishment of a number of these regulations


can be called one of the political products of the students who have been included in policy-making institutions such as parliament.\textsuperscript{35}

Based on the regulation of \textit{dayah} education as mandated in the LoGA as stated in Article 32, it is explained that the \textit{dayah} can provide general education, religious education and even higher education. This is one of the most significant forms of institutional transformation of \textit{dayah} in post-conflict, which was previously unknown. Al-Aziziyah has established the Islamic High School (STAI) Al-Aziziyah\textsuperscript{36}. Likewise in the transformation of the type of education, \textit{dayah} Mudi Mesra has established ma'had Aly and has now become the Institute of Islamic Religion (IAI) Al-Aziziyah.\textsuperscript{37}

In the Acehnese terms, the university is known as \textit{Dayah} Manyang or Dirasatul 'Ulya and this has existed since the Iskandar Muda sultanate known as Jami’ Baiturrahman.\textsuperscript{38} \textit{Dayah} manyang or Ma'had 'Aly is a higher education institution that focuses on pure Islamic study programs organized by Islamic boarding schools (\textit{dayah}). One Ma'had 'Aly campus organizes one study program, such as History and Islamic Civilization, Fiqh and Ushul Fiqh, Tafsir and Tafsir Science, Aqidah and Islamic Philosophy, Hadith and Hadith Science, and Tasawwuf and Tarekat.\textsuperscript{39}

Based on interviews with members of the Aceh House of Representative to oversee \textit{dayah} education after the signing of the Helsinki MoU. In the quote “the Aceh government has implemented several policies to transform the \textit{dayah} institution, namely the government formed a \textit{dayah} education agency which later turned into the Aceh \textit{dayah} education office or the Department of \textit{Dayah} Education.” This policy was further strengthened by various \textit{Qanun} (Local regulations) and governor regulations issued related to \textit{dayah} education as stipulated in Aceh Qanun Number 9 of 2018 concerning the Implementation of \textit{Dayah} Education. It is emphasized that the Provincial and Regency/Municipal Aceh Governments are authorized to provide \textit{dayah} education at all types and levels. The logical consequence of the Aceh Qanun is that the authority to administer \textit{dayah} education covers the fields of: policy; financing; curriculum and teaching; infrastructures and facilities; human resource development; assurance and quality control of education; management of remote \textit{dayah}, border \textit{dayah}, and

\begin{itemize}
  \item Nasution, Miswari, and Sabaruddin, “Preserving Identity through Modernity: \textit{Dayah} Al-Aziziyah and Its Negotiations with Modernity in Aceh.”
  \item Interviewed with Tgk. Muntasir on August 2021
  \item Amiruddin and Amiruddin, \textit{Menatap Masa Depan Dayah Di Aceh}, 132.
\end{itemize}
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Madrasah Ulumul Qur'an; cooperation; and the field of empowerment of the dayah economy is part of the responsibility of the Aceh government.

b. Improved Facilities

By these formal policies and regulations, institutionally, the dayah has various modern facilities, such as a magnificent building, digital educational tools, and adequate cleaning facilities. As the head of the Aceh Dayah Education Office said that "with this, the dayah can no longer be associated as an institution with minimal facilities" The establishment of the Dayah Education Office has provided great benefits for the development of dayah institutions in Aceh, among others: a) There is an allocation of funds for the development of dayah infrastructure and facilities. b) The existence of funds for Incentives for the leadership of the dayah and the teacher council. With this fund, the dayah is helped to create welfare for teachers who are working hard for the progress of the dayah. c) Organizing events that are human resource development for students and dayah teachers such as seminar activities, such as a seminar on synchronization of the dayah curriculum with the public schools. d) There is life skill training for students and dayah teachers. The dayah education office has made several kinds of training for the development of dayah human resources such as training in developing the dayah curriculum, writing scientific papers, fostering Islamic Boarding School cooperatives, computer training, and sewing. e) To improve the competence of the dayah students, the Dayah Education office has held several musabaqah or Quranic recitation competitions for students throughout Aceh. This activity is very useful to increase the enthusiasm of students in learning and understanding the yellow book as a reference in establishing Islamic law.

