

## **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) view points: the principal of Dayah Malikussaleh Aceh Utara, Dayah MUDI Mesra, Samalanga Bireun, Dayah Darul Munawwarah, Pidie Jaya and Dayah Darussalam Labuhan Haji, South Aceh; personnels in the Department of Dayah Education Affairs and members of the DPRA (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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*kebijakan pemerintah melalui munculnya berbagai peraturan seperti Qanun Aceh dan Peraturan Gubernur Provinsi Aceh. Selanjutnya transformasi sumber pendanaan, kurikulum, sarana dan prasarana, pengembangan SDM, penjaminan mutu dan pengembangan dayah, serta kerjasama dan pengembangan ekonomi dayah. Kajian ini menyimpulkan bahwa transformasi kelembagaan dayah telah berdampak pada peningkatan fungsi dayah di tengah perkembangan zaman, perubahan politik pendidikan di Aceh dan semakin menunjukkan modernisasi dayah dengan tetap mempertahankan suasana keagamaan di tengah masyarakat. dan lingkungan Dayah.*

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

## مستخلص

تبحث هذه المقالة في تحويل مؤسسي المعاهد في آتشيه بعد الصراع بناءً على آراء رؤساء أربع المدارس الإسلامية وهي معهد مالك الصالح بآتشيه الشمالية ومعهد علوم الدينية الإسلامية بمسجد رايا سمالنجا بيرون ومعهد دار المنورة بفيدي جايا ومعهد دار السلام بلابوهان حاج آتشيه الجنوبية وآراء رئيس إدارة التعليم وآراء أعضاء مجلس النواب آتشيه. وأما نتيجة البحث في هذه الدراسة تدل على أن تحويل مؤسسي المعاهد بدأ بتغيير سياسات الحكومة من خلال ظهور الأنظمة المختلفة مثل قانون آتشيه ونظام محافظ منطقة آتشيه. ثم بعد ذلك تحويل مصادر التمويل، والمناهج الدراسية، والمرافق والبنية التحتية، وتطوير الموارد البشرية، وتأكيد الجودة وتطوير المعهد، والتعاون وتنمية الإقتصادية للمعاهد. خلصت هذه الدراسة إلى أن تحويل مؤسسي المعاهد كان له تأثير على تحسين وظيفة المعاهد في خضم العصر، و تغيير سياسة التعليم في آتشيه، ويظهر تحديث المعاهد بشكل متزايد مع الحفاظ على جو ديني في المجتمع وبيئة المعاهد.

الكلمات الرئيسية: الهندسة الاجتماعية؛ ، تعليم المعهد؛ بعد - الصراع

## 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 Pantan 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 <sup>1</sup> in Aceh that has existed since the 10<sup>th</sup> century AD <sup>2 3</sup>. The

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<sup>1</sup> Ayesha Khurshid, "Islamic Traditions of Modernity," *Gender & Society* 29, no. 1 (February 2015): 98–121, <https://doi.org/10.1177/0891243214549193>; Motoki Yamaguchi, "Islamic School and Arab Association: Aḥmad Sūrkatī's Reformist Thought and Its Influence on the Educational Activities of Al-Irshād," *Studia Islamika* 23, no. 3 (December 2016): 435–69, <https://doi.org/10.15408/sdi.v23i3.3268>; Syamsul Arifin, "Islamic

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<sup>4</sup>. *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.<sup>5</sup> The term *dayah* is the result in the changes of local speech or dialect of the Acehnese people who tend to ignore foreign terms.<sup>6</sup>

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*, 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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Religious Education and Radicalism in Indonesia: Strategy of de-Radicalization through Strengthening the Living Values Education,” *Indonesian Journal of Islam and Muslim Societies* 6, no. 1 (June 2016): 93–126, <https://doi.org/10.18326/ijims.v6i1.93-126>; Richard G. Kraince, “Islamic Higher Education and Social Cohesion in Indonesia,” *PROSPECTS* 37, no. 3 (September 2007): 345–56, <https://doi.org/10.1007/s11125-008-9038-1>; Sarfaroz Niyozov and Nadeem Memon, “Islamic Education and Islamization: Evolution of Themes, Continuities and New Directions,” *Journal of Muslim Minority Affairs* 31, no. 1 (March 2011): 5–30, <https://doi.org/10.1080/13602004.2011.556886>; Dina Afrianty, “Islamic Education and Youth Extremism in Indonesia,” *Journal of Policing, Intelligence and Counter Terrorism* 7, no. 2 (October 2012): 134–46, <https://doi.org/10.1080/18335330.2012.719095>; Abdul Munir Mulkhan, “Islamic Education and Da’wah Liberalization: Investigating Kiai Achmad Dachlan’s Ideas,” *Al-Jami’ah: Journal of Islamic Studies* 46, no. 2 (December 2008): 401–30, <https://doi.org/10.14421/ajis.2008.462.401-430>; M. Agus Nuryatno, “Islamic Education in a Pluralistic Society,” *Al-Jami’ah: Journal of Islamic Studies* 49, no. 2 (December 2011): 411–31, <https://doi.org/10.14421/ajis.2011.492.411-431>.

