

The Role and Contribution of Education Department of Dayah in Enhancing the Quality of Dayahs in East Aceh

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Abstract. *Dayah is a religious educational institution that has been a hallmark of the Aceh government since the sultanate. Throughout its existence, Dayah's presence in Aceh faded due to changes in the national education system which was general and conventional. Historically, the revitalization of Dayah emerged after the establishment of the Dayah Institute at the Aceh Province level which houses the Dayah Education Department at the regency and administrative city levels. The Dayah Education Department in Aceh emerged as a result of Aceh's special autonomy rights after obtaining a peace agreement with the Government of the Republic of Indonesia. The Dayah Education Department is a unique legal entity because it is not owned by other provinces in Indonesia. This article is included in field research that uses a qualitative approach. The method used is a phenomenological study of the existence of the Dayah Education Department, especially in East Aceh. Data was obtained through interviews, documentation, and direct observation. The research results show that the Dayah Education Department in East Aceh has an important role in improving the quality of Dayah in East Aceh, such as improving facilities and infrastructure; life skills training for students, as well as improving the quality of teachers and educational staff.*

Keywords: *Dayah, East Aceh, Education in Aceh, Education Department of Dayah, Quality of Dayah*

INTRODUCTION

Historically, the development of Islamic education in Indonesia is marked by the establishment of various institution of Islamic education. Islam has been spread to all regions in the archipelago. In its development, Islamic education has undergone step by step until it has reached the current level (Mahfud, 2018). Islamic education guides people to live in Islamic values based on *Qur'an* and *Hadits*. The understanding of Islamic values is influenced by the quality of Islamic education. The development has undergone some stages until it has reached the current level.

Nowadays, the Islamic education in Indonesia is facing complicated problems. As a system, the Islamic education contains interrelated components. The components consist of vision, mission, purpose, curriculum, competency, facility and infrastructure, management, financing, evaluation, etc. The components often run without planning and perfect concept (Arar & Ibrahim, 2016).

The purpose of Islamic education is always directed to produce people who are expert in religion with limited opportunities. The separation between Islamic education and common education was a concerned situation (Kharisma & Pirmana, 2013). As a guard of people's moral, the graduates of Islamic education have limited opportunities in looking for occupations. This condition must be overcome due to the intense competition in the era of 5.0.

Islamic education institution must respond to the transformation by designing the form of competitive and innovative education (Hasan, 2019). The readiness of effective management is expected to have anticipation so that the Islamic education can be avoided from stagnation which is caused by modern development. Then, Islamic education can compete with common education in rapid transformation.

Dayah is one of Islamic education designs that has main supporting elements that are different from formal education, such as a place to study (*balai*) and a place to stay (*bilik*). *Dayah* is the first institution of Islamic education in Aceh that teaches Islamic studies in the pre-independence period. *Dayah* is very popular in society until now (Suyanta, 2012). The teaching is simple because it only uses a place to study (*balai*), unlike other institution of formal education. However, the existence of *dayah* in Aceh cannot be underestimated. *Dayah* has many roles in society. One of the roles is to assist people in handling death or disaster.

As one of the first institution of Islamic education in East Aceh, the existence of *dayah* has contributed in teaching Islamic studies during the pre and post independence period. *Dayah* education institution still exists until now in society (Agustono, 2020). The teaching program is very simple because it is only done in *balai*, not in class as in school and in another education institution. However, the role of *dayah* cannot be underestimated. *Dayah* has produced many successful generations who master knowledge that gives benefit for the surrounding environment.

Dayah has undergone transformation. The transformation consists of facility and infrastructure, teaching and learning pattern, and curriculum. Besides, the society takes the existence of *dayah* into account because many *dayah* teachers graduated from formal education (Umayrah, 2022). Furthermore, the participation of *dayah* and the relationship of social aspect in regional development have been generally seen.