Furthermore, this policy further strengthens the modernization of the Islamic education system in Aceh and affects the three functions of the dayah which extend to the socio-economic function. After the Aceh government policies in the LoGA, Qanun, and Governor Regulations related to the guidance and development of the dayah. Furthermore, institutionally, the dayah were given the opportunity to open higher education levels, known as Ma'had 'Aly. This Ma'had 'Aly institution adopts a higher education curriculum by incorporating some general knowledge to broaden the knowledge of the dayah students studying at the Ma'had 'Aly level. As explained by Abi Reza, the leader of Dayah Malikussaleh “that to support the equality of the dayah education level with state education in 2019, the dayah has taken care of mu'adalah from the Ministry of Religion for the junior
secondary education level (wustha level) or equivalent to MTS and upper secondary education level (ulya level) or Madrasah Aliyah."

Another convenience after the Helsinki MoU was the administration field in managing the Dayah administration, feeling relieved because there was already a special institution that handled dayah education. After the MoU, the teaching and learning process in the dayah was getting better which increased the interest of the community to become students from various regions both from Aceh and outside Aceh. In his word, Abu Reza, the teacher at the dayah, states “After the existence of mu‘adalah education, the students' interest in studying at the dayah increased. Many students graduated from elementary school that entered the dayah to recite the Qur'an. In terms of improving the quality of the dayah, the role of the dayah education office has not been fully improved.”

The opening of Ma‘had ‘Aly is a manifestation of the government's policy after the Helsinki MoU so that some dayah, such as the Dayah of Mudi Mesra Samalanga has undergone a significant institutional transformation with the vision of making it a Center of Excellence for Islamic Studies and the regeneration of Muslim scholars and Heirs of Scientific Tradition, the Muslim scholars of Amaliyah Mutaqaddim wa Muta’akhhirin. The form of this vision outlined in the mission of Ma‘had ‘Aly MUDI are: (1) Implementing a tertiary level dayah education system and carrying out the regeneration of scholars by equipping and instilling scientific and amaliyah traditions in order to develop the ability of Muslim scholars in the fields of manhaj, methodology, and technology. (2) Carrying out research and deepening studies on various literatures and conferences that are conclusive in the environment of the scholars of the Shafi‘i school as a whole and comprehensively. (3) Providing facilities and infrastructure for the smooth process of education and research. (4) In addition to having a vision and mission, Ma‘had ‘Aly MUDI Mesjid Raya Samalanga also aims to: (5) Educate true Muslim scholars, have firm faith, have noble character, are reliable, and carry out Islamic teachings in their lives, both as individuals and as members of society. (6) Preparing scholars who have the ability to develop Islamic society and are able to apply their knowledge in the formal and non-formal sectors. (7) Educate scholars in the field of fiqh wa ushuluh who have Islamic, scientific, and national integrity so that they are ready to serve the community. (8) Produce Muslim scholars who can set an example in people's lives on the basis of Islamic teachings and the philosophy of the Indonesian Nation.

40 Interviewed with Abi Reza on July 2021
2. Financing

a. Self-Financing

In addition, the Dayah MUDI is sourced from development contributions at the time of initial entry and monthly student fees; assistance from the provincial Islamic boarding school service, in the form of physical development, development of dayah human resources and incentives for teachers; income from the dayah cooperative business; income from its business unit, in the form of rental of shops, agricultural land and plantations; assistance from donors both from entrepreneurs, private institutions. The influence of Government policy on the dayah is an increasingly dominant source of financing from the Aceh government. The dayah receives physical development almost every year from the Aceh Government’s grants either through the district/city and provincial Islamic boarding school education offices. In addition to the physical development of the dayah, it also received additional funds for incentives for the leadership and the board of dayah teachers. This assistance is tailored to the type of dayah.