<sup>2</sup> Saifuddin Duhri, *Dayah Menapaki Jejak Pendidikan Warisan Endatu Aceh* (Banda Aceh: Lhee Sagoe Press, 2014), 23.

<sup>3</sup> Ismail Fahmi Arrauf Nasution and Miswari, “Rekonstruksi Identitas Konflik Kesultanan Peureulak,” *Paramita - Historical Studies Journal* 27, no. 2 (2017): 168–81, <https://doi.org/10.15294/paramita.v27i2.11159>.

<sup>4</sup> Ali Hasjmy, *Sejarah Kebudayaan Islam Di Indonesia* (Jakarta: Bulan Bintang, 1990); Nasution and Miswari, “Rekonstruksi Identitas Konflik Kesultanan Peureulak.”

<sup>5</sup> Haidar Putra Daulay, *Sejarah Pertumbuhan Dan Pembaharuan Pendidikan Islam Di Indonesia* (Jakarta: Kencana Prenada Media Group, 2007), 25.

<sup>6</sup> Basri Basri, “Penyelenggaraan Dayah Dalam Kebijakan Pemerintah Di Aceh Tahun 1966-1998,” *At-Tafkir* XII, no. 2 (December 4, 2019): 118–30, <https://doi.org/10.32505/AT.V12I2.1353>.

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pesantren in other areas within Indonesia, both in terms of function and purpose.<sup>7</sup> This is one form of transformation of Islamic education in muslim society.<sup>8</sup>

The *dayah* education system in Aceh has experienced a long historical dynamic and suffered a setback when the Dutch invaded Aceh in 1873.<sup>9</sup> At that time, the Acehnese community was trapped in a long war against the Dutch.<sup>10</sup> 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.<sup>11</sup> However, in growing the people's fighting spirit through religious motivation, such as an invitation to a *sabil* (sacred) war.<sup>12</sup> *Dayah* played a very big role even though at the end of the 19<sup>th</sup> century many *dayahs* were abandoned due to the Dutch attack which saw it as

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<sup>7</sup> Abdurrahman Saleh, *Penyelenggara Pendidikan Formal Di Pondok Pesantren* (Jakarta: Ditjen Bimbaga Islam Departemen Agama R.I, 1985), 11.

