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## THE POLICY OF ACEH GOVERNMENT IN DEVELOPING THE DAYAH TEACHER'S COMPETENCE AT ACEH - POST TSUNAMI

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**Abstract.** *This study aimed to find out how the Government of Aceh's policy in developing the competence of Dayah teachers in post-tsunami Aceh through the Dayah Education Development Board of the Year 2008-2016, how the implementation of Aceh Government's policy in developing the competence of Dayah teachers in post-tsunami Aceh through the Aceh Dayah Education Development Board Year 2008 -2016, how the performance of Aceh Government policy in developing the competence of Dayah teacher in Aceh post Tsunami through Aceh Dayah Education Board Year 2008-2016, and how the support of Dayah leadership in the implementation of development of Dayah Teacher competence in Aceh post Tsunami through Aceh Dayah Education Board Year 2008-2016. The approach of this research is a qualitative approach, with data collection techniques using documentation, observation, and interview techniques. The analysis of this research uses three stages: data reduction, data display, and data verification and conclusion. And check the validity of data with Triangulation technique. The findings of the research indicate that (1) the development policy of Dayah Teacher Competency in the form of training program, apprenticeship, incentive giving, scholarship for Dayah teacher and addition of Arabic teacher, English for dayah. (2) Implementation of the development of Dayah Teacher competence has not been maximized due to the absence of special SOP on the development of competence of Dayah teachers. (3) The Implementation of the Implementation of the Development of Dayah Teacher Competence has not been optimal because of the lack of budget, it does not reflect the overall commitment. Local regulations on the development of Dayah teacher competence do not yet exist. (4) Dayah leaders strongly support the Government's policy. The study recommends the need to ask the Government of Aceh to establish sustainable policies in the development of Dayah teacher competence in Aceh by creating a qanun or special regulations on Dayah education as well as on the competency standards of Dayah teachers and Dayah leaders in Aceh.*

**Keywords:** Policies, Government, Development, Dayah Teacher's competences

### INTRODUCTION

Dayah is one of the oldest traditional Islamic educational institutions in Aceh. Dayah throughout its history has a very important role in the scope of scientific development in Aceh, especially in religious disciplines. In its journey, Dayah has produced many scholars who qualified both men and women in various religious disciplines. Besides that, Dayah also has given birth to many thinkers and fighters (*Mujahid*), especially in the colonial period. On the other hand, Dayah has served as a

strong cultural and religious bastion. Only to Dayah young people in Aceh mostly study, wander, to get stock of knowledge. Dayah has a significant role as agent of change and community development. Therefore, the Dayah should continue to be modernized in order to survive while following and balancing the times.

Dayah has two great potentials, as community development and the potential of education. Dayah also has three other functions, as the transmission and transfer of Islamic sciences, as the maintenance of Islamic tradition, and also the reproduction of the Ulama.<sup>1</sup> Dayah is the original educational institution of Acehnese society product. The soul is derived from the prophet Muhammad Saw system in the mosque of Medina in early Islam. In the past as we have found in history, Dayah educational institutions have made tremendous progress. This educational institution has given rise to a number of scientists in various branches of science, namely agricultural experts, oceanographers, astronomy experts, including military experts able to product powerful warlord, royal technocrats and even the kings of the kingdom of Aceh alone graduated from this institution <sup>2</sup>

Dayah integrated there are also two kinds of models, some are following the school curriculum and some are following the madrasah curriculum. It's just that they are required to stay in dorms like tradition in dayah. Likewise they are required to spend the rest of their time studying religious knowledge such as the Dayah tradition by reading the classical books in addition to attempting to actively practice foreign languages Arabic and English. Both models are the same Dayah in the guidance of discipline to worship and morals. They get supervision from their teachers who both live in dormitories.<sup>3</sup>

Dayah education has a very important role to realize a society of dignity and morality karimah based on the values dinul Islam. Based on the Dayah accreditation in 2011, the number of Dayah institutions in Aceh is 517 Dayah consisting of 411 DayahSalafiyah (traditional dayah) and 106 Integrated Dayah. Of these, the Dayah who have type A certification amounted to 49 salafiyah and 52 Dayah unified dayah. For Type B, salafiahDayah is 61 Dayah and 28 Dayah for integrated dayah. For Type

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<sup>1</sup>Muhibuddin, "Dayah, Ulama Perempuan dan Modernisasi Pendidikan di Aceh", in *Mudarrisuna*, vo. 3, no. 1, Januari-Juni 2013, P. 14.

