



Government policy toward islamic boarding school (dayah): a case study of sustainable education system of aceh province

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ABSTRACT

This paper examines the Aceh Government's policy on Dayah Education (Islamic Boarding School). Especially in the period 2017-2023. The focus of the study is based on dayah education, management, and the impact of government programs. The method used is a qualitative method. This paper finds that the Aceh Government for the 2017-2023 period has several program policies that lead to efforts to improve the quality of dayah education in Aceh. The main bases of activities to improve the quality of education of Dayah is by providing facilities and the teacher quality and qualification, from another side it is result the negative perception in community through the government's intervention program in dayah, it implies a barrier between the dayah and the community, as they must be bureaucratic and formality, and the government interverntion program tend to concentrate fully on physical infrastructure, As a result, it is projected that communication with the community could be disrupted.

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INTRODUCTION

The history of the establishment and growth of dayah in Aceh, as well as the emergence of Islamic education in Indonesia, cannot be separated. In a long historical series, the presence of Islamic education has a close association with the begining of Islam into Indonesia (Roche, 2012), (Rahman, 2021). Aceh is an Indonesian province that is responsible for pesantren education (dayah), which is overseen by the Provincial or Regency Dayah Education Office. Meanwhile, the Provincial or Regency/City Education Offices are in charge of general education (SLTA/MA) (Ismail et al., 2021), (Hanafiah, 2018).

Dayah is a well-recognized institution that provides education and training, making it the preferred educational institution in Acehnese society. Since the arrival of Islam in Aceh, dayah education has been a formal education using Acehnese as the language of instruction and Arabic Jawi script for writing. Islamic institution of higher education that is a continuation of the foundational educational institution. Occasionally, a dayah is centered in the mosque, but the majority of dayahs are independent of the mosque, providing the Main Hall, which is used for study

and congregational prayer. The majority of dayah grads become ulama and community leaders. This demonstrates that dayah has great potential for advancing education and society. As a formal educational institution in Aceh, Dayah has played a crucial role in the local culture. However, the existence and function of the dayah from elementary education to higher education have undergone fluctuations (Sabirin et al., 2022).

Additionally, in terms of general organizational administration, Dayah education should be strengthened, for Dayah education to exist in Aceh, community involvement must be strongly encouraged, Dayah in Aceh can be seen from various angles (Samsu et al., 2021). Starting with religious issues, cultural history, defense and security, electoral politics, peace, economy, and the potential of Dayah to be Aceh's future regulator (Srimulyani, 2013), (Ilyas, 2014). Dayah can be viewed from various approaches, it is due to the dayah, as an organization, is rooted in the Acehese people's traditions. The dayah and its instruments have never been absent from playing their contests in every religious and socio-political journey in Aceh since the classical period continued to develop in the 17-20 centuries, until the current era of the industrial revolution 4.0 (Kahar, 2021a), (Hadi, 2017) (Khafidz & Raya, 2021).

However, genealogically, the existence of dayah in Aceh has no longer primarily determined by political changes. However, the genealogy of dayah in Aceh today is primarily derived from Abuya Muda Waly and Dayah Darussalam in Labuhan Haji, South Aceh. Learning and teaching are at the heart of the dayah philosophi (Armia, 2002), (YANI, Century, and 2014). As a result, the dayah in Aceh focuses on serving as the foundation for educational and da'wah organizations, producing alumni who contribute to vertical and horizontal institutions in Aceh and North Sumatra (Buto, 2018). Moreover, Dayah should be enhanced as an educational institution, and community engagement should be vigorously promoted. Dayah education in Aceh has the potential to become an alternate educational path, since the general education system has failed to generate intellectual transformation in all dimension (Azra et al., 2007).

The government has not responded wisely to the opportunity to brand dayah education as an alternative education, There are conceptual flaws in the creation of Aceh's education policy (Das, Halik, 2016), (Situmorang, 2018) (Muslim & 2015, n.d.). It becomes an impediment to the ratification of derivative policies based on Islamic beliefs. This circumstance leads to varied interpretations of meaning and interpretation among government actors and actors outside the government, one of which has an influence on the formation of values in the Islamic values-based curriculum (Lukens-Bull, 2001). A partnership amongst actors who play a role has not exhibited synergy in curriculum policy creation, with repercussions for the primary education curriculum that does not represent and accommodate preferred values (Ritonga et al., 2019), (Usman et al., 2019).