<sup>8</sup> Azmil Tayeb, *Islamic Education in Indonesia and Malaysia* (New York: Routledge, 2018). | Series: Routledge contemporary Southeast Asia series: Routledge, 2018), <https://doi.org/10.4324/9781351116862>; İbrahim Aşlamacı and Recep Kaymakcan, "A Model for Islamic Education from Turkey: The Imam-Hatip Schools," *British Journal of Religious Education* 39, no. 3 (September 2017): 279–92, <https://doi.org/10.1080/01416200.2015.1128390>; Jolanda van der Noll and Vassilis Saroglou, "Anti-Islam or Anti-Religion? Understanding Objection against Islamic Education," *Journal of Ethnic and Migration Studies* 41, no. 2 (January 2015): 219–38, <https://doi.org/10.1080/1369183X.2014.931219>; Hilman Latief et al., "Becoming the State-Funded Madrasah or Retaining Autonomy: The Case of Two Madrasahs in Kelantan," *QIJS (Qudus International Journal of Islamic Studies)* 9, no. 1 (July 2021): 1–36, <https://doi.org/10.21043/qijis.v9i1.7620>; Abdulai Iddrisu, "Between Islamic and Western Secular Education in Ghana: A Progressive Integration Approach," *Journal of Muslim Minority Affairs* 22, no. 2 (October 2002): 335–50, <https://doi.org/10.1080/136020022000027302>; Yoginder Sikand, "Bridging Deen and Duniya: The 'Modernisation' of Islamic Education in India," *Journal of Muslim Minority Affairs* 29, no. 2 (June 2009): 237–47, <https://doi.org/10.1080/13602000902943690>; Wai-Yip Ho, "British Raj to China's Hong Kong: The Rise of Madrasahs for Ethnic Muslim Youth," *Modern Asian Studies* 48, no. 2 (March 2014): 399–432, <https://doi.org/10.1017/S0026749X13000668>; Charlene Tan, *Islamic Education and Indoctrination* (Routledge, 2012), <https://doi.org/10.4324/9780203817766>; Samaneh Khalili, Arto Kallioniemi, and Khosrow Bagheri Noaparast, "Characteristics of Human Agency in Liberal and Islamic Religious Education Based on the National Core Curricula of Finland and Iran," *British Journal of Religious Education* 44, no. 1 (January 2022): 53–65, <https://doi.org/10.1080/01416200.2021.1874874>; Lyn Parker and R. Raihani, "Democratizing Indonesia through Education? Community Participation in Islamic Schooling," *Educational Management Administration & Leadership* 39, no. 6 (November 2011): 712–32, <https://doi.org/10.1177/1741143211416389>; Saarah Jappie, "From the Madrasah to the Museum: The Social Life of the 'Kietaabs' of Cape Town," *History in Africa* 38 (May 2011): 369–99, <https://doi.org/10.1353/hia.2011.0002>; Azyumardi Azra, "Genealogy of Indonesian Islamic Education: Roles in the Modernization of Muslim Society," *Heritage of Nusantara: International Journal of Religious Literature and Heritage* 4, no. 1 (2015): 85–114, <https://doi.org/10.31291/HN.V4I1.63>; Muhammad Anzor, "Post-Islamism and the Remaking of Islamic Public Sphere in Post-Reform Indonesia," *Studia Islamika* 23, no. 3 (2016): 471–515, <https://doi.org/10.15408/sdi.v23i3.2412>.

<sup>9</sup> Amirul Hadi, *Islam and State in Sumatra: A Study of Seventeenth-Century Aceh* (Leiden and Boston: Brill, 2004).

<sup>10</sup> Muhammad Anzor and Yaser Amri, "Being Christians in the Acehnese Way: Illiberal Citizenship and Women's Agency in the Islamic Public Sphere," *Journal of Indonesian Islam* 14, no. 1 (June 2020): 77–112, <https://doi.org/10.15642/JIIS.2020.14.1.77-112>.

<sup>11</sup> M. Hasbi Amiruddin and Hasbi Amiruddin, *Menatap Masa Depan Dayah Di Aceh*, Ketiga (Banda Aceh: Yayasan PeNA, 2013).

<sup>12</sup> M. Hasbi Amiruddin, *Ulama Dayah Pengawal Agama Masyarakat Aceh*, ed. Hermandar (Lhokseumawe: Yayasan Nadiya, 2003); David Kloos, "Becoming Better Muslims: Religious Authority and Ethical Improvement in Aceh, Indonesia" (Universiteit Amsterdam, 2013).

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*.<sup>13</sup>

The superiority of the *dayah* education system has proven to be the key to the progress and glory of the Aceh Darussalam kingdom.<sup>14</sup> 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<sup>15</sup> 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.<sup>16</sup>

According to Ibrahim<sup>17</sup> 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*.<sup>18</sup> 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

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<sup>13</sup> Rusdi Sufi, *Ensiklopedi Tematis Dunia Islam* (Jakarta: PT Ihtiar Baru Van Hoeve, 2002), 224.

<sup>14</sup> Ali Hasjmy, *Pendidikan Islam Di Aceh Dalam Perjalanan Sejarah* (Banda Aceh: Sinar Darussalam, 1975); Denys Lombard, *Kerajaan Aceh Jaman Sultan Iskandar Muda (1607-1636)*, ed. Winarsih Arifin (Jakarta: Balai Pustaka, 1991); Luthfi Auni, "The Decline of Islamic Empire of Aceh (1641-1699)" (McGill University, 1993); Arskal Salim, *Challenging the Secular State: The Islamization of Law in Modern Indonesia* (Honolulu: University of Hawai'i Press, 2008).