<sup>2</sup>Muhibuddin, "Dayah, Ulama Perempuan dan Modernisasi Pendidikan di Aceh", in *Mudarrisuna*, vo. 3, no. 1, Januari-Juni 2013, P. 24.

<sup>3</sup>*Ibid.*, h. 19.

C, salafiyahDayah amounted to 134 Dayah and 18 Dayah integrated. As for Type D, salafiyahDayah amounted to 155 Dayah and Dayah integrated amounted to 8 dayah. Accredited day-to-day availability ratio and santri is 1: 325.

Problems in the field of education of Dayah can be concluded as follows: 1) Acceptability of accomodation is not yet adequate; 2) the number of accredited lecturers is still lacking; 3) Teungku / Teungku quality is still low; 4) Teungku distribution is not evenly distributed. Thus the efforts of the Government of Aceh in improving the quality of education dayah, among others: 1) accreditation of accumulated capacity of the day as much as 1 (one) room for each dayah; 2) increasing the number of accredited dayahs; 3) Teacher quality improvement / Teungku; 4) the distribution of Master / Teungku evenly.

Since the enactment of the Regional Autonomy Law of 1999, the principle of national development has shifted orientation. Regions as an integral part of national development during the autonomy period are given the authority and responsibility for the implementation of their own regional interests. In the law no. 22 of 1999 on the Government of Regional Autonomy indicates to us all about the possibilities of developing a region in a more conducive atmosphere and in a more democratic insight. The enactment of the law demands a change of educational management from a centralized to a more decentralized one.<sup>4</sup>

To realize the intended objectives, in Aceh one of the government's efforts related to education Dayah is the birth of a special body that deals with the issue of Dayah education in Aceh, the Dayah Education Development Board (BPPD). This body is new for Aceh and Indonesia, and only existed in Aceh province which was formed based on Qanun number 5 of Aceh government in 2008. The presence of this institution was warmly welcomed by gray dayah, because Dayah for this marginalized, both in terms of functional where Dayah impressed still very traditional and in terms of structural that is where Dayah less get attention from government. Therefore the government is trying to give more attention to the dayahs in Aceh. In this case the author intent is salafiDayah and integrated. This body will work maximally to improve the quality and quality of dayah, helping the dayahs in Aceh according to the needs of local dayah, good infrastructure, curriculum,

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<sup>4</sup> Sam M. Chan and Tuti T. Sam, *Kebijakan Pendidikan Era Otonomi Daerah*, cet. 3 (Jakarta: Raja Grafindo Persada, 2007), P. 1-2.

improvement management and improving the quality of educators, students (santri) and empowering Dayah in accordance with geographical location dayah, For Dayah close to the coast will be empowered fisheries sector, for Dayah which is located in the mountains will be empowered agriculture and plantation sector, all of which is done to create economic independence dayah.<sup>5</sup>

The basis and objectives and characteristics of education in Aceh is the Law of the Republic of Indonesia Number 22 of 1999 on regional autonomy which gives freedom to the region to develop itself in an effort to keep strengthening the frame of diversity. Concerning education is further emphasized in article 11 paragraph (2), that: "the field of education is the field included in the autonomous region's authority scheme whose management authority becomes the responsibility of the local government concerned".<sup>6</sup>

Some sources of legislation, in general, have mandated to local governments to implement the content of the law, they are; Law No. 44/1999 on the Implementation of Aceh Privileges, Law No. 18/2001 on regional autonomy (special autonomy of Nanggroe Aceh Darussalam) and Law No. 20/2003 on Education. Then reinforced by Law No. 11 of 2006 on Aceh Government (UU-PA) and Qanun Aceh Number 5 of 2008 on the implementation of Aceh's education. Basically a number of laws and regulations have not specifically regulated the education of Dayah either in the form of regional regulations (PERDA) or regional qanuns at the provincial and district levels, so to follow up the above regulations and legislation, a more comprehensive policy is needed from Both material and spiritual. Thus the policies and measures undertaken by the Government of Aceh can be relevant to the functions and objectives of Dayah education. Currently seen from the growth rate and development of Dayah education institutions in Aceh continues to increase, while the quality as the expectations of the education world at the level of his era is still not able to compete with the level of development of the times. Therefore there must be concrete efforts to direct this education at the relevant level between reality and the expected demands. The number of Dayah educational institutions currently in Aceh continues to grow, in addition to the pattern of care and curriculum also has changed over time. This is in line with the growth and level of public awareness to

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<sup>5</sup>H. AR. Tilaar, *Membenahi Pendidikan Nasional* (Jakarta: RinekaCipta, 2002), P. 16

<sup>6</sup>Undang-undang Republik Indonesia Nomor 22 Tahun 1999 Tentang Otonomi Daerah

invest financing through their children's education, both through public and religious education institutions. Besides, the people of Aceh increasingly understand the importance of Islamic faith planting for their children, which starts at an early age, so that the selection of the educational path becomes the most important part in filling their children's education.