However, the continuity of *dayah* education begins to be disturbed by the temptation of era. *Dayah* will undergo a receding period if it is not adjusted to the development of the era. The authorized party should pay attention to it (Khosmas & Chalimi, 2020). Therefore, it needs supervision so that the curriculum program can run well and perfect. Giving the supervision to the *dayah* teachers is regarded unfair. The government needs to take part directly in the curriculum program and also gives the supervision.

As a place for teaching people to have good characters, *dayah* should get a serious attention from the government. The government has authority and obligation to give support and motivation in every educational activity (Nuryanta, 2015). The educational activity in East Aceh needs to have supervision from the government so that the educational activity in *dayah* can run well. The improvement of human resources will be a foundation for teaching the intelligence of Islamic generation in the future.

To create qualified resources, the Government of Aceh tries to restore the system of education by making some regulations. The system of education refers to the Regulation No. 11, 2016 about the Government of Aceh and *Qanun* Aceh No. 5, 2007 that specifically regulates the administration of education in Aceh (Huda et al., 2017). Based on *Qanun* No. 5, 2007, Institution of Education Development of *Dayah* Aceh (*Badan Pembinaan Pendidikan Dayah Aceh/BPPD*) has been established. Then, in 2016, the institution was changed into Education Service of *Dayah* Aceh (*Dinas Pendidikan Dayah Aceh/DPDA*) based on *Qanun* Aceh No. 132, 2016 about the formation and composition of Aceh organization. This organization refers to the government affairs or supporting function of Aceh government affairs that consist of the obligation affairs of government.

The regulation of the Mayor of East Aceh No. 5, 2018 states that the head of service is in charge of leading the service and carries out the government duties and the development of *Dayah* Education Service in East Aceh. *Dayah* Education Service is in charge of improving, advancing, and developing the quality of education value in *dayah*. The purpose of *Dayah* Education Service is to develop *dayah* including the system and the institution (Ilyas, 2014). Meanwhile, *Qanun* Aceh No. 9, 2018 states that education in *dayah* aimed for developing the *thalabah* potentiality in order to create the independent, civilized, and dignified society based on Islamic teachings. *Dayah* Education Service in East Aceh was established in 2018. By the existence of *Dayah* Education Service as a supervisor of *dayah*, it is important to know its role and

contribution to *dayah* in East Aceh by considering the systems, such as facility and infrastructure, student, and teacher (Agustono, 2020).

The study about *dayah* and education in Aceh has been already researched. There were many writings and researchers that had already discussed it, such as Al-Muhajir in his research entitled "*Politik dan Penyetaraan Dayah di Aceh*", has described very well how politics exerted a major influence on the existence of dayah in Aceh. One of them is by presenting a power agency that focuses on the development of dayah-dayah in Aceh. The work has similarities with what the author examines in the context of the study of dayah, but significant differences exist in the formal object. If Al-Muhajir is oriented towards political integration and dayah, the author focuses more on the dimensions of education and educational services in dayah.

Hamdan in his research entitled "*Dayah dalam Perspektif Perubahan Sosial*", It has also been discussed very well how dayah has a significant impact on the social ecology that exists in a region. This is shown by the performance of Dayah, which is often a central aspect for the community, especially the charisma of Tengku Dayah as a reference for asking questions from the community. The similarity of Hamdan's work with what researchers write is that they both examine dayah qualitatively. And both explore dayah to see the influence of dayah in society. As for the differentiator, if Hamdan sees the influence of dayah in a social context, the author revitalizes dayah as an institution that influences society in the educational dimension.

Arfiansyah and M. Riza in their research entitled "*Dampak Peraturan Gubernur Aceh Nomor 451.2/474/2003 terhadap Peningkatan Kualitas Pendidikan Dayah*", has provided references related to dayah in the context of law and Qanun Aceh. The study shows that the governor's regulation of dayah in Aceh has a dual motion; one side has a positive impact on dayah and religious education in Aceh. On the other hand, there are negative aspects, especially in positioning conventional schools that are starting to lose students, especially at the middle school level (junior high and high school). The above work has similarities with what the author examines in the context of the identity of the quality of education in Aceh. However, what was described by Arfiansyah and M. Riza was more dominant in the variables of legal studies, in contrast to the authors, who made the variables of educational services the dominant variables of studies.