Furthermore, Aspects of competency education dayah include "basic competence aspects," intermediate or advanced competences, and expert competencies, to mention basic competencies as scientific standards and religious abilities to student who studies in dayah must possess in order to satisfy the requirement to incorporate religious practices into everyday living activities (Kahar, 2021). Advanced knowledge and abilities are required for intermediate competency, which includes a larger perspective and a better comprehension of the more diversified religious sciences and roles in human existence on this world and in the here after, students who graduate secondary education are expected to be able to practice the knowledge in their social lives as a result of the education. Expertise competency is a level that students achieve when they thoroughly and profoundly grasp a subject of religious knowledge such as fiqh, ushul fiqh, astronomy, hadith, ulumul quran, interpretation, lughah, and tasawuf.

In addition, having expertise With competence, it is believed that the depth of knowledge and the accuracy of the information transmitted to the general public and, in particular, students in each specific discipline may be attained, specifically when everything is explained by every expert in their field (Huda et al., 2020). This capability is also intended to serve as the foundation for the

training of ulama cadres, who would eventually be able to lead the community and resolve disputes amongst them using authentic fatwas and ijtihad (Mukhamad Murdiono et al., 2017).

In general, Islamic education is oriented toward the preservation of values, social needs, labor, students, and the advancement of science and technology in the future. In this study the Islamic Boarding School (dayah) Sustainable Education, were studied through three aspects namely, dayah sustainable education, sustainable management and the impact of government intervention program toward sustainable education of Dayah in Aceh Province.

RESEARCH METHODOLOGY

This study employs a qualitative descriptive method and a political (policy), historical, and social approach. The primary source of this research is information on education policy documents obtained through a series of governor's decrees (Pergub) issued in 2003 and updated in 2008. Secondary data sources provide additional and necessary information, particularly regarding Dayah's education policy refer to Article 218 paragraph 1 of the Aceh Government Law (UUPA) 2006. The data collection methods include study documentation, observation, and interviews, and verification are all stages of research. The analysis focused on the policy's content as well as the policy's implementation.

RESULTS AND DISCUSSIONS

As a legal basis for Islamic boarding school (dayah) education, the LoGA and the Qanun on Education must still be criticized based on Law 44/1999 and Qanun 5/2008 should serve as the foundation. In general, Article 215 of the LoGA (Law of Aceh Government) states that education in Aceh is an integral part of the national education system that is tailored to the local community's characteristics, potentials, and needs. According to Qanun 11/2014, education in Aceh is based on the following principles: Islam, nationality, Acehnese, truth, humanity, justice, benefit, affordability, professionalism, exemplary, diversity, and non-discrimination. Dayah education, according to Article 1 of the Qanun, is a special educational unit that organizes Islamic religious education with the goal of developing students' abilities, knowledge, and skills to become experts in Islamic religious knowledge (mufaqih fiddin) or Muslims who have the skills and expertise to build their lives as Islamic in culture.

Impact On Dayah Sustainable education

Curriculum is a foundation used by educators to educate stakeholders and students towards the intended educational goals by accumulating a variety of information, skills, and mental attitudes. This indicates that Islamic education is not just a random process, but should relate to a full human conception via transformation of a variety of knowledge skills and mental attitudes that must be arranged in Islamic education curriculum.

The specific program that is suitable for dayah sustainable education has not been formulated by government through the program implementation as a role model that can be implemented widely to every dayah in Aceh, this is especially in forming the curriculum with the standard that refer to the Dayah specialism as the grass root education board to achieve the goal of appropriate education for every people. Dayah education refers to deliberate and planned efforts to realize learning facilities and learning processes so that students actively develop their potential to have spiritual strength, self-control, personality, intelligence, noble character, and the skills required by society, and the state in accordance with Islamic teachings.

Dayah Sustainable Education Components

In Aceh, there are several elements of the dayah education component. First and foremost is Principal (Abu), the dayah principal plays a crucial role in the establishment, growth, development, and upkeep of a dayah. On a smaller scale, the founder who founded dayah is referred to dayah principal(abu), while the tutor who teaches at dayah is referred to teacher (Teugku). As a leader and principal, a dayah's character and success are heavily reliant on his expertise and depth of knowledge of the principal himself, charismatic and authoritative, with excellent management abilities. The personal leadership of the principal is very important in this context due to the principal is the central figure of the dayah.