Based on the circumstances, the author is interested to examine and examine specifically how the Aceh government policy in Dayah education and especially the development of Dayah teacher competence post Tsunami to date. To examine the issue, the authors raised the title of this study on "**The Policy of Aceh Government in Developing the Dayah Teacher's Competence at Aceh - Post Tsunami**".

This study was proposed the problem of research as followed: 1) How was the Government of Aceh policy in developing the competence of Dayah teachers in post-tsunami Aceh through Dayah Education Management Agency Year 2008-2016?. 2) How was the implementation of Aceh Government policy in developing the competence of Dayah teachers in Aceh post Tsunami Year 2008-2016? 3) What was the performance of Aceh Government policy implementation in developing the competence of Dayah teachers in Aceh post Tsunami in 2008-2016? 4) How to support the leadership of Dayah in implementing the development of Dayah Teacher's competence in Aceh Year 2008-2016?

## **METHODOLOGY**

The type of research that has used by researchers was qualitative research which was also called postpositivistic method because it was based on postpositivism philosophy. This method was also referred to as artistic method, because the research process was more artistic (less patterned) and also called as interpretive method because the data of research result more related to interpretation of data found in the field. Qualitative research is research that emphasizes the quality or the most important thing from the nature of something barag / service. The most important thing of a good or service in the form of events / phenomena / social phenomena is the meaning behind the event which can be a valuable lesson for a development of the concept of theory. Do not let something that passes along with time without leaving benefits.

In this approach, the researcher makes a complex picture, examines the words, detailed reports of the respondent's views, and studies the natural situation. Qualitative research is done by researchers want to explore unquantifiable phenomenon which is descriptive like process of a work step, formula of a recipe, notions about a diverse concept, characteristics of a goods and services, drawings, styles, The way of a culture, the physical model of an artefact and so forth.<sup>7</sup>

The location of this research is in Aceh Government through Aceh Dayah Education Development Board. The reason the researchers chose the place, because the Aceh Dayah Education Board is responsible for the development and fostering of Dayah education in Aceh since 2008 until now. Aceh Dayah Education Development Board is willing to realize a qualified Dayah education. This study is planned to take ± 9 months starting with observation to the research location.

## REVIEW OF LITERATURE

### a. Government Policy

The term policy is a form of abstract noun which is derived from the word wise by getting prefix to and ending. Wisdom means always using his mind, clever, adept and good at conversation, tongue. The term of 'policy' in the Indonesian dictionary (KBBI) are; a) Skill, skill and wisdom. b) A set of concepts and guidelines that outline and base the plan in the implementation of a job, leadership and ways of acting (about government, organization and so on), requirements of goals, objectives, principles or intentions as guidelines for management in an effort to achieve the objectives; The bow line.<sup>8</sup>

Policy can also be interpreted as a guide to take the next steps to make the right decisions and choices in order to achieve a goal, and as a solution to a problem.<sup>9</sup> Furthermore, the concept of policy is conceptually conceptualized with the term "Wisdom" as a philosophical concept terminology with "wisdom" meaning

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<sup>7</sup>Djam'an Satori and Aan Komariah, *Metodelogi Penelitian*, P. 23.

<sup>8</sup>Language centre of Department of National Education, *Kamus Besar Bahasa Indonesia*, Ed. 4, cet. 5 (Jakarta: Gramedia Pustaka Utama, 2012), P. 190.

<sup>9</sup> M. Sirozi, *Politik Pendidikan*, Ed. 1, cet. 3 (Jakarta: Raja Grafindo Persada, 2010), P. 118.