Mukhlisuddin Ilyas in his research entitled "*Pendidikan Dayah Setelah Undang-undang Pemerintah Aceh*", has narrated very impressively the increasingly conducive construction of dayah education. The above research explains that Aceh with the Dayah Agency in it is the only administrative system in Indonesia that focuses and pays attention to the legality and development of dayah. What was studied by Ilyas has similarities with what the author studied, especially in the dimension of education after the Helsinki MoU. The obvious difference can be seen in the aspect of the case study. If Ilya examines the development of dayah in general in Aceh, the author only chooses 3 dayah.

Mashuri in his research entitled "*Dinamika Sistem Pendidikan Islam di Dayah*", has also published a work that is relatively close and significant to what the author reviewed. The work shows that dayah in Aceh has undergone continuous development, either during the sulthan period, post-independence, or even after the existence of the dayah agency. The above work has similarities with the author's research in the context of education in Aceh, including the administrative system and the legality of dayah. However, what Mashuri discussed more intensely examined the differences between dayah in its historical dimension, in contrast to what the author studied, where the differences in systems and services were based on three selected dayah objects. Based on the writer's observation, there was no research that discussed about the role of *Dayah* Education Service in East Aceh in improving the quality of *dayah* in East Aceh. Therefore, this research is important to be conducted.

METHOD

This article was categorized as a field research which used a qualitative approach. The method used was a phenomenological study of *Dayah* Education Service in East Aceh (Rawan, 2000). The research focused on the role and contribution of *Dayah* Education Service in improving the quality of *dayah* in East Aceh. The primary data were taken from the result of interview from the academic communities of *Dayah* Education Service, the informants as the representatives of *dayah* who received the contribution of *Dayah* Education Service, the students, and the surrounding societies. The secondary data were taken from the supporting books and documents related to the research variables.

Data verification and validation methods use data triangulation models. Between one data point and another, the author will confirm, especially one *dayah* with another, so that differences and similarities can be found. The drafting process is carried out thematically in an inductive pattern. While the data was still raw records, the authors grouped them based on two large components. The first is a component based on its formal object, namely 'educational services', and the second is a material object, namely the pesantren studied, including Dayah Darul Muta'alimin, Dayah Darussa'adah, and Dayah An-Nur Al-Aziziyah. The reasons why the researchers chose these three days are twofold: First, *dayah* zoning. The three *dayah* have zoning that is not too far away, but still both within the East Aceh region. Second, because it has easy access to meet informants in it.

FINDINGS

The Existence of Dayah Education Service

Dayah Education Department is a department of government that has duty and authority in implementing *dayah* education. The legal basis of formation of *Dayah* Education Service is the Regulation of Aceh Government (*Undang-Undang Pemerintah Aceh/ UUPA*) No. 11, 2006, *Qanun* No. 5, 2007 about the organization structure and the procedure of service, the regional technical institution, and the regional institution of the Province of Aceh, and *Qanun* No. 5, 2008 about the administration of education in Aceh (Habib, 2022).

Dayah Education Service is in charge of developing all *dayah* that exist in Aceh and improving the quality of *dayah*, such as facility, infrastructure, curriculum, management, and improving the quality of student and also empowering the *dayah* based on its geographical location. The main programs are forming and developing *Ma'had Ali* (higher education or university of Islamic study), *dayah* accreditation, improving professionalism management of *dayah* and improving teacher competence (Khosmas, 2020).

The history of the establishment of *Dayah* Education Service is related to the urge in establishing an institution that only concerns about *dayah* which is stated in the Regional Regulation (*Peraturan Daerah/Perda*) No. 6, 2000 about the administration of education. Article 1, verse 17 states that *dayah* is an educational institution that administers Islamic education with boarding system administered by regional government and foundation which is led by a theologian. Then, article 15, verse 3 also states that the government has an obligation to develop and to supervise education in *dayah* (Nashir & Halib, 2017). However, the ratification of the regulation was considered unsatisfactory for *dayah* because in its implementation, *dayah* was entrusted to the ministry of education and the ministry of religious affairs and there was no clarity in its management. Therefore, some theologians gave their ideas to establish an institution that specially administered *dayah* with the obvious long-term plan and prospect.