Regarding the financing of dayah from the Aceh government, according to Tgk. Anwar, it still needs to strengthen coordination between the government and the dayah, so that the legality of the dayah and its operational costs provided by the government are even better in the future, there must be such coordination between the provincial and national district offices. So far, the dayahs have been running alone, others have only been in the form of physical financial assistance, hopefully with the assistance of the government, the dayahs in Aceh are even better, not only physical buildings that are the object of assistance but also non-physical ones in the form of empowering human resources and the economy of the dayah as our hope.

b. The Government’s Budget

In addition to self-finance, dayah has received attention from the Aceh government, which is budgeted in the allocation of regional expenditures for education and Aceh privileges. The Aceh government allocates costs for building educational facilities and infrastructure for Islamic boarding school every year. It consists of the Dayah Cooperative (Kopda) and the convenience store (Waserda). Besides, with the assistance of PT Perkebunan Nusantara I, Dayah Malikussaleh has also opened a 2.5 ha oil palm area located in East Aceh. The results from the oil palm land are used to facilitate the teaching and learning process in

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the dayah. Currently, the number of students in Dayah Malikussaleh reaches ± 2000 people. There are ± 1000 male students and ± 1000 female students. There are 80 male teachers (ustadz) teaching male students. While female student’s teachers are 70 teachers (ustadz) consisting of men and women. This shows that there is an effort to make the Islamic boarding school independent from expecting donors from the government.⁴²

3. Human Resource and Quality Assurance

a. Professional Development

The times are changing and technology is getting more sophisticated with the discovery of new inventions so that life in society is easier and more practical.⁴³ However, along with the development of the times and technology, new problems also arise or are known as hadith problems, so that new thoughts are needed to find solutions to this problem.⁴⁴ Our scholars have done this by holding muzakarah which is held in every Islamic boarding school or known with dayah. As the successor to the Muslim scholars, the students must be able to do it too. Therefore, we are from Lajnah Bahsul Masail Ma'had 'Aly Malikussaleh team had an idea to hold a Bahsul Masail event which was attended by Dayah Malikussaleh students. The Bahsul Masail event is held once a month in turns between the Tsanawiyah and Aliyah levels, the Tsanawiyah level is focused on discussing nahwu and neuroscience issues and the Aliyah level is focused on discussing issues of fiqh science. The Bahtsul Masail event begins after the congregational Isya prayer. This event is guided by a moderator who acts as an intermediary between participants, each student who is a participant is given the opportunity to answer every question and respond to answers from other students. Then, after each student explained their respective answers and responded to each other's answers, the musahih who was the great teacher of Dayah Malikussaleh served as a mediator and took the solution of each of the problems discussed.

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⁴³ Pabbajah et al., “From the Scriptural to the Virtual: Indonesian Engineering Students Responses to the Digitalization of Islamic Education.”
In addition, the General Stadium activity serves to open up the treasures of thinking for the educated in the *dayah* to see the knowledge as a whole, not dichotomously so that the knowledge taught in the *dayah* becomes integrated with other Kauniyyah sciences. The description of this knowledge is usually filled by national guests who are present to visit Aceh on the east coast. This opportunity was used by the *dayah* Human Resource team to ask national figures to fill the *dayah* stage in an objective scientific presentation. In addition, it can also encourage students to continue to learn to provide benefits to the natural environment and the Indonesian nation in general. So that the *dayah* or Islamic boarding school currently has strong recognition from the community as an Islamic educational institution that not only provides students with religious knowledge, but also soft skills for social life.  

For the development of human resources, the Islamic boarding school carried out institutional transformation from traditional forms to modern forms by implementing a higher education level of *dayah* education system as well as carrying out the regeneration of Muslim scholars by equipping and instilling scientific and amaliyah (doing good deeds) traditions in order to develop the ability of Muslim scholars in the fields of *manhāj*, methodology and technology. Carrying out research and deepening studies on various literatures and articles that are conclusive in the environment of the scholars of the Shafi'i School as a whole and comprehensively. *Dayah* Darul Munawwarah Human Resources development has implemented extracurricular activities at Islamic boarding schools including: Tahfidzul Qur'an, Tahsin Qur'an, Yellow Book Study, Yasinan and Dalilul Khairat every Friday night after Maghrib, English and Arabic Debate, Muhadhoroh (Triple language speech practice), Tariqot, Silat, Calligraphy, Sewing Training, Journalism, Hadroh, Nasyid, Recitations, Sports.  