<sup>15</sup> *Dinamika Sistem Pendidikan Pesantren* (Jakarta: INIS, 1994), 168.

<sup>16</sup> Istihana, "Keterampilan Hubungan Sosial Santri Di Pesantren," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 6, no. November (2015): 285–305.

<sup>17</sup> Basri, "Penyelenggaraan *Dayah* Dalam Kebijakan Pemerintah Di Aceh Tahun 1966-1998."

<sup>18</sup> Fachruddin Azmi, Chandra Wijaya, and Teachers Training, "The Implementation of Islamic Education Teachers' Competency Quality Improvement Program at Madrasah in Aceh Tamiang" 3, no. 2 (2019): 307–17, <https://doi.org/10.30575/2017/IJLRES-2019050812>; Kamaruzzaman Bustamam Ahmad, "Educational Practice: Lessons to Be Learned from Madrasah and Religious Schools in Contemporary Southeast Asia," *Indonesian Journal of Islam and Muslim Societies* 5, no. 1 (June 2015): 29, <https://doi.org/10.18326/ijims.v5i1.29-48>; Latief et al., "Becoming the State-Funded Madrasah or Retaining Autonomy: The Case of Two Madrasahs in Kelantan."

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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.<sup>19</sup>

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.<sup>20</sup> 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.<sup>21</sup> Physical development can be seen from the rehabilitation and addition of buildings.<sup>22</sup> 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,<sup>23</sup> while the salafiyah *dayah* with

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<sup>19</sup> Abdul Hadi, "Eksistensi Lembaga Pendidikan *Dayah* Dalam Ekskalasi Politik Bangsa," *AL-IJTIMA' I: International Journal of Government and Social Science* 2, no. 2 (2017): 145–60; R. Michael Feener, "Social Engineering through Sharī'a: Islamic Law and State-Directed Da'wa in Contemporary Aceh," *Islamic Law and Society* 19, no. 3 (2012): 275–311, <https://doi.org/10.1163/156851911X612581>; R. Michael Feener, *Shari'a and Social Engineering: The Implementation of Islamic Law in Contemporary Aceh, Indonesia* (Oxford: Oxford University Press, 2013).

<sup>20</sup> Eka Srimulyani, "Teungku Inong Dayah: Female Religious Leaders in Contemporary Aceh," in *Islam and the Limits of the State: Reconfigurations of Practice, Community and Authority in Contemporary Aceh*, ed. R. Michael Feener, David Kloos, and Annemarie Samuels (Leiden and Boston: Brill, 2016), 141–65; Eka Srimulyani, "Islamic Schooling in Aceh: Change, Reform, and Local Context," *Studia Islamika* 20, no. 3 (April): 467–87, <https://doi.org/10.15408/sdi.v20i3.513>; Nicole Klitzsch, "Disaster Politics or Disaster of Politics? Post-Tsunami Conflict Transformation in Sri Lanka and Aceh, Indonesia," *Cooperation and Conflict* 49, no. 4 (December 2014): 554–73, <https://doi.org/10.1177/0010836714545692>; Mieke T.A. Lopes Cardozo et al., "Silent Struggles: Women Education Leaders' Agency for Peacebuilding in Islamic Schools in Post-Conflict Aceh," *Journal of Peace Education*, March 2022, 1–24, <https://doi.org/10.1080/17400201.2022.2052826>; Antje Missbach, "The Acehnese Diaspora after the Helsinki Memorandum of Understanding: Return Challenges and Diasporic Post-Conflict Transformations," *Asian Ethnicity* 12, no. 2 (June 2011): 179–201, <https://doi.org/10.1080/14631369.2011.571836>.

<sup>21</sup> Ma. Theresa R Milallos, "Muslim Veil as Politics: Political Autonomy, Women and Shari'a Islam in Aceh," *Contemporary Islam* 1, no. 3 (2007): 289–301, <https://doi.org/10.1007/s11562-007-0028-5>.

<sup>22</sup> Marjaana Jauhola, "Building Back Better? – Negotiating Normative Boundaries of Gender Mainstreaming and Post-Tsunami Reconstruction in Nanggroe Aceh Darussalam, Indonesia," *Review of International Studies* 36, no. 1 (2010): 29–50, <https://doi.org/10.1017/S0260210509990490>; Jesse Hession Grayman, "Humanitarian Encounters in Post-Conflict Aceh, Indonesia" (Harvard University, 2012); R. Michael Feener and Patrick Daly, "Religion and Reconstruction in the Wake of Disaster," *Asian Ethnology* 75, no. 1 (2016): 191–202.