In 2007, the Government of Aceh established an institution that was able to maintain and to develop the world of Islamic education through *Qanun* No. 5, 2007, namely Institution of Education Development of *Dayah* Aceh (*Badan Pembinaan Pendidikan Dayah Aceh/ BPPD*). The institution is in charge of developing all *dayah* in Aceh based on the Regulation of the

Government of Aceh (UUPA) No. 11, 2006 and *Qanun* No. 5, 2007 about the organization structure and the procedure of service, regional technical institute, and regional institute of the Province of Aceh, and *Qanun* No. 5, 2008 (Muslimin, 2014). The establishment of BPPD was considered as one of the government attention to the institution of Islamic education (*dayah*). Then, in 2006, the institution was replaced into Education Service of *Dayah* Aceh (*Dinas Pendidikan Dayah Aceh/DPDA*) through the *Qanun* No. 132, 2016 about the formation and composition of Aceh organization. This organization refers to the government affairs or supporting function of Aceh government affairs that consists of government obligation affairs. It was regarded as an effort of the Government of Aceh in creating the qualified resources and in revising the system of education in Aceh.

The Purpose and the Main Task of Dayah Education Service

The purposes of establishing *Dayah* Education Service are to accelerate the development of *dayah* and to improve the human resources of *dayah* into a better condition. The purposes of establishing *Dayah* Education Service are as follows: first, to improve the quality of education in *dayah* through teacher training, curriculum, facility and infrastructure, management, and financing; second, to improve the role of *dayah* in inheriting knowledge and Islamic *tamadun* in order to develop society; third, to empower the economy of *dayah* and funding student; fourth, to maintain the neutrality of *dayah* in the life of society, nation, and state; fifth, to improve the student resources (Habib, 2022).

Dayah Education Service has main tasks, namely to implement the official duties and the government duties and to develop education in *dayah*. Those main tasks are the main programs of *Dayah* Education Service in the Province of Aceh that must be done. The tasks are as follows (Suyanta, 2012): first, the development of technical teaching and education; second, the implementation of productive economic business facility; third, the implementation of teacher welfare facility; fourth, the improvement of student resources quality; fifth, the supervision, evaluation, and the report on the implementation of education development in *dayah*; sixth, the development of technical implementing unit (*Unit Pelaksana Teknis Dinas/UPTD*).

Education Service of *Dayah* Aceh (DPDA) is led by the head of service who oversees a secretariat of Education Service of *Dayah* Aceh (DPDA), four sections, and one technical implementing unit (UPTD). The organization structure of Education Service of *Dayah* Aceh is arranged systematically and effectively and it is described according to the duty of each incumbent that was arranged effectively and efficiently. The detail and the duty of structural incumbent are regulated in the Governor Regulation No. 20, 2008.

DISCUSSION

The Variation of Education System of Dayah in East Aceh

East Aceh is one of the districts in Aceh that is very religious and has a *dayah* population that is mushrooming everywhere. East Aceh also has a long history; historically, Islam first entered Indonesia through East Aceh, precisely the Kingdom of Samudra Pasai in Peureulak. This reality makes the author more interested in discussing the pattern and system of *dayah* education in it, especially in finding differences and solutions for religious education that are often in demand by the people of East Aceh. As for the object of research, the author chose 3 *dayah* in East Aceh. As for the reason, as mentioned in the research method above, First, *dayah* zoning. The three *dayah* have zoning that is not too far away, but still both within the East Aceh region. Second, because it has easy access to meet informants in it.