While in *Dayah* Darussalam Labuhan Haji known as Ummul Ma'ahid (the main Islamic boarding school) in Aceh, it shows the development of human resources in increasing the number of teaching staff and the number of students. In 2022, *Dayah* Darussalam will have 111 educators/teachers, 30 female teachers and 50 male teachers, as well as 20 lecturers of various subjects to teach at Ma`had `Aly who come from different regions. Currently, there are 1070 Darussalam Islamic Boarding School students, 300 female students, 700 male students and 70 Ma`had `Aly (University) students whose regions of origin are different. Human Resources and
extracurricular development activities were carried out such as: (1) Study of the yellow books (the book of the Salaf), (3) Fostering Tahfidz and Tilawatil Al-Qur'an, (4) Practice speaking in three languages (Indonesian, English and Arabic) (5) Daily Arabic and English Speaking (6) Scientific Discussion and Research (7) Scouting (8) Sports Development (9) Drumband, Qashidah and Hadrakah Art Development (10) Martial Arts Development.

b. Quality Assurance

We can see the institutional transformation of the *dayah* after the Helsinki MoU is that the mandate of the *dayah* must be accredited. As stated in Qanun no. 5 of 2008 in Article 32 Paragraph (7) that *dayah* educational institutions must be accredited which is carried out by an accreditation body established by the Aceh Government. With this policy, the *dayah* internally formed a special division as was done by the *Dayah* Malikussaleh to form the field of education and teaching in charge of ensuring and controlling the quality. This field controls all educational activities carried out in the *dayah*, from planning, process, implementation and evaluation. In terms of the quality of education, Malikussaleh *Dayah* is included in the A+ type of education. Improving the quality and quality of education cannot be done without involving other parties. Then the Aceh Government issued Governor Regulation number 47 of 2010 concerning *dayah* education in Aceh.

The substance of the governor's regulation emphasizes that there are three objectives for the implementation of *dayah* education in Aceh, namely: first, improving governance of *dayah* education in Aceh that is better, complete and uniform; second, improving the quality of *dayah* educational institutions in Aceh, so that they receive legal recognition by the central government and other private institutions; and third, increasing the ability, efficiency and reliability of graduates of *dayah* educational institutions, so that they become human beings who have noble character, are devoted to Allah and have skills that are useful for themselves, society, country, nation and religion. To achieve this goal, a number of *dayahs*, such as the *Dayah* Malikussaleh, collaborated with various parties, including with campuses in Aceh such as UIN Ar-Raniry Banda Aceh and IAIN Malikussaleh, the Aceh Government in this case the Provincial and Regency *Dayah* Education Offices, the Ministry of Religion Regional Office, the Ministry of Religion of Aceh Province and North Aceh Regency.

In order to respond to the demands of the times for the need for education that is equivalent to higher education in the salafi dynasty.47 Through Aceh Qanun Number 9 of

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2018 concerning Dayah Education, it is stated that the government will foster and finance the establishment of Ma’had ‘Aly in Aceh. The existence of the Qanun related to ma’had Aly illustrates that the institutional transformation of the dayah is increasingly showing progress, namely the existence of this ma’had Aly. Some of the dayahs have opened the Ma’had Aly institution which shows that the dayah educational institutions are increasingly concerned and want to be directly involved in responding to the times so that they do not get off the rails of sharia. However, not all established Ma’had ‘Aly took the same takhasus (major). Dayah Malikussaleh and Dayah MUDI Mesra Samalanga took Fiqhwa ushuluh, Dayah Darul Munawwarah took Tafsir wa ‘ulumuhu and Dayah Darussalam Labuhan Haji took Sufism wa tariqatuahu.