"love of truth". The concept of "wisdom" is defined as a "declaration of will"; in political language is termed "statements of intense" or change of desire.<sup>10</sup>

Policy as a study must be interpreted as a statement of will followed by the elements of regulation and or coercion, so that in its implementation will be able to achieve the desired goals. Within that framework, the implementation of policies requires power and authority that can be used in fostering cooperation and muffling and resolving the various possibilities of conflict as a result of the achievement of the will. When it comes to regulatory elements, a number of theories should be treated if a policy is formulated and implemented based on the theoretical foundation that is relevant and relevant to the desired goal. Thus, a policy is not only done on the basis of power but has theoretical justification of scholarship. According to Indonesian Complete Dictionary, politics is knowledge of state administration or state; All affairs and actions of wisdom, strategy and so on the government of one country or against another.<sup>11</sup> While the government is the holder of executive power divided into two juridical sense, namely: (1) as a state fittings acting for and on behalf of a state whose power is attached to the position of a head of state; (2) as the holder of the highest authority over the administration or as the state administrator (official or entity for state enterprise). Thus the government is the holder of power.

According to Anderson quoted by Ali Imron argued that policy is a series of actions that have a specific goal that must be followed by the perpetrators to solve a problem.<sup>12</sup> While Budiarjo argues that policy is a set of decisions taken by a person's perpetrator or political group in an effort to choose the goals and ways to achieve those goals. The policy is the appropriate and should be followed indiscriminately, binding anyone to be bound by the policy.

Based on the above understanding, it can be understood that Government policy is a decision taken by the government to solve the problems in the country whether it is political, economic, social, education and so on in order to create the welfare of society and become better. In other words, government policy is the

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<sup>10</sup>Fariied Ali and Andi Syamsu Alam, *Studi Kebijakan Pemerintah*, cet. 1 (Bandung: Refika Aditama, 2012), P. 7.

<sup>11</sup>Budiono, *Kamus Lengkap Bahasa Indonesia* (Surabaya: Karya Agung, 2005), p. 389.

<sup>12</sup>Ali Imron, *Kebijaksanaan Pendidikan di Indonesia: Proses, Produk, dan Masa Depan*, Ed.I, cet. 2 (Jakarta: Bumi Aksara, 2002), P. 13.

policies made by the government as policy makers to achieve certain goals in the community where in the preparation through various stages.

#### **b. The Concept of Dayah Education**

Dayah comes from Arabic: *zawiyah*, is the center of Islamic education in Aceh. Since ancient times, from the era of the Islamic empire Samudera Pasai to the Islamic kingdom of Aceh Darussalam and until now the Islamic educational institutions are called with *dayah*.<sup>13</sup>The term *Dayah* name is often used specifically for the people of Aceh, but in general, *Dayah* referred to as a boarding school. *Pesantren* comes from the word 'santri' plus the prefix "pe" and the ending "an" which means the residence of the santri. Soegarda Poerbakawatja explains that *pesantren* comes from the word *santri* that is someone who learns Islam. According to Mastuhu's opinion, *Pesantren* is a traditional Islamic educational institution to understand, appreciate and practice the teachings of Islam by emphasizing the importance of Islamic moral morality as a guide of daily life.<sup>14</sup>

According to Daulay, *Pesantren* or *Dayah* means the place where people gather to study the religion of Islam. Although there has been dynamics in the world of *dayah*, but *Dayah* remain in its original function, namely as an educational institution to print Islamic religious experts.<sup>15</sup>Syahrizal Abbas said *Dayah* is an educational institution in Aceh led by a cleric. *Dayah* is an educational institution that teaches Islamic sciences, such as monotheism, *fiqh* and *tasawwuf*.<sup>16</sup>

According to Amiruddin, *Dayah* is a term mentioned by Acehnese people known in Java and various other places as a boarding school. *Dayah* has a function as a place to study various sciences of Islam, forming Islamic character for the santri, where the teenagers get a respectable status in society and become an institution that reminds and directs those who have been away from the teachings of Islam.<sup>17</sup>

So far the opinions of the origins of the term *Dayah* which is believed to be derived from the term *zawiyah* are still in intensive search to explain fully and intact, some versions

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<sup>13</sup>Department of Religious Affairs of Republic of Indonesia, *Ensikloedi Islam* (Jakarta: Departemen Agama RI, 1993), p. 240.

<sup>14</sup>Mastuhu, *Dinamika Sistem, Pendidikan Pesantren* (Jakarta: INIS, 1994), p. 6.

<sup>15</sup>Haidar Putra Daulay, *Sejarah Pertumbuhan dan Pembaruan Pendidikan Islam di Indonesia* (Jakarta: Kencana, 2007), p. 74.