Dayah Darul Muta'allimin, Kruet Lintang, Peureulak, East Aceh

Dayah Darul Muta'allimin is a *dayah salafiyah* (non-type *dayah*) which is located in Kruet Lintang, Peureulak, East Aceh. This *dayah* was established in 1918. Now, this *dayah* has 621 students and 65 teachers. The admission of student in this *dayah* is started from 13 years old to 22 years old (Hayati, 2021). The entrance fee is Rp. 300.000 and the tuition fee is free. The student activities in this *dayah* are learning, worshipping, working together day and night according to schedule.

According to Tgk. Darkasyi, the secretary of Dayah Darul Muta'allimin, the purpose of education in Dayah Muta'allimin is to produce the Islamic graduates who can give contribution or benefit to society. The progress of *dayah* can be seen from the increasing number of students. The learning system used in this *dayah* is *talaqqi* and *sanad* method. The teaching is delivered by the teacher to the students face to face. A student reads *matan kitab* and then the teacher describes the content of the *kitab* (book). The students are grouped based on grade level and learn some yellow books (*kitab kuning*) that consist of *fiqih*, *aqidah*, *ilmu alat*, *tafsir*, and *hadist*. The examination will be held at the end of semester in order to determine the grade level.

According to Tgk. Darkasyi, in this *dayah*, there are 8 teachers who receive salary, Rp. 200.000 per month, from *Dayah* Education Service of East Aceh. Meanwhile, there is no teacher who gets training from *Dayah* Education Service of East Aceh. Furthermore, he describes that Dayah Darul Muta'allimin, Kruet Lintang, Peureulak, East Aceh received assistance twice from *Dayah* Education Service in 2017 and 2018. The assistance received is toilet and library.

Dayah Darussa'adah, Seuneubok Aceh, Darul Aman, East Aceh

Dayah Darussa'adah was the biggest *dayah* in East Aceh in 1969 led by the late Tgk. H. Abdul Wahab bin Tgk. Abdul Hamid (Abu Idi Cut). Then, this *dayah* continues to develop under the leadership of Tgk. H. Saiful Anwar. This *dayah* has 415 students and 38 teachers that are adequate according to head of *dayah*. Based on the result of interview with the head of *dayah*, Tgk. H. Saiful Anwar, the education goal that wants to be achieved is to produce reliable, critical, and contextual scholars who can solve society problems. The development of *dayah* can be seen from the increasing of physical building that always develops in accordance with the progress of era. This *dayah* is open to anyone who wants to study.

The entrance fee in this *dayah* is Rp. 450.000 and the tuition fee is Rp. 20.000 per month. The learning method used in this *dayah* is *talaqqi* and *sanad*. The teaching is delivered by the teacher to the students face to face. A student reads *matan kitab* and the teacher describes the content of the book (*kitab*). Then, the teacher and the students discuss each other. The learning activity of *kitab kuning* and local subject, such as *muhadharah* will be done day and night according to schedule. Meanwhile, the students in this *dayah* come from the outside district. According to him, the cause is that many students in this area study in another place.

Based on the result of interview with Tgk H. Saiful Anwar, the involvement of *Dayah* Education Service of East Aceh with Dayah Darussa'adah, Seuneubok Aceh, Darul Aman is that there are five teachers who receive salary, Rp. 1.000.000 per year, from *Dayah* Education Service of East Aceh. Besides, the *Dayah* Education Service has held teacher training four times in this *dayah*. However, there is no student who is trained by *Dayah* Education Service. This *dayah* also receives assistance from *Dayah* Education Service, such as books (*kitab*) every year. The response of the head of *dayah* to *Dayah* Education Service of East Aceh is good and positive.

