



Aceh Government Policy in Preventing Radicalism Through the Existence of Dayah Islamic Education

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Abstract

This research aims to describe the Aceh government's policy in preventing radicalism through the existence of Dayah Islamic education. The pluralism of the Indonesian nation, including Aceh, the westernmost province of Indonesia, is one of the factors causing radicalism to quickly enter through global progress and the massive spread of Wahhabism, which can penetrate the gaps in Islamic education. Therefore, for prevention, the Aceh government implemented three essential policies. The results of field data from several key informants consisting of Aceh border Dayah leaders and the Aceh Dayah Education Service, which is strengthened by the results of field observations, lead to the conclusion that the success of the three Aceh government policies cannot be separated from the results of the peace negotiations between GAM (Free Aceh Movement) and Indonesia in 2005, which led to the issuance of the "Aceh Government Law" (UUPA), serving as the basis for the implementation of formal Dayah education in Aceh.

Keywords: Policy, Aceh Government, Preventing Radicalism, Existence, Dayah Islamic Education.

Abstrak

Penelitian ini bertujuan untuk mendeskripsikan tentang kebijakan pemerintahan Aceh dalam mencegah radikalisme melalui eksistensi pendidikan Islam Dayah. Kemajemukan bangsa Indonesia, termasuk Aceh, sebagai provinsi paling ujung barat Indonesia, menjadikan salah satu faktor penyebab paham radikal mudah masuk melalui kemajuan global dan penyebaran Wahhabisme secara masif yang dapat masuk melalui celah-celah pendidikan Islam. Oleh karena itu, untuk pencegahan, pemerintahan Aceh melakukan tiga kebijakan penting. Hasil data lapangan dari beberapa informan kunci yang terdiri dari para pimpinan Dayah perbatasan Aceh dan Dinas Pendidikan Dayah Aceh yang diperkuat dengan hasil observasi lapangan dapat disimpulkan bahwa keberhasilan ke tiga kebijakan pemerintahan Aceh tersebut tidak terlepas dari hasil dari buah perundingan perdamaian antara GAM (Gerakan Aceh Merdeka) dengan Indonesia tahun 2005 yang melahirkan "Undang-Undang Pemerintahan Aceh" (UUPA), sebagai dasar dari penyelenggaraan pendidikan dayah secara formal di Aceh.

Kata Kunci: Kebijakan, Pemerintahan Aceh, Mencegah Radikalisme, Eksistensi, Pendidikan Islam Dayah.

INTRODUCTION

Dayah, as the oldest Islamic educational institution in Aceh, known as an Islamic boarding school outside Aceh, has a unique appeal for researchers, so countless researchers have discussed this Islamic educational institution, from local researchers to researchers from abroad. Karel A. Steenbrink, a Dutchman, has started writing about "Pesantren Madrasah Schools: Islamic Education in the Modern Period" which he began in 1970. This article stems from his interest in the development of Islamic boarding school life in Indonesia.¹ The interest in research about Dayah or Islamic boarding schools is because these educational institutions have an essential role in strengthening good values for the nation.²

On the other hand, radical ideology that has entered through the cracks of Islamic education is increasingly deteriorating the image of the face of Islamic education in Indonesia.³ Head of the "National Counterterrorism Agency" (BNPT) Komjen (Pol) Boy Rafli Amar said that "there are 198 Islamic boarding schools affiliated with terrorism with several terrorist organizations both at home and abroad, including ISIS."⁴ Likewise, the results of the 2018 National Survey of the Center for Islamic and Community Studies (PPIM) at the Syarif Hidayatullah State Islamic University, Jakarta, showed that 59.38 percent of the opinions of teachers at various levels from kindergarten to high school, including in tertiary institutions, believed of intolerance and radicalism. This figure is the figure reported nationally, which touched 57.03%.⁵ These figures indicate high concern about the spread of radicalism in Indonesia due to deviant ideological understanding. Therefore, the existence of Dayah as an Islamic educational institution known to the broader community, especially in Aceh, plays a significant role in building religious moderation to reject radical ideas in the name of politics and religion. This argument is at least recognized by many researchers, including Sutrisno's statement that "schools as educational institutions are strategic places in cultivating moderate attitudes in students."⁶

Aceh, the westernmost province of Indonesia, is a plural region with unique characteristics that must be addressed by every citizen in the right way to become a color that can enrich the treasures of the nation's civilization. Aceh Province alone has at least thirteen tribes, namely; "Tamiang, Pak-Pak, Gayo, Alas, Aneuk Jamee, Kluet, Lekon, Sigulai, Jalu,

¹ Steenbrink, K. A. (1974). *Pesantren, Madrasah, Sekolah: Pendidikan Islam Dalam Kurun Modern*. (Jakarta: LP3ES, 1974), h. Vii-Ix., n.d.

² Muhammad Anas Maarif et al., "Implementation of PAI Learning Design in Developing Religious Tolerance in Public High Schools," *Tafkir: Interdisciplinary Journal of Islamic Education* 4, no. 4 (September 23, 2023): 547–58, <https://doi.org/10.31538/tijie.v4i4.712>. Moch. Sya'roni Hasan, Mar'atul Azizah, and Abd Rozaq, "Service Learning in Building an Attitude of Religious Moderation in Pesantren," *Tafkir: Interdisciplinary Journal of Islamic Education* 4, no. 4 (October 12, 2023): 559–76, <https://doi.org/10.31538/tijie.v4i4.714>.

³ S. W. Ismail, S. ., & Sulaiman W, "Pesantren Aceh Anti Radikalisme," *Jurnal Pendidikan Dan Konseling (JPDK)* 4, no. 6 (2022): 13336–44, <https://doi.org/10.31004/jpdk.v4i6.10785>.

⁴ Komjen (Pol) Boy Rafli Amar, "Polemik Pesantren Terafiliasi Terorisme, Boy Rafli Amar Minta Maaf," n.d.

⁵ Sugeng Bayu Wahyono et al., "Multicultural Education and Religious Tolerance: Elementary School Teachers' Understanding of Multicultural Education in Yogyakarta," *Al-Jami'ah: Journal of Islamic Studies* 60, no. 2 (December 2022): 467–508, <https://doi.org/10.14421/ajis.2022.602.467-508>.

⁶ Edy Sutrisno, "Aktualisasi Moderasi Beragama Di Lembaga Pendidikan," *Jurnal Bimas Islam* 12, no. 2 (December 2019): 323–48, <https://doi.org/10.37302/jbi.v12i2.113>.