<sup>23</sup> Masooda Bano, "Madrasa Reforms and Islamic Modernism in Bangladesh," *Modern Asian Studies* 48, no. 4 (July 2014): 911–39, <https://doi.org/10.1017/S0026749X12000790>; Usha Sanyal and Sunbul Farah, "Discipline and Nurture: Living in a Girls' Madrasa, Living in Community," *Modern Asian Studies* 53, no. 2 (March 2019): 411–50, <https://doi.org/10.1017/S0026749X17000166>; Moh. Haitami Salim, "Building Pluralist Attitude in Doing Islamic Education at Hight School and Madrasah," *Al-Albab* 2, no. 1 (June 2013), <https://doi.org/10.24260/alalbab.v2i1.28>; M. Bano, "Beyond Politics: The Reality of a Deobandi Madrasa in Pakistan," *Journal of Islamic Studies* 18, no. 1 (January 2007): 43–68, <https://doi.org/10.1093/jis/etl043>; Ahmad, "Educational Practice: Lessons to Be Learned from Madrasah and Religious Schools in Contemporary Southeast Asia"; Parker and Raihani, "Democratizing Indonesia through Education? Community Participation in Islamic Schooling."

its characteristic focus on the education of classical fiqh books<sup>24</sup>. In the recent times, the modern *dayah* receives more popularity than its counterpart.<sup>25</sup>

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<sup>26</sup>. According to Azizy<sup>27</sup> 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<sup>28</sup>. 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.<sup>29</sup>

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<sup>24</sup> Fakhurrrazi Fakhurrrazi, Hasan Asari, and Erawadi Erawadi, "The Role of Dayah Salafiyah in the Development of Religious Culture in Langsa," *AL-ISHLAH: Jurnal Pendidikan* 13, no. 3 (December 30, 2021): 2435–44, <https://doi.org/10.35445/ALISHLAH.V13I3.1066>; Fajar Syarif and Muhammad Ansor, "Mosque and Reproduction of Arab Identity in The Hadrami Community in Betawi," *Heritage of Nusantara: International Journal of Religious Literature and Heritage* 9, no. 1 (June 2020): 78–114, <https://doi.org/10.31291/hn.v9i1.565>.

<sup>25</sup> Fakhurrrazi, "Dinamika Pendidikan *Dayah* Antara Tradisional Dan Modern," *At-Ta'fikir* X, no. 2 (2017): 100–111.

<sup>26</sup> Mieke T. A. Lopes Cardozo and Eka Srimulyani, "Analysing the Spectrum of Female Education Leaders' Agency in Islamic Boarding Schools in Post-Conflict Aceh, Indonesia," *Gender and Education*, 2018, 1–17, <https://doi.org/10.1080/09540253.2018.1544361>; Srimulyani, "Islamic Schooling in Aceh: Change, Reform, and Local Context"; Ruwani Renuka and Eka Srimulyani, "Women after the Tsunami: Impact, Empowerment and Changes in Post-Disaster Situations of Sri Lanka and Aceh, Indonesia," *Asian Journal of Women's Studies* 21, no. 2 (April 2015): 192–210, <https://doi.org/10.1080/12259276.2015.1062277>; Lopes Cardozo et al., "Silent Struggles: Women Education Leaders' Agency for Peacebuilding in Islamic Schools in Post-Conflict Aceh."

<sup>27</sup> *Implementasi Pendidikan Berbasis Pada Kebutuhan Masyarakat: Melongok Sistem Pesantren* (Semarang: IAIN Walisongo, 2002).