<sup>16</sup>Syahrizal Abbas, dalam *Pemikiran Ulama Dayah Aceh* (Jakarta: Prenada Media Group, 2007), p.xii

<sup>17</sup>Hasbi Amiruddin, *Ulama Dayah Pengawal Agama Masyarakat Aceh* (Lhokseumawe: Nadya Foundation, 2003), p. 33.

that associate the term Dayah with zawiyah are still under investigation. Related to Dayah. FachruddinAzmi, explains the term zawiyah institution is where people learn tasawuf and run tarekat, while the Dayah institution is an educational institution that invites, teaches and preaches Islam for society widely.<sup>18</sup>

This description of the Dayah has relevance to the activities of da'wah that undertake broadcasting efforts (broadcasting) of Islam. This is inspired by a guidance and guidance by FachruddinAzmi's mentor in Post-UIN of North Sumatra. Reviews about Dayah have been discussed in a direction and guidance of researchers by mentor FachruddinAzmi. From the direction and guidance has spawned two elements of the history of the origin of the term Dayah, namely: Zawiyah and Da'iyah. Although there are two terms, but still has a connection in terms of meaning. In a number of literals, "Zawiyah" is a place where Muslims perform the process of spiritual education (education of "Suluk").

## FINDINGS

### **Aceh Government's Policy on Post-Tsunami Dayah Education**

Dayah Education is the oldest educational institution in Aceh. This institution has made countless contributions to Aceh's development from time to time. Especially during the day of Dayah colonialism became the spearhead of the preserver of Islamic identity inherent in the people of Aceh. Until now the existence of Dayah through alumni is very beneficial by the community, especially in dealing with various social-religious issues.

The Aceh Government's policy on Dayah education in Aceh has only been done since 2003. In 2003-2006 all policies and assistance to Dayah were managed by the Aceh Provincial Education Office, through SubdinDayah. And starting in 2007, Dayah education policy is absolutely the authority of BPPD Aceh, as a regional body reporting to Gubernur, this is in accordance with the content of Qanun Number 5 Year 2007. As stated by BustamiUsman, Head of Aceh Dayah Education Development Board, that *"Within the period of 2003-2006 all policies and assistance to Dayah were managed by the Aceh Provincial Education Office, through SubdinDayah. And starting in 2007, Dayah education policy is absolutely the authority of BPPD Aceh, as a regional body reporting to Gubernur, this is in accordance with the charge of*

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<sup>18</sup>Advising from Prof. Dr. FachruddinAzmi, January 10, 2017 at School of Post Graduate of UIN of North Smatra in the advising time for Disertation.

*Qanun Number 5 Year 2007. This program aims to improve the quality and quality of education dayah.*"<sup>19</sup>

Similarly, Iskandar Usman Al-Falaky, Chairman of the Legislative Board (Banleg) of the House of Representatives (DPR) of Aceh, said "*Since the year of 2007, Dayah Education is the responsibility of Aceh Dayah Education Board and Dayah Education Board starting from the beginning of 2017 to become the Department, formerly before the Agency / Agency, the issue of Dayah Education under KESRA.*"<sup>20</sup>

Furthermore, Head of Dayah Education Development Agency, Bustami Usman, said that "*The BPPD policy is inseparable in continuing the tasks undertaken by Subdin Dayah in the previous Aceh Education Office, such as teacher competency training in this case Teungku Dayah, further education for Teungku Dayah abroad, provision of incentives and Teungku Dayah, assistance for mathematics and IPA for santri, assistance for English language teachers and Arabic, help for Ulama Dayah and others.*"<sup>21</sup>

To find out how the action BBPD Aceh which was formed in 2007 and effective in 2008, the following researchers down the interview with the Head of BPPD Aceh, Mr. Bustami Usman. When is the Dayid Education Development Board (BPPD) established. Bustami Usman, said that "*The Aceh Day Education Development Board (BPPD) Aceh was established in 2007. It is the mandate of Qanun Number 5 of 2007. But BPPD operations only started in 2008 and I am trusted as the first BPPD Aceh.*"<sup>22</sup>

However, what was the reason for the establishment of BPPD in Aceh. Bustami Usman, said that "*It is a fact that almost all Acehnese in the past have been educated in dayah. Many Acehnese were born from dayah. Currently data are 471 Dayah institutions consisting of type A, B, C with the number of students who reached 91,401 people. This does not include the non-type Islamic boarding school or Islamic boarding school of almost 500 units. Prior to 2007 the Aceh Government managed its Dayah through the Education Office, where there was one area of the dayah. But the DPRA sees the Dayah as a separate issue that needs to be given special attention, besides because of its very significant*

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<sup>19</sup>Bustami Usman, Head of The Board of Dayah Education Development in Aceh (BPPDA), Interview in Banda Aceh, December 28, 2016.