Devayan, Haloban and Nias tribes.⁷ The Acehnese are usually called Urueng Aceh (Acehnese people) who live along the East coast of Aceh from Langsa Municipality on the north coast to Trumon on the coast of West and South Aceh while the other ethnic group is the Gayo ethnic group consisting of Gayo Lut and Gayo Luwes. "There are also Gayo Serbajadi and Gayo Kalul, the majority of whom live in highland areas in Central Aceh, especially Gayo Lues who live in areas along the hills and mountains at the foot of Mount Leuser."⁸ Apart from that, there are also "ethnic Malays in Aceh Tamiang, namely on the border of North Sumatra, there are the Alas ethnic group in Southeast Aceh and the Aneuk Jamee ethnic group on the South coast as well as the Singkil ethnic group in some areas of South Aceh and coastal areas as well as the Devayan ethnic group on Simeulue Island, the Kluet ethnic group in Aceh. South of the Haloban ethnic group on the island of Singkil Regency and the Devayan ethnic group which has quite a significant population."⁹ Therefore, the diversity of the Indonesian nation,¹⁰ which is diverse, does not rule out the possibility of the emergence of radical ideas which must be watched out for from an early age. This can be seen from several research results that show that radical ideology can enter Indonesia due to several factors, including; "Because of global development factors and the incessant spread of Wahhabism as well as poverty factors."¹¹ Thus, Islamic educational institutions in the form of Islamic boarding schools or Dayah, which are seen as the oldest places of Islamic study in Aceh, must play a role in realizing religious moderation in eradicating radicalism to promote a peaceful and tolerant society that is *Rahmatan li Al-'alamin*.¹²

As Raihani in previous research entitled *The "Report on multicultural education in Islamic boarding schools"* conveys, despite the many limitations regarding the diversity taught in Islamic boarding schools, they have attempted to transform to be more open in fostering tolerance, teaching democratic values to become modern education in Islam.¹³ This shows that "religious moderation is the main pattern of religion in Indonesian society because moderate religiosity has become a characteristic of religious communities in Indonesia"¹⁴, and this has been

⁷ Muhaini, "Internalisasi Pendidikan Moderasi Beragama Dalam Sistem Pendidikan Dayah Tradisional Di Kota Langsa (Studi Kasus Di Dayah Tradisional Raudhatun Najah Kota Langsa)," *Edukasi Islami: Jurnal Pendidikan Islam* 10, no. 2 (2021): 861–76, <https://doi.org/10.30868/ei.v10i02.1636>.

⁸ Muhaini.

⁹ Muhaini.

¹⁰ Anzar Abdullah et al., "Application of Multicultural Education in Strengthening Community Solidarity in Indonesia," *Jurnal Ilmiah Peuradeun* 11, no. 3 (September 2023): 1173, <https://doi.org/10.26811/peuradeun.v11i3.965>.

¹¹ Ilyya Muhsin, Nikmah Rochmawati, and Muhammad Chairul Huda, "Revolution of Islamic Proselytizing Organization: From Islamism to Moderate," *QIJIS (Qudus International Journal of Islamic Studies)* 7, no. 1 (June 2019): 45, <https://doi.org/10.21043/qijis.v7i1.5076>.

¹² Saddam and Andi EKi, "Moderasi Beragama Berbasis Tradisi Pesantren Pada Ma'had Aly As'adiyah Sengkang Wajo Sulawesi Selatan," *Harmoni* 20, no. 1 (June 2021): 48–66, <https://doi.org/10.32488/harmoni.v20i1.455>. Agus Salim Tanjung, "Internalisasi Nilai-Nilai Moderasi Beragama Dalam Pembelajaran Fikih Di Madrasah Aliyah," *Takuana: Jurnal Pendidikan, Sains, Dan Humaniora* 1, no. 1 (April 2022): 1–12, <https://doi.org/10.56113/takuana.v1i1.29>.

¹³ Raihani, "Report on Multicultural Education in Pesantren," *Compare: A Journal of Comparative and International Education* 42, no. 4 (July 2012): 585–605, <https://doi.org/10.1080/03057925.2012.672255>.

¹⁴ Ali Imran Sinaga, Rasyid Anwar Dalimunthe, and Saripuddin Daulay, "Collaboration of Islamic and Christian Teachers in Implementing Religious Moderation Education," *Tafkir: Interdisciplinary Journal of Islamic Education* 4, no. 3 (September 15, 2023): 486–501, <https://doi.org/10.31538/tijie.v4i3.691>.

practiced for a long time by the Indonesian people." ¹⁵ Likewise, Aji Sofanudin et al. researched how Dayah in Aceh understands Islam. The research presented aims to explain "variants of Islamism in integrated Dayah in Aceh" by taking a total of 6 Dayah. The findings describe that there are three variants in understanding Islam in integrated Dayah education, namely, "The Shafiyah style and Hanbaliyah style were also followed by popular Islamic styles."¹⁶ Meanwhile, the latest research presented by Basri et al. was entitled "*Dayah on the Move: Social Engineering Through Islamic Education Reformation in Post-Conflict Aceh, Indonesia.*" This study looks at "the institutional transformation of Dayah in Post-Conflict Aceh based on the views of the leaders of four Islamic boarding schools as Dayah education in Aceh." The findings describe that the modernization demonstrated by Dayah has had a good impact in improving Dayah's function as an Islamic educational institution in following the progress of the times so that Dayah's transformation can change the religious views of the community without eliminating the original local Dayah culture.¹⁷ Fitriana and Mohd. Nasir also conveyed the same tone. Nasir concluded that Dayah's existence would survive if modernization awareness could be realized by maintaining Dayah's resilience for the future.¹⁸

The absence of previous research that discusses the Aceh government's policy in preventing radicalism through the existence of Dayah Islamic education encourages researchers to dig more deeply into the birth of the Dayah education service in Aceh so that it is strongly related to the existence of Dayah which must be maintained in Islamic education in Aceh. Therefore, this research will descriptively discuss the Aceh government's policy in preventing radicalism through the existence of Dayah Islamic education.

RESEARCH METHODS

This research method is descriptive qualitative field research with research locations in Aceh, focusing on four Dayah educational institutions on the Aceh border, which the Aceh government manages. Triangulation in strengthening the data for this research was also aimed at the Dayah Aceh Education Service, an essential informant tool to study the Aceh government's policies in rejecting radicalism.

The data collected through literature studies from the discovery of accredited journals sourced from Google Scholar will be analyzed descriptively so that it is clearly illustrated how the existence of the Dayah has long formed a democratic Acehnese society in religion as a theoretical basis for revealing how the existence of the Dayah is in building moderation religion in Aceh.