<sup>28</sup> Brannon D. Ingram, "The Portable Madrasa: Print, Publics, and the Authority of the Deobandi 'ulama,'" *Modern Asian Studies* 48, no. 4 (July 2014): 845–71, <https://doi.org/10.1017/S0026749X13000097>; J. C. Liow, "Religious Education and Reformist Islam in Thailand's Southern Border Provinces: The Roles of Haji Sulong Abdul Kadir and Ismail Lutfi Japakiya," *Journal of Islamic Studies* 21, no. 1 (January 2010): 29–58, <https://doi.org/10.1093/jis/etp026>; Hülya Kosar Altinyelken, "Critical Thinking and Non-Formal Islamic Education: Perspectives from Young Muslims in the Netherlands," *Contemporary Islam* 15, no. 3 (November 2021): 267–85, <https://doi.org/10.1007/s11562-021-00470-6>; Hasan Bastri, "Conceptualizing Islamic Based Education: An Attempt Toward Islamization of Educational System in Aceh," *Jurnal Ilmiah Didaktika* 15, no. 2 (February 2015): 123, <https://doi.org/10.22373/jid.v15i2.576>; Mustaqim Pabbajah et al., "From the Scriptural to the Virtual: Indonesian Engineering Students Responses to the Digitalization of Islamic Education," *Teaching Theology & Religion* 24, no. 2 (June 2021): 122–30, <https://doi.org/10.1111/teth.12581>; Latief et al., "Becoming the State-Funded Madrasah or Retaining Autonomy: The Case of Two Madrasahs in Kelantan."

<sup>29</sup> Imam Syafe'i, "Pondok Pesantren: Lembaga Pendidikan Pembentukan Karakter," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 8, no. 1 (May 16, 2017): 61–82, <https://doi.org/10.24042/ATJPI.V8I1.2097>; Ismail Fahmi Arrauf Nasution, Miswari Miswari, and Sabaruddin Sabaruddin, "Preserving Identity through Modernity:

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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<sup>30</sup>. The essence of an effective and transformative Islamic education according to Anshori<sup>31</sup> 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*.<sup>32</sup>

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,

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Dayah Al-Aziziyah and Its Negotiations with Modernity in Aceh," *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies* 3, no. 2 (July 30, 2019): 211–32, <https://doi.org/10.21009/hayula.003.2.06>; Asna Husin, "Leadership and Authority Women Leading Dayah in Aceh," in *Gender and Power in Indonesian Islam: Leaders, Feminists, Sufis and Pesantren Selves*, ed. Bianca J. Smith and Mark Woodward (New York: Routledge, 2014), 49–65; Duhri, *Dayah Menapaki Jejak Pendidikan Warisan Endatu Aceh*.

<sup>30</sup> Nasution, Miswari, and Sabaruddin, "Preserving Identity through Modernity: *Dayah* Al-Aziziyah and Its Negotiations with Modernity in Aceh."

<sup>31</sup> *Transformasi Pendidikan Islam*, ed. M. Ulinuha Husnan and Hamam Faizin (Jakarta: Gaung Persada Press, 2010), 33.

<sup>32</sup> Syafe'i, "Pondok Pesantren: Lembaga Pendidikan Pembentukan Karakter."



the data from the interviews were classified, analyzed so that they can be narrated in this paper.<sup>33</sup>

## **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.<sup>34</sup> 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

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<sup>33</sup> Matthew B. Miles and A. Michael Huberman, *An Expanded Sourcebook Qualitative Data Analysis* (Thousand Oaks, London New Delhi: Sage Publications, 1994); A. Michael Huberman and Matthew B. Miles, "Manajemen Data Dan Metode Analisis," in *Handbook of Qualitative Research*, ed. Norman K. Denzin (Yogyakarta: Lincoln, Yvonna S., 2009).

<sup>34</sup> Nirzalin, "Islamic Shari'a Politics and Teungku *Dayah*'s Political Authority Crisis in Aceh," *Journal of Government and Politics* 5, no. 2 (2012): 223–49; Asna Husin, "Acehnese Women Struggle for Peace and Justice: Challenges and Opportunities," *ICR Journal* 6, no. 3 (July 2015): 318–35, <https://doi.org/10.52282/icr.v6i3.314>.

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can be called one of the political products of the students who have been included in policy-making institutions such as parliament.<sup>35</sup>

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

In the Acehnese terms, the university is known as *Dayah Manyang* or *Dirasatul 'Ulya* and this has existed since the Iskandar Muda sultanate known as Jami' Baiturrahman.<sup>38</sup> *Dayah manyang* or Ma'had 'Aly is a higher education institution that focuses on pure Islamic study programs organized by Islamic boarding schools (*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.<sup>39</sup>

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

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<sup>35</sup> Mustamar Iqbal Siregar, *Politik Santri Dalam Pembaharuan Pendidikan Islam Di Indonesia: Tantangan Dan Prospeknya Pasca Orde Baru*, ed. Winarno (Jakarta: Kencana, 2021), 226.