Dayah An-Nur Al-Aziziyah, Meunasah Teungoh, Nurussalam, East Aceh

Dayah An-Nur Al-Aziziyah is an institution of Islamic education located in East Aceh. The category of this *dayah* is an integrated *dayah* (type C). This *dayah* was inaugurated on August 19th, 2004. The vision of Dayah An-Nur Al-Aziziyah is to teach orphans who are the victims of conflict and tsunami to live peacefully in this world and in the hereafter as guided by *Al-Qur'an* and *Hadits* (Fahmi Arrauf Nasution et al., 2019). The missions of this *dayah* are to accommodate, to foster, and to educate the orphans who are the victims of conflict and tsunami, the poor, and the abandoned children; to provide free facility and infrastructure for the children and to fulfill their needs; to provide Islamic education for the students; to reduce the feeling of revenge of children who are the victims of conflict; to relieve prolonged trauma; and as an agent of development in order to generate an independent business for students and society.

This *dayah* has 147 students and 13 teachers. According to the information of the head of *dayah*, Tgk. Mahyiddin, everyone can study in this *dayah* including orphans, preferably 13 years old to 20 years old (Junior High School/*Sekolah Menengah Pertama* and Senior High School/*Sekolah Menengah Atas*), and abandoned children. The students come from the outside district. The entrance fee is Rp. 700.000 and the tuition fee is free. They learn yellow books (*kitab kuning*) and they also worship (Fahmi Arrauf Nasution et al., 2019). In the morning, they learn at school. In the afternoon and at night, they learn books based on schedule. According to the information of the head of *dayah*, Tgk. Mahyiddin, there has been a lot of government involvement, especially *Dayah Education Service* of East Aceh, in providing assistance of facility and infrastructure such as physical building and operational cost every year. Besides, there are two teachers in this *dayah* who receive salary, Rp. 200.000 per month, and they follow the calligraphy training.

Generally, *dayah* in East Aceh is categorized as *dayah salafi* and integrated *dayah*. Previously, the teaching and learning activities in *dayah* did not use modern curriculum and management. However, nowadays, the learning in *dayah salafi* generally has divided grade level based on the books that have been taught and the examination is held as an evaluation for student ability in determining whether the students are eligible or not for the next grade level. In other words, the curriculum of *dayah* has adopted the school curriculum (Fahmi Arrauf Nasution et al., 2019). Besides, this *dayah* has extracurricular activities, such as *muhadharah* (speech) and *muthala'ah* (writing) as student talent development. Some *dayah* in East Aceh have organized common education instead of religious education, such as Dayah An-Nur Al-Aziziyah located in Meunasah Teungoh and Dayah Darul Ulum located in Matang Neuheun, Nurussalam, Dayah Fathurrahman located in Buket Bata, Pante Bidari, Dayah Nurul Ulum located in Cot Keh, Peureulak, Dayah Al-Madinatut Munawwarah Al-Waliyah (Amal Putri) located in Beusa Seberang, West Peureulak and Dayah Nurul Fata located in Buket Drien, Sungai Raya, East Aceh that have organized integrated education for students in the *dayah*.

The Contribution of Dayah Education Service to Education of *dayah* in East Aceh

Dayah Education Service of East Aceh was inaugurated in 2018. Previously, it is known as Institution of Education Development of *Dayah Aceh* (BPPD). The conversion of Institution into Service has given a great effect to the development of *dayah* in East Aceh. The contribution of *Dayah Education Service* of East Aceh to the Islamic education in East Aceh can be seen in the institution of Islamic education (*dayah*) in East Aceh. The institution of Islamic education (*dayah*) in East Aceh consists of 150 *dayah* with some classification, such as type A⁺, A, B, C and non-type *dayah* (Nasir & Ritonga, 2019). The purpose of the classification is to determine the

amount of budget that can be given by *Dayah* Education Service of East Aceh to each type of *dayah*.

The assistance can be physical and non-physical. The non-physical assistance can be student training and providing incentives for *dayah* teachers, as described by the Head of *Dayah* Education Service of East Aceh, Saiful Nahar, based on the strategic plan and the task of *Dayah* Education Service of East Aceh in increasing the welfare of teacher (Arfiansyah, 2017).

"We try to appreciate the teacher, at least by giving them incentives. We can provide three million per year to the teachers who have special skills. We have assisted 75 teachers until now."