¹⁵ Sinaga, Dalimunthe, and Daulay.

¹⁶ Aji Sofanudin et al., "ISLAMISM IN DAYAH: SHAFIYAH, HANBALIYAH, AND POPULAR ISLAM," *Jurnal Ilmiah Islam Futura* 23, no. 2 (August 2023), <https://doi.org/10.22373/jiif.v23i2.17527>.

¹⁷ Basri Basri et al., "Dayah On The Move: Social Engineering Through Islamic Education Reformation In Post-Conflict Aceh, Indonesia," *Jurnal Ilmiah Islam Futura* 23, no. 1 (February 2023): 60, <https://doi.org/10.22373/jiif.v23i1.15695>.

¹⁸ Fitriana & Mohd. Nasir, "Abu Mudi: Resiliensi Dan Eksistensi Dayah Salafi Di Aceh (Ma'Had Al-'Ulūm Dīniyyah Al-Islāmiyyah Mesjid Raya (MUDI MESRA) Samalanga," *Al-Ikhtibar: Jurnal Ilmu Pendidikan* 10, no. 1 (2023): 36–47, <https://doi.org/10.32505/al-ikhtibar.v10i1.6060>.

Field data will be reviewed through data analysis from data collection results through data sources in the form of interviews and field observations obtained from the Aceh government and border leaders in Aceh, which are then analyzed using Miles and Huberman's theory.¹⁹ "Data reduction, data presentation, and conclusions or verification." As seen in the following image.²⁰

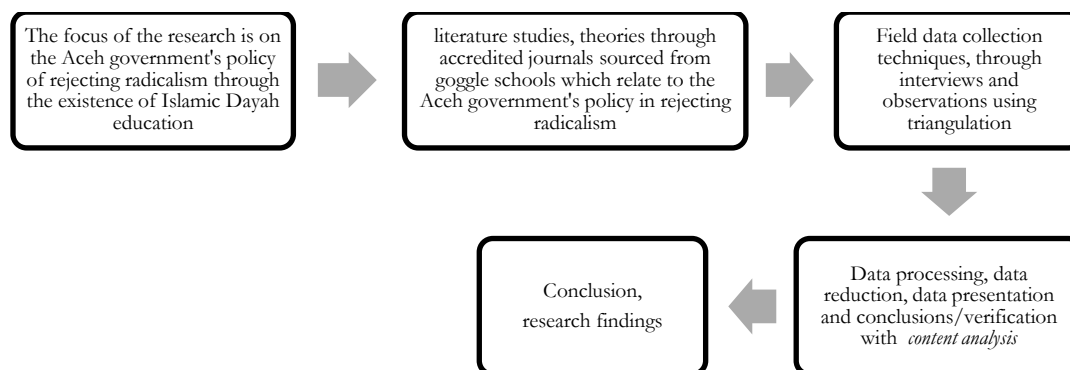


Figure 1 Research Flow

RESULTS AND DISCUSSION

Dayah's position as the oldest Islamic educational institution in Aceh

The Dayah Islamic educational institution has been known and existed in Aceh since the 1st and 2nd centuries AH.²¹ Therefore, as the first educational institution in Aceh²², it certainly has a big influence on the mindset of its students today. Based on this view, James T. Siegel, as quoted by Hamdiah, stated that; "The existence of Dayah, especially in Aceh, which has existed since the Sultanate, has colored the life of society as a whole and plays a social function, especially in religious disciplines."²³ Thus, Dayah education, known as Islamic boarding schools, has been active since Islam entered Indonesia.

¹⁹ Miles, M. B., Huberman, A. M., & Saldana, J. (2019). *Qualitative Data Analysis: A Methods Sourcebook (4th Edition)*. SAGE Publications, Inc., n.d.

²⁰ Sulaiman W., "Penerapan Pendidikan Islam Bagi Anak Di Usia Emas Menurut Zakiah Dradjat," *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* 6, no. 5 (March 2022): 3953–66, <https://doi.org/10.31004/obsesi.v6i5.2418>.

²¹ Hamdan Hamdan, "D A Y A H DALAM PERSPEKTIF PERUBAHAN SOSIAL," *Al-Hikmah Media Dakwah, Komunikasi, Sosial Dan Kebudayaan* 8, no. 1 (April 2018), <https://doi.org/10.32505/hikmah.v8i1.402>. Safriadi M. Nurdin, "Dayah & Moderasi Dakwah Di Aceh (Suatu Kajian Terhadap Dakwah Di Era Digital)," *Jurnal Bimas Islam* 13, no. 1 (July 2020): 141–60, <https://doi.org/10.37302/jbi.v13i1.105>. S. Ishak, I., & W., "Eksistensi Pendidikan Islam Nahdlatul Ulama," *Jurnal Pendidikan Dan Konseling (JPDK)* 4, no. 5 (2022): 800–807, <https://doi.org/10.31004/jpdk.v4i5.6711>.

²² Motoki Yamaguchi, "Islamic School and Arab Association: Ahmad Sūrkatī's Reformist Thought and Its Influence on the Educational Activities of al-Irshād," *Studia Islamika* 23, no. 3 (December 2016), <https://doi.org/10.15408/sdi.v23i3.3268>.

²³ Syamsuar Syamsuar et al., "Settlement of Islamic Sharia Violations in the Perspective of Teungku Dayah and Local Wisdom Values on the West Coast of Aceh," *Jurnal Ilmiah Peuradeun* 11, no. 3 (September 30, 2023): 985–1004, <https://doi.org/10.26811/peuradeun.v11i3.995>; Zainal Abidin, "Tradisi Pendidikan Pesantren Dalam Mengembangkan Jiwa Kepemimpinan Profetik," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 5, no. 1 (2024): 84–97, <https://doi.org/10.31538/munaddhomah.v5i1.773>.