The mosque comes in the second component. In Aceh Islamic traditions, the relationship between education and mosques is becoming increasingly close. Historically, Muslims used the mosque as a place of worship as well as a location for Islamic educational institutions. The mosque, as the center of spiritual, social, and political life, as well as Islamic education, is a vital part of the community's daily life. According to Dhofier, mosques are considered "the most appropriate place for educating students, especially in the practice of the five daily prayers, sermons, and Friday prayers, and the teaching of classical Islamic books" from the perspective of pesantren, the mosque is usually the first thing established by Islamic scholar (ulama) who want to develop the Islamic boarding school (dayah). In Aceh province, mostly the mosque building is placed at the center of the boarding school complex, and it is belongs to a community that was built through mutual cooperation (Ronald et al., 2000).

The Third component is students or santri it is very important elements in the development of a dayah because the first step in the stage of building a dayah is the students. Student (Santri) is typically divided into two groups: non-permanent students and permanent students. After finishing a lesson at the dayah, non permanent students return to their homes. Meanwhile, permanent students are residents of Dayah who come from faraway places. Previously, the opportunity to go and settle in a distant dayah was a privilege for the student because they had to be ambitious, courageous, and ready to face the challenges during studi period.

Fourth, is teaching method; although several teaching methods have been used at Islamic Boarding School (Dayah), their accessibility was not included in the annual program in the form of a unit of study used in public school. There are some dayah who have successfully organized teaching methods such as sorongan, bandongan, bahsul masail, muhazarah, memorization (tahfizh), debate, and others. Nonetheless, there is no standard for a common teaching curriculum that is methodically organized, standardization of the teaching process does not apply uniformly to at the Islamic boarding school.

Fifth, is the curriculum. In the process of implementing education, the dayah education curriculum becomes the principal's absolute authority. The curriculum and teaching and learning activities at the dayah are regulated by the dayah principal, according to Article 15 paragraph (2) of Aceh province local law 6/2000. Article 23 of Qanun 23/2002 states that the curriculum and learning activities for islamic boarding schools in Aceh Province are regulated by the dayah principal or by deliberations of various components of dayah management.

Aspects of Improving Islamic Boarding School (Dayah) Quality

There are several aspects of dayah education competence, namely basic, intermediate competence, and expertise. Basic competencies are scientific standards and religious skills that students who study in Islamic boarding school (dayah) must have in order to carry out religious practices in daily life.

Intermediate competence is a level of advanced knowledge and skills that includes a broader understanding and deeper insight into the various religious sciences and their roles in life in this world and the next. Students who complete secondary school are expected to be able to practice religion not just their personal and family lives, but also in their social lives.

Expertise competence is a standard that students achieve when they fully and deeply master a field of religious knowledge such as fiqh, ushul fiqh, astronomy, hadith, ulumul quran, interpretation, lughah, dates, tasawuf, and so on. The depth of knowledge and the accuracy of the information conveyed to the general public and students in particular in each specific field in Islamic knowledge can be delivered, namely when each aspect is explained proficiently in their domain.

Impact On Dayah education management system

The educational objectives in the context of islam addressing faith, piety, and noble character can give rise to diverse interpretations among educational experts and practitioners, resulting in variety and making implementation challenging. The administration has not articulated clearly defined indices of religion, piety, and noble character. Islamic boarding schools, as a sort of religious education, teach students to be great in their religion, piety, and has good morals. As a result, the management is responsible for assuring the whole educational process, including students and teachers, which has a significant impact on the outcome of Dayah education. The centered management in traditional dayah is still handled by absolute authoritative of dayah Principal (Abu), as the centered command in every policy functional, this phenomenon seems to be a disadvantage in assuring the well-management of Dayah in Aceh. This issue is still difficult to turn into effective and suitable management which is resulting the effective of external collaboration with the government intervention program.

Impact On Government Policy Toward Dayah sustainable Education

Dayah's potential to relate to Islamic culture as a bigger social movement have been examined at the state and national levels of Indonesia. It is exemplified by the establishment of a democratic process in Indonesia, which is promoted by an Islamic community that embraces democratic principles as religious teaching. Religious groups, as social movements, be capable of figure out perceptions, thoughts, and attitudes in the grass root level in response to democratic change, for Acehnese people, Dayah is kind of common wisdom in education and religion that consents public activities to function more spontaneously, transparently, and intellectually.