Based on the result of interview, one of the programs related to teacher is the provision of incentives for *dayah* teachers as an appreciation for *dayah* teachers with minimal fund. Meanwhile, one of the tasks of *Dayah* Education Service of East Aceh is providing the special training for students who have special skills in order to improve the quality of student resources in all *dayah* in East Aceh. At least, there are some contributions of *Dayah* Education Service of East Aceh to the development of *dayah* in East Aceh. Generally, the contribution can be seen in facility and infrastructure, the development of students, and the provision of incentives for *dayah* teachers.

Facility and Infrastructure

In the program and funding plan of *Dayah* Education Service, it has been mentioned about the development of infrastructure and facility that support the process of teaching and learning activity in order to improve the facility and infrastructure of *dayah* in East Aceh and also to improve the quality of student education through expenditure budget based on the available budget (Nurlaila & Zulihafnani, 2019). According to the result of interview, the assistances in facility and infrastructure are library, student dormitory, *balai*, and toilet.

Furthermore, the Head of *Dayah* Education Service said that the physical assistance for *dayah* in East Aceh that can be seen was dormitory. In 2019, the special autonomy fund that had been issued was two billion. In 2020, the fund that had been received was 900 million because of the reduction for Covid from the total funds, two billion, as he stated below.

"In 2019, the fund assistance was two billion for physical development. In 2020, the fund assistance was 900 million. It was reduced from two billion for physical development because of Covid. The assistance for training was 3 billion per year for 4 items, such as: for teacher, for meeting facility (food and beverage), for students who take part in a competition will be given transportation fund and food and beverage, but lodging cost is not covered because we cannot afford to rent hotel. Besides, there were 1,1 million for four titles of kitab kuning."

There were 1,1 million for non-physical assistance such as books. There were 3 billion per year for teachers, meeting facilities, 25 *Qari* teachers, 20 *Tahfiz* teachers, 20 calligraphy teachers, and 10 outstanding teachers. The rest was allocated for the students who take part in a competition; the transportation, food, and beverage will be covered.

Student Development

In the program and funding plan of *Dayah* Education Service, it has been stated that there are some programs for student development, such as life skill training, extracurricular development,

and student talent development, and also provision of scholarships for outstanding students (Ibrahim, 2019). The targets are to increase the student ability in cognitive and affective aspects and to increase self-confidence of *dayah* graduates with life skills in East Aceh through training and coaching which are followed with available funds. Based on the interview with the Head of *Dayah* Education Service as mentioned above, there were some students who were chosen for student talent training, such as calligraphy and MTQ. The Head of *Dayah* Education Service explained:

“For students, we develop their abilities. If the dayah students are like school students, we cannot afford it because it has been said before that we are lacking in funding. However, if the dayah students have abilities, we will give special training for them, but not for all dayah. For example, in 2018, we sent dayah salafi students to take post-graduate program (S-2) on the condition that they must memorize Qur’an minimally 10 juz, but there was no student from dayah salafi who was capable. The students who have special skills, such as MTQ, calligraphy, speech, etc will be trained by special teachers who did it voluntarily because of their attention to the students who have those skills.”

In student training, according to the Head of *Dayah* Education Service of East Aceh, there were training programs for students who had abilities. They were trained by appointed teachers who gave training to students for 40 meetings. The students were prepared based on their skills to be presented if it was needed. He also added that the special teachers were not paid and there was no funding for the students who wanted to show. Nevertheless, the teacher is very enthusiastic about supporting the special abilities of children, even willing to make additional hours outside the classroom, such as tutoring or group discussions outside of school.

Quality Improvement for Teacher

In the program and funding plan of *Dayah* Education Service, the programs of quality improvement were as follows: training for teachers and head of *dayah*, interinstitutional cooperation, competency training for the head of *dayah*, training for empowering *dayah* economy (Ilyas, 14). Based on the interview with the Head of Dayah Darusa’adah, Seunebok Aceh, Darul Aman, East Aceh, Tgk. H. Saiful Anwar, there were five teachers who received incentives, Rp. 1.000.000 per year. Besides, there were some teachers who got training four times.