As the main gateway for the development of Islamic education in the archipelago²⁴, Aceh, located at the westernmost tip of Indonesia, has been known to other nations since the 7th century as the Islamic kingdom of Aceh Darussalam. Aceh, with its Dayah education, is recorded as a country that has the same strength as other developed kingdoms such as; "The Muqhal kingdom in India and the Safavid kingdom in Isfahan then the Islamic kingdom of Morocco in Morocco and the Ottoman kingdom in Turkey."²⁵ Aceh, which is already on par with several developed countries, "if we examine the history of its educational development, it can be concluded that Dayah has been quite instrumental in educating the nation's children, so Hasbi Amiruddin explained that if the Dutch had not come to Aceh to colonize, including destroying some institutions and burning books, books in the library, perhaps the Acehnese nation is one of the developed nations in the world."²⁶

The explanation above indicates that the Acehnese people's development journey must be connected to Dayah's education. Before the colonialists came to disrupt the lives of the Indonesian people, "Dayah was a center for community guidance and development which was carried out through religious propagation activities and had a certain role, but after the Dutch succeeded in controlling the kingdoms in the archipelago, Dayah became the center of resistance to Dutch rule."²⁷ Therefore, when the Dutch came to colonize Indonesia, Dayah's existence was not only as an Islamic educational institution, which was said to be "a center for the spread of Islam among the people but also as a center of resistance against the invaders."²⁸

Thus, Dayah education in Aceh has provided invaluable services throughout history. The great role manifested in Dayah education is very real; quite a few great figures of the Indonesian nation were born from Dayah education²⁹, who later became martyrs, dying in the battle against the Dutch colonialists, such as; "Teungku Chik Di Tiro, then Teungku Chik Kuta Karang and Teungku Fakinah and others, these are the chosen people who are the result of Dayah's upbringing."³⁰

Dayah's existence is so great in educating the nation's children to love their homeland and country so that the Indonesian people can be free from colonialism and can create a religious society due to the realization of Dayah education among the people of Aceh. Based on this view, the Aceh government, driven by the community's strong desire, is trying to create a Dayah education service in Aceh to ensure that Dayah Islamic education institutions have the same legal force as schools and madrasah education in Indonesia. What we mean by legal force is that Dayah alums have the same opportunities as schools or madrasas in

²⁴ M. Nurdin, "Dayah & Moderasi Dakwah Di Aceh (Suatu Kajian Terhadap Dakwah Di Era Digital)."

²⁵ Hasbi Amiruddin, *Menatap Masa Depan Dayah Di Aceh*. Banda Aceh: Yayasan Pena, 2008.

²⁶ Amiruddin.

²⁷ T. Wildan, "Traditional Dayah Education in Aceh in the Perspective of Perennialist Philosophy," *At-Tafkir* 15, no. 2 (November 2022): 238–51, <https://doi.org/10.32505/at.v15i2.5120>.

²⁸ Wildan.

²⁹ Fakhurrazi Fakhurrazi, 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 2021): 2435–44, <https://doi.org/10.35445/alishlah.v13i3.1066>.

³⁰ Marzuki Marzuki, "Sejarah Dan Perubahan Pesantren Di Aceh," *Millah* 11, no. 1 (August 2011): 221–33, <https://doi.org/10.20885/millah.vol11.iss1.art11>.

competing to get decent jobs in government institutions according to their respective knowledge.³¹

Determination of Dayah as a Formal Islamic Education Institution in Aceh

The Aceh government's policy in realizing Dayah as a formal Islamic education institution in Aceh cannot be separated from the long struggle of the Acehnese people who spent a lot of tireless sweat, wise thoughts, and even shed blood. Peace negotiations between GAM (Free Aceh and Movement) and Indonesia in 2005, followed by the devastating tsunami incident in Aceh that occurred in 2006, devastated the people of Aceh, apparently bringing huge benefits behind the difficulties of the Acehnese people. "Behind hardship, there is ease." The establishment of Dayah as a formal Islamic education institution in Aceh, which was born and grew as a sweet fruit gifted to the people of Aceh, came from the "Aceh Government Law" (UUPA), then as a derivative of it, the Aceh "Dayah Education Development Agency" (BPPD) was born. Then, it was called the "Dayah Agency" and finally changed the nomenclature to the "Dayah Aceh Education Service" (DPDA). "BPPD was founded in 2008 based on UUPA No. 11 of 2006, Qanun No. 5 of 2007 concerning the organizational structure and work procedures of regional technical agencies and institutions, followed by regional institutions of Nanggroe Aceh Darussalam Province and Qanun No. 5 of 2008 concerning the implementation of Dayah education in Aceh".³²

The presence of Dayah, recognized as formal Islamic education in Aceh, shows the government's seriousness in building religious moderation to reject radicalism. It is understood that radical ideology arises from a shallow understanding of religion³³. Therefore, Dayah, which already has a charm for the people of Aceh, is highly expected to have its existence in guiding the people so that they do not fall into the trap of radical deviant religious sects. Based on this hope, Haliah, as "Head of the Aceh Tamiang Regency Dayah Education Service" on behalf of the Aceh Tamiang government, has made efforts to realize better Dayah education through the "Dayah Accreditation" activity, as he said in the following interview;

"A total of 54 Dayah Islamic education in Aceh Tamiang, of which 25 Dayah have been accredited, while 29 other Dayah education are in process. Our accreditation of Dayah education is a necessity that must be done to guarantee the quality of Dayah Islamic education in Aceh. Of course, in implementing this accreditation, we are still collaborating with the educational institutions of the Ministry of Religion and the local Education Service."³⁴

³¹ "Wawancara Dengan Zahrol Fajri, S.Ag., MH., Kepala Dinas Pendidikan Dayah Aceh, 29 Juli 2023," n.d.

³² Qomar Mujamil, *Qomar Mujamil. 2006. Pesantren Dari Transformasi Metodologi Menuju Demokratisasi Institusi, (Jakarta: Erlangga. 2006), Hlm. 132, n.d.*

³³ Ahmad Nurcholis et al., "Building Religious Harmony and Tolerance: Social Da'wa by Sayyid Ahmad Bin Salim Al Muhdlor," *Ulumuna* 25, no. 2 (December 2021): 329–49, <https://doi.org/10.20414/ujis.v25i2.400>.

³⁴ S.Ag Haliah, "Wawancara Dengan Haliah, S.Ag., Kepala Dinas Pendidikan Dayah Aceh Tamiang 29 Agustus 2023."

As Huges said, accreditation of an educational institution is necessary to guarantee the quality and appropriateness in assessing the performance of an educational institution³⁵. Therefore, Dayah, as an Islamic educational institution, must be accredited to maintain quality assurance at the Islamic educational institution. With Dayah's accreditation, Dayah's existence in building religious moderation as a force to reject radical ideology can be stronger, so the perspective of the Aceh government is that it is urgent to facilitate better Dayah education in the future.³⁶

Thus, the Aceh government is very serious about building Dayah's existence as a formal Islamic education institution to maintain Dayah's charm in the eyes of the public so that Dayah's existence remains resilience that can keep Dayah's educational culture while being able to adapt to face the challenges of increasingly advanced times.