The Aceh government has launched a number of dayah education initiatives, including: First, via a series of governor decrees in 2003, the Dayah classification policy was deliberated, and then amended in 2008, establishing the complete and professional classification of dayah education in Aceh through the conventional A, B, C, and non-type dayahs (Traditional Islamic Boarding School), This stage foreshadowed Aceh's early involvement in dayah education.

Second, it is about registering the number of Dayahs; this policy is also aligned with Decree No.451.2/474/2003. The essential thing is that Dayah registration is done every three years with the help of the Regional Revenue and Expenditure Budget. In 2008, the Dayah agency service followed the Governor's directions to use the grant for Dayah facility and infrastructure building, with the responsibility to communicate with associated technical agencies.

Table 1. Number of registered Islamic boarding School of Aceh Province

No	Regency	Islamic Boarding School (Dayah)									
		Salafiyah					Modern				
		A	B	C	D	T	A	B	C	D	T
1	Sabang	-	-	2	-	2	1	-	-	-	1
2	Banda aceh	-	2	-	-	2	4	-	-	-	4
3	Aceh besar	5	12	13	4	34	13	3	3	-	19
4	Pidie	2	7	8	32	49	-	3	1	-	4
5	Pidiejaya	3	2	7	6	18	1	-	-	-	1
6	Bireun	5	15	19	21	60	2	2	1	-	5
7	Lhokseumawe	1	4	3	-	8	5	-	-	-	5
8	Aceh utara	3	9	20	12	44	4	3	3	-	10

9	Aceh timur	1	2	8	11	22	-	-	1	1	2
10	Langsa	-	1	3	5	9	1	1	-	-	2
11	Aceh tamiang	-	-	-	4	4	1	-	-	-	1
12	Bener meriah	-	-	2	1	3	1	1	4	1	7
13	Aceh tengah	-	1	5	1	7	3	-	-	1	4
14	Gayo lues	-	3	1	-	4	1	-	-	-	1
15	Aceh tenggara	-	-	1	3	4	-	7	8	1	16
16	Aceh jaya	1	-	7	5	13	-	1	-	-	1
17	Aceh barat	1	2	5	4	12	1	2	1	-	4
18	Nagan raya	-	-	1	9	10	-	1	-	-	1
19	Aceh barat daya	-	3	9	4	16	3	-	-	-	3
20	Aceh selatan	2	5	15	11	33	2	-	1	-	3
21	Subulussalam	-	-	-	3	3	-	2	5	1	6
22	Aceh singkil	1	-	2	-	3	1	-	4	1	6
23	Simelue	-	-	-	1	1	-	-	1	-	1

Third, in terms of the dayah assistance policy. From 2003 to 2007, the Provincial Education Office assisted dayahs through the Dayah agency service. In 2008, the function belonged to the regional disaster management agency, according to Qanun No. 5 of 2007. The Governor's instruction, No. 03/INSTR/2008, addressed to the regional disaster management agency, regarding technical instructions for the implementation of construction and development of dayah facilities and infrastructure, stated that the provision of assistance and development with a cooperative system and prioritizing the interests of students and the community surrounding the dayah. Among the services offered are the construction of prayer rooms, dorms, mosques, restrooms, and the main study facility.

There are no policies that include community monitoring in the preceding list of programs. Indeed, the roots of dayah education are strongly rooted in the community. After the formation of the Dayah agency service, Dayah looked to be an exclusive institution, remote from the community's engagement as the owner of the foundation of the dayah in Aceh prior to the founding of the foundation. Dayah, in the form of a foundation, is treated the same as a company under the Indonesian government's organizational governance framework.

CONCLUSION

This study looks into the Aceh government's policy on Dayah education (Islamic Boarding School). Particularly between 2017 and 2023. The study's focus is on dayah education, management, and the influence of government programs. The method employed is a qualitative one. This study discovers that the Aceh Government has numerous program policies in place for the 2017-2022 period that will lead to attempts to improve the quality of dayah education in Aceh. The main bases of activities to improve the quality of education in Dayah are by providing facilities and teacher quality and qualification. On the other hand, it is the result of a negative perception in the community due to the government's intervention program in Dayah, which implies a barrier between the dayah and the community, as they must be bureaucratic and formal, and the government intervention program tends to focus entirely on physical infrastructure.

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