<sup>36</sup> Nasution, Miswari, and Sabaruddin, “Preserving Identity through Modernity: *Dayah* Al-Aziziyah and Its Negotiations with Modernity in Aceh.”

<sup>37</sup> . Interviewed with Tgk. Muntasir on August 2021

<sup>38</sup> Amiruddin and Amiruddin, *Menatap Masa Depan Dayah Di Aceh*, 132.

<sup>39</sup> Abu Bakar, “Sinergi Pesantren Dan Perguruan Tinggi ( Studi Pengembangan Kurikulum Ma'had Sunan Ampel Al-Ali Malang),” *Madrasah: Jurnal Pendidikan Dan Pembelajaran Dasar* 6, no. 2 (January 29, 2014): 34, <https://doi.org/10.18860/JT.V6I2.3318>.

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

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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.”<sup>40</sup>

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'akhirin*. 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.

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<sup>40</sup> 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<sup>41</sup>. 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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<sup>41</sup> Lisa R. Bass, "Boarding Schools and Capital Benefits: Implications for Urban School Reform," *The Journal of Educational Research* 107, no. 1 (January 2014): 16–35, <https://doi.org/10.1080/00220671.2012.753855>; Cardozo and Srimulyani, "Analysing the Spectrum of Female Education Leaders' Agency in Islamic Boarding Schools in Post-Conflict Aceh, Indonesia."

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the *dayah*. Currently, the number of students in *Dayah* Malikussaleh reaches  $\pm$  2000 people. There are  $\pm$  1000 male students and  $\pm$  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.<sup>42</sup>

### 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<sup>43</sup>. 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<sup>44</sup>. 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 *Bahsul 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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<sup>42</sup> Azhari, "Manajemen Pembiayaan Pendidikan Dayah Khairuddaraini Gampong Leun Tanjong Padang Tiji Kabupaten Pidie" (Universitas Syiah Kuala, 2019), <https://etd.unsyiah.ac.id/index.php?p=abstract&abstractID=61382>.

<sup>43</sup> Pabbajah et al., "From the Scriptural to the Virtual: Indonesian Engineering Students Responses to the Digitalization of Islamic Education."

<sup>44</sup> Arshad Alam, *Inside a Madrasa* (Routledge India, 2020), <https://doi.org/10.4324/9780367818081>; Ronald Lukens-Bull, "Madrasa by Any Other Name: Pondok, Pesantren, and Islamic Schools in Indonesia and Larger Southeast Asian Region," *Journal of Indonesian Islam* 4, no. 1 (June 2010): 1–21, <https://doi.org/10.15642/JIIS.2010.4.1.1-21>; Dilyara Suleymanova, "Islam as Moral Education: Madrasa Courses and Contestation of the Secular in the Republic of Tatarstan, Russia," *Religion, State and Society* 43, no. 2 (April 2015): 150–67, <https://doi.org/10.1080/09637494.2015.1056639>; Azra, "Genealogy of Indonesian Islamic Education: Roles in the Modernization of Muslim Society."

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.<sup>45</sup>

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<sup>46</sup>. 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

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<sup>45</sup> Istihana, "Keterampilan Hubungan Sosiasal Santri Di Pesantren."

<sup>46</sup> Mieke Groeninck, "Islamic Religious Education at the Heart of the Secular Problem-Space in Belgium," *Social Compass* 68, no. 1 (March 2021): 25–41, <https://doi.org/10.1177/0037768620974270>; Najwan Saada, "The Theology of Islamic Education from Salafi and Liberal Perspectives," *Religious Education* 113, no. 4 (August 2018): 406–18, <https://doi.org/10.1080/00344087.2018.1450607>; Amanda Keddie, "Identity Politics, Justice and the Schooling of Muslim Girls: Navigating the Tensions between Multiculturalism, Group Rights and Feminism," *British Journal of Sociology of Education* 35, no. 3 (2014): 353–70, <https://doi.org/10.1080/01425692.2013.776930>.

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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 Hadrah 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.<sup>47</sup> Through Aceh Qanun Number 9 of

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<sup>47</sup> Eka Srimulyani, "Gender in Contemporary Acehnese Dayah: Moving beyond Docile Agency?," in *Gender and Power in Indonesian Islam: Leaders, Feminists, Sufis and Pesantren Selves*, ed. Bianca J. Smith and Mark Woodward (London and New York: Routledge, 2014), 66–80; Florian Pohl, "Islamic Education and Civil



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 tariqatuhu.