Building the Aceh Border Dayah by the Government

Quality education is necessary because it is a weapon and spearhead of strength for each person to live a very influential life³⁷ in terms of physical, mental, social, and moral development in each individual.³⁸ In "Law Number 20 of 2003 concerning the National Education System Article 1 states that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality and intelligence, noble character and skills needed by himself, society, nation and state."³⁹ Therefore, the government must be responsible for educational development because a good education will help develop a good

³⁵ Huges Huges, Im Wasliman, and Eva Dianawati, "Implementasi Kebijakan Akreditasi Madrasah Dalam Meningkatkan Mutu Kinerja," *JRTI (Jurnal Riset Tindakan Indonesia)* 8, no. 1 (January 2023): 15, <https://doi.org/10.29210/30032504000>. and Laily Wahyu Sri Ambar Arum, Neti Karnati, Dimas Kurnia Robby, Teha Nisa Ramadita, Hidayaty, Hamad Sanjaya, "Development of Learning Supervision Model Website Based on Improving Teacher Performance at Elementary School," *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 9, no. 1 (2024): 43–54, <https://doi.org/10.31538/ndh.v9i1.4325>.

³⁶ Haliah, "Wawancara Dengan Haliah, S.Ag., Kepala Dinas Pendidikan Dayah Aceh Tamiang 29 Agustus 2023."

³⁷ Minnah El Widdah, "Madrasah Management Strategy as the Education Base for Religious Cadre," *International Journal of Learning, Teaching and Educational Research* 21, no. 11 (November 2022): 227–42, <https://doi.org/10.26803/ijlter.21.11.13>. Sulaiman W. & Nurbait Ainun Mardhiah, "Peningkatan Kemampuan Membaca Dan Menghafal Alquran Dengan Menggunakan Strategi Reading Aloud Bagi Siswa Kelas VI SDN 6 Kualasimpang," *Jurnal Pendidikan Dan Konseling* 4, no. 4 (2022): 2282–95, <https://doi.org/10.31004/jpdk.v4i4.5762>. Ainun Mardhiah and Sulaiman Sulaiman, "Pembentukan Perilaku Nilai-Nilai Pendidikan Islam Bagi Anak Sejak Dini Melalui Keluarga Yang Berkualitas," *Serambi Tarbawi* 10, no. 2 (July 2022): 153–64, <https://doi.org/10.32672/tarbawi.v10i2.4766>. S. Sulaiman W., & Ismail, "Implementasi Model Pembelajaran Market Place Activity Dalam Meningkatkan Pembelajaran Pendidikan Agama Islam (Studi Kasus Di Madrasah Aliyah Al-Hikmah Aceh Tamiang)," *Edukasi Islami: Jurnal Pendidikan Islam* 12, no. 01 (2023): 895–910, <https://doi.org/10.30868/ei.v12i01.4318>.

³⁸ Nur Adela and Asnil Aidah Ritonga, "The Effectiveness of The Ta'lim Program in Strengthening Islamic Religious Education for Students," *Nazhruna: Jurnal Pendidikan Islam* 6, no. 3 (July 2023): 336–55, <https://doi.org/10.31538/nzh.v6i3.3696>.

³⁹ Muhammad Rizqi Kader, Muhammad Husnur Rofiq, and Muhammad Anas Ma'arif, "Religious Moderation Education Strategy at the Mualaf Assembly," *At-Tadzkir: Islamic Education Journal* 3, no. 1 (March 1, 2024): 35–46, <https://doi.org/10.59373/attadzkir.v3i1.46>.

country.⁴⁰ On that basis, in history, "Indonesian education has undergone several improvements by revising the education curriculum."⁴¹

The Aceh government's policy in building the Aceh border is one of the concrete aims of the Aceh government in developing the country through a religious moderation curriculum as an effort to reject radical ideas that are spreading through Islamic educational institutions. Therefore, we ensure that the Dayah, as a fortress to prevent these heretical sects, must stand firm at every border in Aceh to prevent incorrect understanding of Islamic beliefs⁴² Based on this perspective, the Aceh government built Islamic boarding schools at every border of Aceh province.

The view above is not an exaggeration because Dayah or Islamic boarding schools are, by default, neutral educational entities. "Historical evidence shows that this education has a significant existence in religious and secular education which is in line with the pace of re-Islamization and rebirth of Indonesian Muslims through Islamic boarding schools which are developing rapidly as alternative institutions for moderate Islamic education."⁴³ As the results of an interview with Azhari, S.Ag, M.Si, secretary of the "Dayah Aceh Education Service" explained that;

"Dayah as an Islamic boarding school is present in Aceh, apart from maintaining the faith of the Islamic generation, it is also to counter radical ideas that have entered through Islamic education. Based on this view, the Aceh government built Dayah at every Aceh border which was directly managed by the Aceh government."⁴⁴

The names of the Aceh border forces can be seen in the following table.

Table 1. Names of Aceh Border Dayah

No.	Name of Dayah	Leader/Rais 'Am	Address & Area
1.	Dayah Perbatasan Darul Amin	Drs. H. Muchlisin Desky, MM	Southeast Aceh covering an area of 10 ha
2.	Dayah Perbatasan Safinatussalamah	Dr. Abi Hasan, S.Sos.i, MA	Aceh Singkil covering an area of 20 ha
3.	Dayah Perbatasan Minhajussalam	Tgk. Syafruddin Alyusuf	Subulussalam covering an area of 10 ha
4.	Dayah Perbatasan Manarul Islam	Dr. Tgk. Mustafa Abdussalam Syah, M.Kom.I.	Aceh Tamiang covering an area of 5 ha

Source: Dayah Aceh Education Service 2021-2023

⁴⁰ Muhammad Anas Ma`arif, Muhammad Husnur Rofiq, and Akhmad Sirojuddin, "Implementing Learning Strategies for Moderate Islamic Religious Education in Islamic Higher Education," *Jurnal Pendidikan Islam* 8, no. 1 (June 6, 2022): 75–86, <https://doi.org/10.15575/jpi.v8i1.19037>.

⁴¹ Neliwati Neliwati et al., "Curriculum Management in Improving The Quality of Student Learning and Academic Achievement," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 4, no. 1 (February 25, 2023): 115–21, <https://doi.org/10.31538/munaddhomah.v4i1.233>.

⁴²"Wawancara Dengan Zahrol Fajri, S.Ag., MH., Kepala Dinas Pendidikan Dayah Aceh, 29 Juli 2023," n.d.