4. Instructional Process

a. Curriculum Integration

The curriculum includes the number of subjects taught, an outline of the basic teaching, and the number of hours for each subject taught in a week, during the academic year and by education level. The Dayah in post conflict Aceh adopts a number of modern learning materials and models. The Dayah Malikussaleh besides maintaining classical methods such as the obligation to take oral and written exams, also fills the curriculum based on Minister of Religion Regulation (PMA) No. 71 of 2015 article 2 letter b, namely "developing yellow book-based knowledge" about Ma’had ‘Aly which is enhanced by the local curriculum as enrichment, remediation, and as a characteristic of the institution. The design and content of the curriculum still emphasizes the distinctiveness and culture of learning in the Dayah, namely studying reading from the text books. The Dayahs have come a long way in preserving their traditions in Aceh. Although for outsiders they see the Dayah as a static institution, in fact, its education activities are increasingly interrelated, the Dayahs move more responsively to change and are increasingly involved in the transmission of
The Dayah as an Islamic educational institution is characterized by jurisprudence, but its education is required to have broad, cross-sectoral, contextual insight, so that those who study Islamic education will have broad insight, understanding across science, ideology, tradition to facilitate acceptance of differences that occur in society.\(^{51}\)

Interestingly, Ma’had ‘Aly at Dayah Malikussaleh which began to be implemented in 2018 although its focused on pure Islamic study programs, such as Fiqh and Usul Fiqh, Tafsir and Science of Tafsir History and Islamic Civilization, Hadith and Hadith Science, Islamic Faith and Philosophy, Islamic Politics, as well as Sufism and Tarekat. However, Ma’had ‘Aly institutions have an equal position with other universities, both the State Islamic College (STAIN), State Islamic Institute (IAIN), State Islamic University (UIN) and other campuses in general. In terms of the transformation curriculum of Dayah Malikussaleh, it can be found in the formation of the Lajnah Bahtsul Masail team consisting of students at the junior and senior levels with guidance from the Chair and Members of the Malikussaleh Students’ Council of the Ma’had ‘Aly Association (DEMA AMALI), the Bahtsul-Masail event is held every Friday night the end of the month which aims to answer the hadith problems that develop in the community to improve the ability of students to face all future problems. To respond to the community's desire for education in the Dayah to be recognized by the government, so that if students finish their education, they can continue to postgraduate level.

Aminullah argued that “those related to teaching or curriculum are more concentrated on Tafsir, Hadith, Fiqh, Usul Fiqh, Kalam lessons, da’wah and other materials related to their needs, life skills and development in society”. This explanation shows the distinctive characteristics of learning in the dayah with the study of the yellow book.\(^{52}\) Students' activities outside of teaching and learning hours or extra-curricular activities, where students receive courses and skills such as computer courses, typing, sewing, catering and embroidery. In addition, English and Arabic are taught. In addition to lessons related to education, the students are also taught carpentry, agriculture, and the students are also given additional lessons such as group study Package B equivalent to junior high school and learning culture in Dayah.

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\(^{51}\) Syafe’i, “Pondok Pesantren: Lembaga Pendidikan Pembentukan Karakter.”

According to Silahuddin, however, Dayah in Aceh still needs the development of academic culture in the aspect of giving opinions, culture of scientific development, and culture of educational organizations, by determining learning materials, curriculum, books used. Islamic education system needs to include general subjects in its curriculum. As explained by that Islamic education in Aceh needs to teach sciences based on reality and empirical experience such as sociology, anthropology, psychology and critical philosophy which are grounded in nature and must be used as a basis of scientific principles which is also developed in the dayah as an Islamic educational institution, so that the knowledge really touches the problems of life and people's daily experiences.

Furthermore, after the Helsinki MoU, the dayah education curriculum has received government recognition which is equivalent to formal education. According to Hasanoel Bashry, Head of Ma'had Dayah of MUDI Mesjid Raya Samalanga states that the education of Salafi Dayah has been made equal, covering the level of (1) one year of Tajhizi (materialization), Aliyah for three years and Takhassus (equivalent to Ma'had 'Aly/University) for four years. (2) Madrasah Tsanawiyah (Package B). This package is a formal education activity organized by the foundation in collaboration with the Regional Office of the Ministry of Religion. This activity is held to provide formal education for students who have not completed junior secondary education in response to the basic level compulsory education program. (3) Al-Aziziyah Islamic Kindergarten is intended for children living in Samalanga area. (4) The Ta'lim Council, which is a religious education activity for the community, especially for parents in the villages. This activity is carried out at several points, where the teaching staff is provided by the dayah. (5) Al-Aziziyah Study Center. This study center is dedicated as a place for teenagers to study at night. (6) TPA Muhazzabul Akhlak Al-Aziziyah. This TPA (a place where children learn Al-Qur’an) organizes religious education for children in the afternoon. Nowadays, the TPA is caring for approximately 500 children around Samalanga. Based on the level of dayah education, it shows that dayah's social interaction with the community is very elegant, which is very open to the community, it does not set strict rules for every student who wants to study, even age is not a limitation, what is