#### **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.<sup>48</sup> 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.<sup>49</sup> 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

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Society: Reflections on the Pesantren Tradition in Contemporary Indonesia," *Comparative Education Review* 50, no. 3 (August 2006): 389–409, <https://doi.org/10.1086/503882>; Ahmad, "Educational Practice: Lessons to Be Learned from Madrasah and Religious Schools in Contemporary Southeast Asia"; Husin, "Leadership and Authority Women Leading Dayah in Aceh"; Azra, "Genealogy of Indonesian Islamic Education: Roles in the Modernization of Muslim Society."

<sup>48</sup> Azzumardi Azra, *Pendidikan Islam, Tradisi Dan Modernisasi Menuju Milenium Baru* (Jakarta: logos wacana ilmu, 2002), 95–96.

<sup>49</sup> Fakhurrizi and Saliha Sebgag, "Methods of Learning Kitab Kuning for Beginners in Islamic Boarding School (Dayah)," *Nazhruna: Jurnal Pendidikan Islam* 3, no. 3 (October 25, 2020): 296–310, <https://doi.org/10.31538/NZH.V3I3.838>.

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people's social livelihoods.<sup>50</sup> 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.<sup>51</sup>

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.<sup>52</sup> 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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<sup>50</sup> Huwaida, “Change and Development in the Acehese Dayah Salafi (a Case Study),” *Jurnal Ilmiah Peuradeun* 3, no. 2 (2015): 279–94, <https://journal.scadindependent.org/index.php/jipeuradeun/article/view/67>.

<sup>51</sup> Syafe'i, “Pondok Pesantren: Lembaga Pendidikan Pembentukan Karakter.”

<sup>52</sup> Mawaddah, Muhammad Nuh Rasyid, and Lathifah Hanum, “Tradisi Meuulang (Muthala'ah) Dalam Meningkatkan Interaksi Individual (Pendekatan Santri Dan Teungku) Studi Kasus Di Dayah Darul Huda Lueng Angen,” *Al-Ikhtibar: Jurnal Ilmu Pendidikan* 7, no. 2 (August 17, 2020): 821–34, <https://doi.org/10.32505/IKHTIBAR.V7I2.619>.

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.<sup>53</sup> 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.<sup>54</sup>

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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<sup>53</sup> Silahuddin Silahuddin, "Budaya Akademik Dalam Sistem Pendidikan Dayah Salafiyah Di Aceh," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 40, no. 2 (2016): 349–69, <https://doi.org/http://dx.doi.org/10.30821/miqot.v40i2.296>.

<sup>54</sup> Tabrani ZA et al., "Parameter Transformasi Kurikulum Dayah Salafiyah Di Aceh," *Tazkir: Jurnal Penelitian Ilmu-Ilmu Sosial Dan Keislaman* 7, no. 1 (June 30, 2021): 91–110, <https://doi.org/10.24952/TAZKIR.V7I1.4218>.

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important is the willingness to learn.<sup>55</sup> The system shows a harmonious relationship between the *dayah* and the community.

### *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](http://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](http://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 quality control of education is carried out by controlling the recitation process. The recitation process is the main activity of the *dayah*. The study process

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<sup>55</sup> Abdul Hadi, "Dinamika Sistem Institusi Pendidikan Di Aceh," *Peuradeun: International Multidisciplinary Journal* 2, no. 3 (2014): 179–94; Abdul Hadi, "The Internalization of Local Wisdom Value in Dayah Educational Institution," *Jurnal Ilmiah Peuradeun* 5, no. 2 (May 27, 2017): 189–200, <https://doi.org/10.26811/PEURADEUN.V5I2.128>.

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 fiqhiyyah (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) Tahfidzul 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.<sup>56</sup>

### C. CONCLUSION

In general, the transformation of the *dayah* institution after the Helsinki 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 Helsinki 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 'Ulā, 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*

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<sup>56</sup> Basri Ibrahim, "Madrasah Transformation Into Modern Educational Institutions During The New Order," *Istawa: Jurnal Pendidikan Islam* 4, no. 2 (October 24, 2019): 196–216, <https://doi.org/10.24269/IJPI.V4I2.2006>.

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 Helsinki 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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