<sup>20</sup>Iskandar Usman Al-Falaky, Head of Legislative Board (Banleg) Representative Council (DPR) of Aceh, interview in Banda Aceh, February 5, 2017.

<sup>21</sup>Bustami Usman, Head of The Board of Dayah Education Development in Aceh (BPPDA), Interview in Banda Aceh, December 28, 2016.

<sup>22</sup>Bustami Usman, Head of The Board of Dayah Education Development in Aceh (BPPDA), Interview in Banda Aceh, December 28, 2016.

*number there are also some issues surrounding the Dayah which require special attention from the government. Thus, the DPRA and the Aceh Government arrive at a conclusion of the need to establish BPPD in Aceh" .<sup>23</sup>*

After that, how was the Dayah situation in Aceh after the existence of BPPD? In this case, Bustami Usman, says that *"Now with the existence of BPPD, the dayahs in Aceh, both salafi and modern, are growing quite rapidly. The development is seen from the physical building and management. Dayah now no longer depends on one person figure. This is different from the first where the Dayah is dependent on a certain figure. There used to be a Dayah who when the leader died then the Dayah "died" anyway. We do not want anything like that. So we do various coaching to the teachers of Dayah and santri-santri to be born many figures in the Dayah who are ready to continue the leadership and development of dayah. We do not want the Dayah we helped to die when the leader is no longer. Now, there were several Salafi Dayah who have opened a formal school, from high school to Higher Education. Call it for example DayahUmmulAymanSamalanga, DayahMahyalUlumSibreh, DayahMarkaz al-IshlahLueng Bata, Dayah Abu Baihaqi Pantan Pumpkin and more. This is because people want their children to learn in Dayah also get a formal education, so that alumni Dayah ready to compete and bersanding with alumni of the school. Graduates from these dayahs can continue to study anywhere. While the charismatic side is still there because they learn in Dayahsalafi. Dayahsalafi will give birth to a charismatic cleric. While modern Dayah will give birth to intellectual scholars.<sup>24</sup>*

In subsequent, how were the enthusiasm of society in to Dayah education. In this case, Bustami Usman said *"We are delighted that today's parents are very enthusiastic to entrust their children to study in dayah. The latest phenomenon of children officials and children of the rich are proud to learn in dayah. If the first Dayah impressed only the children of the village who because there is no cost then then entrust his children to dayah. Now people are competing so that their children can learn in dayah. The leaders of Dayah now often complain of lack of dormitories, lack of study space and so forth. This as a consequence of the advancement and development of education in dayah, both in salafi and modern dayah.<sup>25</sup>*

In terms of community enthusiasm in to Dayah education. Iskandar Usman Al-Falaky, Chairman of the Legislative Board (Banleg) of the House of Representatives (DPR) of Aceh,

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<sup>23</sup>Bustami Usman, Head of The Board of Dayah Education Development in Aceh (BPPDA), Interview in Banda Aceh, December 28, 2016.

<sup>24</sup>Bustami Usman, Head of The Board of Dayah Education Development in Aceh (BPPDA), Interview in Banda Aceh, December 28, 2016.

<sup>25</sup>Bustami Usman, Head of The Board of Dayah Education Development in Aceh (BPPDA), Interview in Banda Aceh, December 28, 2016.

said that "Since the birth of the Agency / Dinas Pendidikan Dayah Aceh, of course today people are very enthusiastic to entrust their children to study in Dayah education institutions."<sup>26</sup>

What is the budget each year managed by BPPD. In this case Bustami Usman, said that "That's the data. (Head of BPPD Bustami Usman asked Kasubbid Dayah Curriculum, Badaruddin, S.Pd, to show the annual budget data managed by BPPD). Year 2008 is Rp. 178 m; Year 2009 of Rp. 223 m; Year 2010 of 107 m; Year 2011 amounted to Rp. 98 m; Year 2012 is Rp. 136 m; Year 2013 is Rp. 186 m; Year 2014 of Rp. 230 m; Year 2015 of Rp. 376 m; And Year 2016 of Rp. 230 m."<sup>27</sup>