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important is the willingness to learn.\textsuperscript{55} The system shows a harmonious relationship between the dayah and the community.

\textit{b. Extra-Curricular activities}

There are many extra-curricular activities in the dayah, these activities however, are not required for all students, but students who are interested can choose one program according to their wishes. In fact, it is not only limited to students, some of them are also allowed to be followed by teachers. The education includes: (1) Mabna Lughah, namely foreign language learning activities (Arabic and English). The students who took part in these activities were housed in a special building unit. Students who are allowed to participate in this program are students at the Aliyah level (Senior high school). The students studied at Mabna Lughah for three years. The students who are successful will be reorganized to become mudabbir (instructors) for the next generation; (2) Writing training, this activity is one of the MUDI skills program at the Samalanga Grand Mosque. This program is carried out every year without being limited to the number of participants. There are 30 participants in this year. The students’ writings who meet the requirements will be published in the Umdah magazine, the Mudi post wall magazine, and the official website of the MUDI Mesra Samalanga Dayah, namely www.mudimesra.com.

According to Mursyidi, Lajnah Bahsul Masail (LBM) is a research center laboratory for Islamic law of Dayah MUDI, Samalanga Grand Mosque. LBM participants consist of students and teachers. Its activities include mubahasah (discussions) on Islamic law which are held three times a week, it is on Saturday, Sunday and Tuesday, writing articles about the latest Islamic religious issues that are published on the LBM website, namely www.lbmmudimesra.com, and providing papers for seminars at the Dayah MUDI and the MUDI branch offices under the Al Aziziyah foundation. The conclusions from the discussions will be collected into books that are printed and circulated to the public. Art activities include calligraphy, Zikra Al-Hasani remembrance group, dalail khairat, and sewing and photography courses. These activities are open to students and teachers who want to learn art. Participants will take part in this activity in their spare time and on holidays. The quality control of education at Dayah Mudi Mesra Samalanga is carried out by the field of education and teaching of dayah. The study process

is strictly controlled. If every classroom’s teacher does not teach for 3 times, then the teacher is replaced with another teacher. The results of the recitation are evaluated every six months by conducting a *dayah* recitation. Likewise for the students of Ma’had ‘Aly, the evaluation system is carried out based on the lecture system.

Responding to the times that continue to move dynamically, Darul Munawwarah Islamic Boarding School carries out various transformations and innovations. In the field of curriculum and teaching of *dayah*, Darul Munawwarah has opened formal education levels from the ula, wustha, Ulya to Ma’had ‘Aly levels and non formal education levels. Prior to the signing of the Helsinki MoU in 2006, education in the *dayah* only provided pure salafi education and did not open formal education levels. The levels of formal education opened are as follows: (1) Tajhiziyah/Ibtidaiyah (Basic) level, this level is also in the Tanjiziclass, the length study period of this level is one year. The materials taught at this level are Al-Quran, Aqidah, morals, fiqh and the basics of Arabic language knowledge. (2) Mu’adalah education level is the Tsanawiyah level (junior level), also known as the matan taqrib class. The length of the study period at this level is three years. The material taught is a continuation of the ibtidaiyah (Elementary) level material. The competencies expected are that the talabah are able to read the yellow book and understand Arabic knowledge; (3) the education level of Mu’adalah is Aliyah level (senior level), the length of study period at this level is three years. The material taught is a continuation of the tsanawiyah class, namely fiqh, monotheism, tasawuf, nahu, sharaf, baaghah, mantek, bayan, ushul fiqh, fiqh muqarran, etc. This class is also known as the Ianatut thalibin class. (4) Ma’had ‘Aly, the study period is four years.