In Dayah An-Nur Al-Aziziyah, Meunasah Teugoh, Nurussalam, East Aceh, Tgk. Mahyiddin said that there were two teachers who received incentives, Rp. 200.000 per month, and they followed teacher training in calligraphy. In Dayah Darul Muta’allimin, Kruet Lintang, Peureulak, East Aceh, according to Tgk. Darkasyi, there were 8 teachers who received incentives, Rp. 200.000 per month, from *Dayah* Education Service of East Aceh. However, there was no teacher who got training from *Dayah* Education Service of East Aceh.

Furthermore, the Head of *Dayah* Education Service admitted that there was still a shortage of quality improvement for teachers. One of the reasons was that not all teachers received salary. They were selected with the qualification of the work period and the expertise they had. Until now, there were 75 *dayah* teachers in East Aceh who received 3 million per year for two consecutive years. According to him, this was due to the limited funds, as he explained below.

“In one dayah, there are 100 teachers. At this moment, we can help 20 teachers. Therefore, we choose special teachers, such as teachers who are expert in calligraphy, qari, hafiz 30 Juz. They have a task to train students until the students are expert”

Meanwhile, to improve the teacher quality in *dayah*, *Dayah* Education Service of East Aceh had held training for *dayah* teachers who had special skills. Those teachers were given material to add knowledge and ability in teaching, as explained by the Head of *Dayah* Education Service below.

“This is what we really want but we have not obtained it. It includes in the program of Dayah Education Service, but we are not able. However, we have held training for teachers who have special skills to improve their quality in teaching, but we cannot do it regularly and continuously because of lack of funds.”

Based on the Head of *Dayah* Education Service of East Aceh, the quality improvement of teacher cannot be done because the program that wants to be run is not sustainable because it is constrained by costs, as well as another program, as explained below.

“We have ever run the program, but we cannot continue it. We have also tried to cooperate with another institution, but the institution does not want to back us up. It happens when we are still in the form of institution, not in the form of service.”

At least, all programs of *Dayah* Education Service have been carried out thoroughly, but they have not run as expected. It is caused by some constraints when the programs are carried out. It becomes a consideration for *Dayah* Education Service in determining the program that wants to be carried out. Generally, the concrete step made by the Head of *Dayah* Education Service of East Aceh in facilitating the quality improvement of teachers and students is the provision of incentives for the chosen teachers based on certain qualifications that have been made by *Dayah* Education Service of East Aceh (Hadi, 2014). Meanwhile, for students, *Dayah* Education Service has made training for chosen students who have special skills that will be prepared for some events inside or outside the district or province. The empowerment is still minimal if it is compared by the total number of teachers and students in all districts in East Aceh. This is based on the inadequate amount of funds and the demands that must be fulfilled by teachers and students. Likewise, socialization and training for *dayah* teachers that are still limited with inadequate funds apart from the participation of *dayah* teachers in following training program held by *Dayah* Education Service of East Aceh.

CONCLUSION

The contribution of *Dayah* Education Service of East Aceh to education in East Aceh was seen in its role in developing all *dayah* in East Aceh. The contribution covered students, teachers, facility, and infrastructure. For student development, *Dayah* Education Service trained the students who had special skills and they were guided by special teachers who had been appointed by *Dayah* Education Service of East Aceh. For improvement of teacher welfare, *Dayah* Education Service provided incentives for teachers who had certain qualifications and also provided teacher training to improve the quality of *dayah* teachers in East Aceh. Meanwhile, for facility and infrastructure, *Dayah* Education Service built dormitory and place for learning in order to support convenience in teaching and learning process in *dayah*.

Historically, the three dayah in the study above have different histories, even having relatively distant birth years (1918, 1969, and 2004); however, all three have an even distribution system after the existence of the Dayah Education Office in Aceh. The three dayahs above also apply different SPP collection models according to the needs for the development of teaching and dayah infrastructure. The results showed that there has been a significant increase for the three days above since the control of the Dayah Education Office.

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