Afterward, what about the use of these funds for any programs? So in this case, Bustami Usman says that "Most of the funds in BPPD are utilized for physical development programs. The designation and its implementation must comply with the Pergub. The funds can be used to build dormitories, study rooms, toilets, fences and paved blocks. While the implementation of development was done by self-managed by the leader of Dayah or the committee of the Dayah development, We were not here to contract the project to a partner through a tender process. I guarantee with this pattern the building produced is much better quality and budget efficient. In this self-managed project there is no tax, no fee, no profit and so on. For example, if a tender project worth Rp 500 million, an auction partner will cut the offer rate by 10 percent, then cut taxes by 11.5 percent, plus a 10 percent partner benefit, this does not include the "fees" that we don't know his name. Well, on the project of building a self-managed Dayah there is no cutting the various costs. Hence many parties give appreciation to the Dayah Agency. So, if for example there is a project Rp. 500 million represented by the leadership of dayah, then the results can certainly be more qualified. In fact, from the budget of Rp. 500 million that can be made building equivalent to Rp. 600 million."<sup>28</sup>

## DISCUSSION

The Government of Aceh's policy in developing the competence of Dayah teachers in Aceh Post Tsunami through the Aceh Education Development Board of the Year 2008-2015 that the Aceh Dayah Development Board in developing the Dayah teacher's competence in Aceh refers to Qanun no. 5 Year 2008 on the

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<sup>26</sup> Iskandar Usman Al-Falaky, Head of Legislative Board (Banleg) Representative Council (DPR) of Aceh, interview in Banda Aceh, February 5, 2017.

<sup>27</sup> Bustami Usman, Head of The Board of Dayah Education Development in Aceh (BPPDA), Interview in Banda Aceh, December 28, 2016.

<sup>28</sup> Bustami Usman, Head of The Board of Dayah Education Development in Aceh (BPPDA), Interview in Banda Aceh, December 28, 2016.

Implementation of education in Aceh. In the period 2003-2006 all policies and assistance to education Dayah managed by the Education Office of Aceh Province, through head of Dayah district. And starting in 2007 the Dayah education policy, absolutely becomes the authority of BPPD Aceh, as the regional body reporting to Govenoor, this is in accordance with the content of *Qanun* Number 5 Year 2007. The BPPD policy is inseparable in continuing the task that has been done by Sub-sector of Dayah in Aceh Education Department , Such as competency training for Dayah teachers, advanced education for teachers of Dayah, provision of leadership incentives and Teungkudayah, assistance for mathematics and arabic and English language teachers, assistance for Dayah clerics and others. In general, the Aceh Government's policy on Dayah is about the Dayah education classification policy, Dayah education education policy, aid policy and Teungku resource improvement policy. All policies are done because of the regional autonomy.

The research findings that the Aceh Dayah Education Development Board in formulating the Dayah education development policy strategy in Aceh is not preceded by an effort to review the various educational problems that developed in Aceh. The drafting of the Renstra was only prepared by the staff of the Acehnese Dayah Education Development Board in charge of planning. This means that in the formulation of educational policy is not used strategic steps such as issue identification, agenda formulation, agenda setting, and coordination and socialization by involving all stakeholders or educational stakeholders, education observers, education professional organizations, education councils, Dayah leaders, , Private educational foundations, non-governmental organizations as well as higher education institutions and education practitioners in Aceh. This is evident from the absence of specific regulations on Aceh's Dayah education, as well as the competence standards of Dayah teachers and Dayah leaders in Aceh. Padal one of the tasks of the Aceh Education Dayah Development Board is to make regulations about education dayah, but until 2016 there has been no one regulation about education Dayah and so does the standard of competence of Dayah teachers.

In formulating the policy of developing the competence of Dayah teachers, Aceh Dayah Education Development Board has been put into the Renstra of Aceh Dayah Education Development Board, but about how the desired standard of

activity is not clear, only limited to the preparation and implementation in order to fulfill government bureaucracy.

The activities related to the development of competence of Dayah teachers in Aceh are in the form of giving of Dayah teacher incentive, training of Dayah teacher, apprentice of Dayah teacher, addition of teacher of arabic language, english and mathematics as well as giving of scholarship of teungkuDayah not yet sustainable.