⁴³ Muhammad Wildan and Ahmad Muttaqin, "Mainstreaming Moderation in Preventing/Countering Violent Extremism (P/CVE) in Pesantrens in Central Java," *QIJIS (Qudus International Journal of Islamic Studies)* 10, no. 1 (August 2022): 37, <https://doi.org/10.21043/qijis.v10i1.8102>.

⁴⁴"Wawancara Dengan Zahrol Fajri, S.Ag., MH., Kepala Dinas Pendidikan Dayah Aceh, 29 Juli 2023."

The table above shows that the Aceh government manages four Aceh border forces directly, as explained below.

First, on the border of Southeast Aceh with North Sumatra, the Aceh government has built a border called "Darul Amin Border Dayah." This Islamic educational institution, Dayah, was built in "Tanah Alas Village, Babul Makmur District, Southeast Aceh Regency, Aceh Province, which was founded in 1998 as a counter to negative influences coming from outside Aceh, usually via the North Sumatra-Aceh border".⁴⁵

Second, on the Aceh Singkil border with North Sumatra, the Aceh government has built a border called "Safinatussalamah Border Dayah." This Islamic educational institution, Dayah, was built in Biskang Village, Danau Paris District, Aceh Singkil Regency, Aceh Province. The establishment of the Dayah Education Foundation was dated May 18, 2010. "Initially, this Dayah education was a grant from one of the charismatic Acehnese Singkil Ulama and also the caretaker of the Dayah Babussalam Abuya Sheikh Haji Baihaqi, then handed over to the local Aceh government with the aim of its establishment being to fortify the faith in the region. Borders and assist in enforcing Islamic law in Aceh, an Islamic Sharia area."⁴⁶

Third, on the border between Subulussalam City, Aceh, and North Sumatra, the Aceh government has built a border called "Minhajussalam Border Dayah." Dayah Islamic education is located in Kampung Baru, Penanggalan District, Subulussalam City, Aceh Province. The establishment of this Dayah coincided with May 2010 based on the Decree of the Governor of Aceh Number 451-44/205/2010 concerning the Establishment of Border Dayah Organizations in the Aceh Region. "Dayah Border Minhajussalam uses two separate educational concepts using two types of education, namely Salafiyah and General, with a combination of traditional concepts and modern methodology so that Dayah Border Minhajussalam has its characteristics as an educational institution for the future of the nation's children with good character and high culture in the context of improving quality of education, especially in border areas and the archipelago in General."⁴⁷

Looking at the uniqueness of the Dayah Minhajussalam border, it appears that the Islamic educational institution Dayah has been transformed by using two educational curricula, the Dayah curriculum on one side and the general education curriculum on the other so that within the Dayah education, there is general education in the form of Junior High School (SMP). Furthermore, Senior High School (SMA), as seen in the following picture.

⁴⁵ Haliah, "Wawancara Dengan Haliah, S.Ag., Kepala Dinas Pendidikan Dayah Aceh Tamiang 29 Agustus 2023."

⁴⁶ Haliah.

⁴⁷ Haliah.



Figure 2 & 3. Dayah Border Gate, Minhajussalam City, Subulussalam City, Aceh Province Jalan T. Umar, No 17 Kampung Baru, Penanggalan District, Subulussalam City and There is a Junior High School (SMP) in the Dayah education.

The picture above shows that Dayah Border Minhajussalam education has the nomenclature "Junior High School" Dayah Border Minhajussalam Middle School. This shows that apart from the Dayah curriculum as an Islamic boarding school curriculum, the Dayah also provides a general education curriculum.

Fourth, on the Aceh Tamiang border with North Sumatra, the Aceh government has built a Dayah called "Manarul Islam Border Dayah." Dayah Islamic Education is located at Jalan Medan-Banda Aceh, Seumadam Village, Vocational Youth District, Aceh Tamiang Regency, Aceh Province. Dayah led by Dr. Mr. Mustafa Abdussalam Syah, M.Kom.I have also carried out transformations in the field of the educational curriculum. He did this to maintain Dayah's existence as an Islamic educational institution that is strong in maintaining its beliefs so that they do not deviate, as explained below.

"Dayah's resilience must be maintained, because Dayah is a bulwark of faith in Islamic education to fight radical ideas that have entered Islamic education, and the Dayah curriculum must be transformed to keep pace with developments over time. Religious moderation must be well understood by students as students because Islam is a cool, peaceful religion. Islam never teaches to force people to believe in Allah. We are only told to preach, and convey what is true even if it is just one verse. If there are people who cannot accept the da'wah that we convey, it means that they have not received God's guidance. We cannot give guidance to anyone, even if it is our younger siblings, or our parents, who can only give guidance by Allah SWT's absolute right to whom He wills. Therefore, we can only try as hard as we can, that is Allah's command, and pray that we will always be given goodness in the form of guidance, and also to the people we preach to."⁴⁸

The explanation above indicates that Dayah's existence in building religious moderation, as an effort to reject radical ideology in Aceh, is by using a da'wah strategy which is delivered frequently at every opportunity, such as on Friday sermons, and also at other official Islamic events, such as at the Prophet's birthday and so on. This is as emphasized by

⁴⁸ Haliah.

Tgk. Mustafa said that da'wah was one of the best strategies used by the Prophet Muhammad to convey Islam to the community.⁴⁹

"In connection with the Dayah education curriculum at the Manarul Islam border, which currently educates a total of 675 Santri and female students, we use two educational curricula, the first is the Dayah curriculum, as an Islamic educational institution, and the second is the general education curriculum in the form of Junior High School (SMP) and Middle School. Upper (high school). We do this, because we want our students to not only be skilled in Islamic knowledge, but also skilled in the fields of science and technology as our main mission in managing the Manarul Islam border Dayah in Aceh Tamiang Regency with the mission of forming an Islamic generation that has IMTAQ (Faith and Piety) and IPTEK (Science and Technology)."⁵⁰ as seen in the following image.



Figure 4 & 5. Gate and Dayah Vision-Mission Manarul Islam Border as seen from the side of the main road; Jln. Medan-Banda Aceh, Seumadam Village, Youth Vocational District Aceh Tamiang Regency, Aceh Province.

From the picture above, the Manarul Islam border not only aspires to "form an Islamic generation that has IMTAQ Faith and Piety and Science and Technology, Science and Technology" but also as a motor for Islamic da'wah. On this basis, we always hold beneficial charity activities, such as blood donation. This activity is a charity that can save human lives with the permission of Allah SWT, of course. We hand over this donation to anyone who needs it, including non-Muslims. This is one of our efforts to build religious moderation in the Dayah education curriculum, which we teach to Santri as students at Dayah.⁵¹

⁴⁹ Haliah.