The rapid development of non-Islamic boarding school education resulted in the almost retreat of salafiyah education with the yellow book as a guide, starting from here the caretaker of the Salafiyah Islamic Boarding School Darul Munawwarah established the Ma’had ‘Aly (University) level program in 2011 with a major in fiqh and ushul fiqh studies. With this level of education, it is hoped that Islamic boarding school education can be a main foundation in people's lives. The graduates of Ma’had ‘Aly are expected to be able to read and understand al-Mahally or its equivalent and be able to solve various problems of the times through muzakharan and masail fiqhyyah (muraja’ahof yellow book).

Education at Ma’had ‘Aly adopts the University education system. The teaching staffs are people who are qualified in their respective fields, besides; the teaching staffs are invited by people from outside the *dayah* to teach this Ma’had ‘Aly class. In addition to opening a formal education level, Darul Munawwarah has also opened a non-formal education level. There are three types of non-formal education opened, namely: (1) Tahfizdul Qur’an; (2)
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Madrasah Diniyah; (3) Taklim Council. Various facilities and infrastructures have been built at the Islamic Boarding School such as Computer Laboratory, Library, Lajnah Bahtsul Masail, Mahad Aly Building, Alumni Building, Mosque, and Dormitory. This shows that the dayah curriculum has adapted to the times. By internalizing the general curriculum and religious curriculum at all levels, this makes the dayah/madrasah able to compete with the school system in general.56

C. CONCLUSION

In general, the transformation of the dayah institution after the Helsinky MoU has been seen from four dayah locations, namely Dayah Malikussaleh Panton Labu North Aceh Regency, Dayah Darul Munawwarah Ulee Glee, Pidie Jaya Regency, Dayah Mudi Mesra Samalanga, Bireun Regency, and Dayah Darussalam Labuhan Haji, South Aceh Regency. The transformation of the dayah institution is the opening of educational institutions that get mu’adalah from the 'Ula, Wustha, 'Ulya levels and the establishment of an institution equivalent to higher education, namely ma’had ‘Aly. This is to respond to the demands of the times that continue to develop to prepare Muslim intellectuals who can solve all the problems that occur in a solution.

The transformation of the dayah institution after the Helsinky MoU has experienced the strengthening of legality from the Government under the umbrella of the Law, Qanun and Pergub(Governor’s Regulations). By this legality, it shows that government policies are getting stronger to advance dayah education in Aceh. The implementation of this policy is that dayah education is part of the authority of the Aceh Government. Institutional transformation has occurred with the opening of mu’adalah education levels starting at 'Ula, Wusta,’Ulya levels and a higher education level, namely Ma’had ‘Aly. The transformation of the dayah institutions in Aceh is not solely influenced by government policies, but is also influenced by the awareness of the dayah educational institutions to be able to participate and contribute in responding to the times that continue to move by transforming their educational institutions. Dayah in Aceh is manual, and government involvement in developing dayah is lacking. After the MoU, there was a change in governance from a manual system to an IT-based management system. This is due to the government's demands that the existing dayah

education of Ma’had Aly and mu’adalah education be integrated in one system to facilitate data collection, coaching and improving the quality of their education.

The sustainability and existence of the dayah institution is not only influenced by momentary political policies. However, the existence of policies in the form of Qanun compiled by the legislative body and the Pergub (Governor’s Regulation) issued by the executive institution has shown that the guidance and development of the dayah educational institution is on par with other general education. The occurrence of the institutional transformation of Dayah after the Helsinky MoU was caused by the prolonged conflict that was accompanied by the 2004 Tsunami, so that the stakeholders of dayah education and policy makers are increasingly aware of the need to increase the functionality of the dayah in the midst of the times. The institutional transformation of the dayah has had an influence on the political education policy in Aceh. Therefore, institutionally, the dayah has undergone a transformation towards a more modern one and is still able to maintain a religious atmosphere in the dayah environment.

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