Education policy is an educational policy aimed at achieving the nation's development goals in the field of education, because one of the nation's development goals is the intellectual life of the nation. To feel the life of the nation should be constantly to be built so that it will eventually achieve the expected goal of the welfare of all Indonesian people. This welfare can be realized when human beings who have citizens have an adequate level of intelligence, to be able to master and practice knowledge and knowledge owned. In order to have knowledge that can be useful for both himself and others. With the scientific ability that is expected to be able to deal with human, solve the problem of life that can be accounted scientifically, rationally and responsibly. It's just that the level of intelligence must also pay attention to moral values, both religious moral values and moral values that have been believed to be true by society. As Osman Bakr explains: "*The obsession about science and technology with the abandonment of moral and spiritual values was one of the great misfortunes of our dizaman, the greater the misfortune if the obsession concerns the power of matter alone.*"

The government's effort in building the education service is seen through the steps of preparing and adjusting the rules and regulations. These steps are in line with changes in the political order of government, this is marked with the passage of law number 20 of 2003 on the national education system (Sisdiknas) conducted by the government through a long process. Our education system ideally goes hand in hand with decentralized political policy.

In response to the actual conditions of Dayah teacher qualification and competency standards in Aceh until 2016 and in order to participate in accelerating the pace of regional development and improving the life of the people of Aceh, it is appropriate that the Aceh government through the Aceh Dayah Education Board review the strategic steps to increase teacher human resources Dayah. The concept of Dayah teacher quality which is characterized by the fulfillment of qualification and

competence standards, should be realized in the language of the program and the real activity or not just the service lips in regional development.

The direction of the National Development Policy in the field of education, especially the priority of quality improvement, competitiveness, and education output that has been captured by the Aceh government through the laying of regional development policy namely improving the quality of human resources, especially in the field of education must be realized in the language of programs and activities, Qualification standards and development activities of Dayah teacher competence. With the enhancement of qualification and standard of Dayah teacher competence, it is hoped that it will give a direct impact to the performance of Dayah teachers in improving the quality of Dayah education in Aceh.

In the perspective above, the strategic role of Aceh Dayah Education Development Board is very important. Through the formulation of a realistic and rational Dayah teacher policy improvement strategy, it will accelerate the achievement of Dayah teacher qualification and competency standards as mandated by Law no. 14 of 2005 on teachers and lecturers as well as government regulation number 74 year 2008 about teacher. This means that the political will of the government and the Aceh Parliament in the context of the development of education in Aceh should be able to be implemented.

Policy is not just a rule but more than that the policy needs to be understood in full and correct so that what is expected from the ending of a policy can be achieved. When an issue of mutual interest is deemed necessary to be regulated then the formulation of the issue becomes public policy that must be done and compiled and agreed upon by the competent authorities. And when the policy is set to become a public policy, whether it be a law, a rule, or a decision, then the policy turns into a law that must be obeyed. That is why, policy is an action that has the purpose of a person perpetrator or a number of actors to solve a problem.

Teacher resource policy planning provides an important role in improving the quality of the institution. In other words the planning of improving the quality of Dayah teachers have a specific goal oriented to the optimization of work systems within educational institutions. E. Mulyasa said that the organization's personnel

arrangement aims to utilize the agency's personnel effectively and efficiently in order to achieve optimal results, but still in good condition.<sup>29</sup>

## CONCLUSION

Dayah in the Acehnese community is a strategic tool in the process of transmitting science, especially the religious sciences from one generation to the next. In addition, the Dayah function is also an institution that always responds to social issues that occur in Aceh. The role of Dayah and cleric Dayah of his education become a role model in the middle of society. The Dayah cleric should always be ready to be a guardian for the creation of an intellectual community in the country of SeuramoMeukkah.

In Aceh, scholars (Dayah teachers) and dayahs cannot be separated from the community. Dayah has produced various religious graduates since the first Muslim community was formed there. Dayah clerics always respond to all the problems that occur in Aceh to guide people in accordance with the guidance of Islamic teachings. The consistency of their commitment to Aceh and the community has led them to become a respected and influential group in the present province of Nanggroe Aceh Darussalam.

The Government's policy on education refers to the Three Pillars of MONE's Strategic Policy, which is equity and expansion of access to education, quality improvement, relevance and competitiveness of education, as well as improved governance, accountability and public image of education management. The education priority development programs in Aceh, especially Dayah education in improving the Competence of Dayah Teachers are incentive programs for Dayah teachers, apprentices of Dayah teachers, training of Dayah teachers and the addition of teachers of Arabic, English and mathematics.

The Aceh Government's strategy to improve the competence of Dayah teachers is through the development of competence for Dayah teachers, professional development, professional development, career development, and welfare improvement (incentive) of Dayah teachers.

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<sup>29</sup>Mulyasa, *Manajemen Berbasis Sekolah: Konsep, Strategi dan Implementasi*, cet. 2 (Bandung: PT Remaja Rosdakarya, 2002), p. 50.

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