⁵⁰ Haliah.

⁵¹ Haliah.

The results of the interview above show that Dayah's education in realizing religious moderation for students is not only theoretical, as conveyed in the classroom learning process through religious teachings but is practiced directly through extracurricular activities.⁵² In this way, the Aceh Border Dayah has transformed the Dayah curriculum by juxtaposing general education at other times in the learning process. Efforts like this are what Abdin Chande said: "as part of the state's long-term efforts to integrate these schools into the national development process to end the separation of Islamic religious sciences from secular sciences."⁵³ Therefore, it is hoped that Dayah graduates can become modern scholars who understand matters of the afterlife and world affairs.

This is the policy of the Aceh government in guarding against the prevention of radical ideology through the existence of Islamic Dayah education so that Dayah education in this modern era has an accommodative color which not only contains Shafi'iyah ideology, but some also uses Hambaliyah thought, of course depending on the idealism of the Teungku. as Dayah leader (Kiai).⁵⁴

The differences in "Mazhab" indicate that Dayah is an open education, not narrow in thinking about Islam. This is reflected in "Qanun Aceh Number 9 of 2018 Article 25 Paragraph 2, which states that the dayah must be following the Manhaj Ahlussunnah Waljamaah of the Syafi'i school of thought by respecting the *Manhaj Ahlussunnah Waljamaah* of other people." On this basis, "dayah can be accepted by every cultural group so that religious rituals can run harmoniously."⁵⁵

Discussion

This research has three basic findings regarding how the Aceh government's policy is to fortify the prevention of radicalism through Dayah Islamic education. This basic finding is based on the existence of Dayah, who has a strong position or charm in the eyes of Indonesian society, especially in Aceh, so the Aceh government must collaborate in fighting radical ideas in Indonesia that have entered through Islamic education. This means that the government must pay more attention to Dayah or Islamic boarding schools; the curriculum taught at Dayah or Islamic boarding schools can be discussed with the government in strengthening religious moderation for students so that radical beliefs that enter through Islamic education can be minimized. Therefore, these three basic findings are important to describe as an initial basis for future researchers and for the government to develop efforts to prevent radicalism through Dayah Islamic education. As in Figure 5 below:

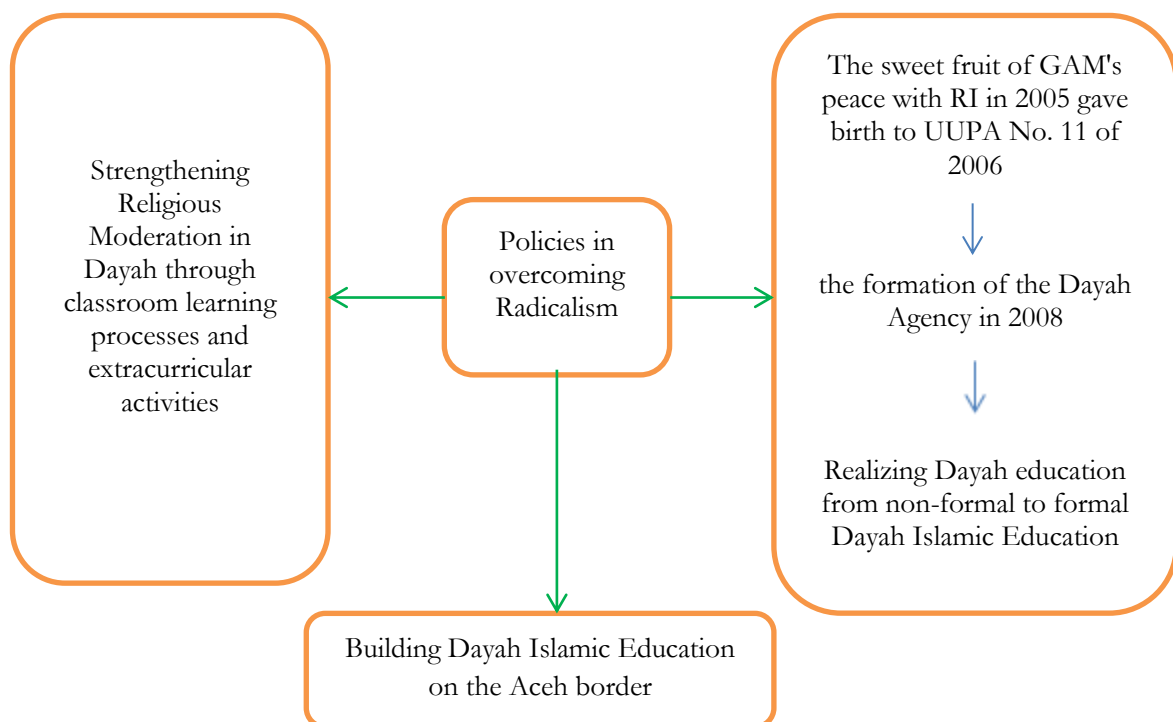
⁵² Hali & Rohmah Anas, Fadhil, "The Role of Islamic Religious Education Teacher In Preventing Radicalism in State Junior High Schools," *Jurnal Pendidikan Islam Indonesia* 7, no. 2 (2023): 40–55, <https://doi.org/10.35316/jpii.v7i2.480>.

⁵³ Abdin Chande, "Global Politics of Knowledge Production: The Challenges of Islamization of Knowledge in The Light of Tradition Vs Secular Modernity Debate," *Nazhruna: Jurnal Pendidikan Islam* 6, no. 2 (June 2023): 271–89, <https://doi.org/10.31538/nzh.v6i2.3502>.

⁵⁴ sofanudin Et Al., "Islamism In Dayah: Shafi'iyah, Hambaliyah, And Popular ISLAM."

⁵⁵ Muh. Idris Samsul Bahri, Masdin, Pairin, "Akomodasi Pendidikan Pesantren Terhadap Local Wisdom (Budaya Lokal) Dalam Perspektif Sosial (Studi Kasus Di Kabupaten Konawe Kendari- Sultra)," *Edukasi Islami: Jurnal Pendidikan Islam* 12, no. 3 (2023): 2627–40, <https://doi.org/10.30868/ei.v12i03.3747>.

Figure 6. Aceh Government policy in preventing radicalism through the existence of Dayah, Islamic education



First, The Aceh government's policy in realizing Dayah education into a formal Islamic education institution cannot be separated from the "Aceh Government Law" (UUPA), which then gave birth to the Aceh "Dayah Education Development Agency" (BPPD), which is known as "Badan Dayah" and finally took the form of "Dayah Education Development Agency" (BPPD). Dayah Aceh Education Service".⁵⁶ Dayah's position as a formal Islamic education institution in Aceh, which is equivalent to schools and madrasas, makes it easier for the government to develop this education through monitoring the learning curriculum, as applies to schools and madrasas so that it is easier for the government to supervise the realization of the Islamic education curriculum taught there. Dayah without reducing the freedom and power of Dayah, which has existed since before the independence of the Republic of Indonesia.

Second, The Aceh government's policy in building the Aceh border border by the government is unique and is not found in other provinces in Indonesia. Because the Aceh government directly manages the Aceh border border. These Dayah leaders were elected and appointed by the Dayah Aceh education service on behalf of the Aceh government. This government policy creates a new nuance for education in Aceh, which has special autonomy

⁵⁶ Jarjani Usman, Syabuddin Syabuddin, and Faishal Zakaria, "Teungku Identity Development: The Role of Dayah Community of Practice," *SAGE Open* 11, no. 3 (July 1, 2021): 21582440211031532, <https://doi.org/10.1177/21582440211031532>.

in the field of education.⁵⁷ Therefore, because Islamic education in the form of Dayah has a Dayah service under the Aceh government, Dayah education has been transformed by using two educational curricula, the Dayah curriculum on the one hand and the general education curriculum on the other hand, so that Dayah education contains general education in the form of Junior High School (SMP) and Senior High School (SMA). Of course, this policy is to make monitoring radical ideology that enters through Dayah Islamic education easier because every teacher placed in Dayah education must pass selection by the Dayah education service on behalf of the government. In this way, the Aceh government's policy of preventing radical ideology through dayah education will be implemented well.

Third, The Aceh government's policy of building Dayah on the Aceh border is indicated to realize religious moderation education in Dayah. Even though the form of Dayah education from the start has realized religious moderation, because religious moderation is the foundation of goodness, eliminating violence,⁵⁸ and always prioritizing the benefit of humans living in this world, the Aceh government seems to have taken a good opportunity with the existence of special autonomy in this field of education so that The transformation of the Dayah education curriculum to meet current developments can run well. Based on this thought, Aceh border Dayah education is described as having a balanced vision and mission, namely, "forming an Islamic generation that has IMTAQ (Faith and Piety) and IPTEK (Science and Technology)." Apart from that, it was also explained that the government's policy in realizing religious moderation at the Dayah Islamic educational institution had been discovered in Dayah border education, not only in theory as conveyed through the learning process in class through spiritual teachings but also directly into practice through extracurricular activities and familiarization. , because practicing good habits will have a good impact on students in doing good things.⁵⁹ Therefore, religious moderation in Islam is complete and is a certainty that must be realized in life because an impartial balance in life is the spirit of Islamic teachings.⁶⁰

CONCLUSION

As an effort to prevent radical ideology through the existence of Dayah Islamic education, the Aceh government implemented three essential policies. First, Dayah education should be made a formal Islamic education institution so that Dayah education is equivalent to schools and madrasas. In this way, it will be easier for the government to guide and

⁵⁷ Danial Danial, Nur Sari Dewi, and Kafrawi Kafrawi, "The Development Model of Human Resources at Islamic Universities in Aceh," *Jurnal Ilmiah Peuradeun* 9, no. 1 (January 30, 2021): 103–22, <https://doi.org/10.26811/peuradeun.v9i1.450>.

⁵⁸ Sulaiman W, "Konsep Moderasi Beragama Dalam Pandangan Pendidikan Hamka," *EDUKATIF : JURNAL ILMU PENDIDIKAN* 4, no. 2 (March 2022): 2704–14, <https://doi.org/10.31004/edukatif.v4i2.2593>.

⁵⁹ Ainur Rofiq Muhammad Anas Ma'arif, Firman Miftakhul Muqorrobin, Ari Kartiko, Akmad Sirojuddin, "Developing Islamic Character Values Through Student Habituation," *Al-Hayat: Journal of Islamic Education* 8, no. 1 (2024): 337–49, <https://doi.org/10.35723/ajie.v8i1.501>.

⁶⁰ Ani Aryati and A. Suradi, "The Implementation of Religious Tolerance: Study on Pesantren Bali Bina Insani with Bali Hindus Communities," *Jurnal Ilmiah Peuradeun* 10, no. 2 (May 30, 2022): 471–90, <https://doi.org/10.26811/peuradeun.v10i2.646>; Muhammad Umair Khan Usman et al., "Fostering Islamic Personality Students through The Role of Islamic Religious Education Teachers," *At-Tadzkir: Islamic Education Journal* 3, no. 1 (February 11, 2024): 15–25, <https://doi.org/10.59373/attadzkir.v3i1.34>.

supervise the learning curriculum as it applies to schools and madrasas. It was second, building the Aceh border Dayah, which was managed directly by the Aceh government. This policy creates a new nuance for education in Aceh as a particular area of education. Therefore, Dayah education is transformed by using two educational curricula, the Dayah curriculum on the one hand and the general education curriculum on the other hand, so that in Dayah education, there is public education in the form of Junior High School (SMP) and Senior High School (SMA). Hopefully, this policy can narrow down the radicalism that enters through Dayah Islamic education because every teacher placed in Dayah education must pass selection by the Dayah education service on behalf of the government—third, realizing religious moderation education in Dayah. Religious moderation is the spirit of Islamic education. Based on this idea, Dayah Islamic education seeks to discover a balanced vision and mission, namely, "forming an Islamic generation that has IMTAQ (Faith and Piety) and IPTEK (Science and Technology)." Therefore, the Dayah Islamic educational institution realizes religious moderation education, not only in theory as conveyed through the learning process in class through spiritual teachings but also in practice directly through extracurricular activities. Thus, this research can strengthen the existing theory, which states that local culture, especially local educational institutions in the region, such as Dayah Islamic education in Aceh, plays a vital role in overcoming radical ideology to strengthen national unity. However, this research is still limited to the four existing Aceh border Dayah samples. Therefore, further research is still needed on Dayah Islamic education in Aceh, Indonesia.

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Thank you to the leaders of Dayah Islamic education at the Aceh border who have helped researchers in providing information about Dayah education, which is a new nuance in formal Islamic education in Indonesia. Likewise, the Dayah Education Service, on behalf of the government, has warmly welcomed researchers to dig up important information about Dayah's education policy. This research is free from any interest because it was carried out solely to find information about the latest developments in Islamic education in Aceh as a special area in the field of education, which the author carried out individually and independently.

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