

Exploring the Proficiency of Dayah's Teaching and Educational Staff for Sustainable Development in Aceh

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ABSTRACT

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This study emerged from a crucial need to find out factors influencing educational staff in the implementation of Education for Sustainable Development in actual Dayah practices in Aceh. The objective of this research is to provide an extensive overview regarding how to boost the quality of teachers and educational employees in Aceh's Dayah. The study aims to create an effective step-by-step approach for increasing the quality of instructors and educational staff in Aceh's Dayah province. The study employs an explanatory qualitative method. Amongst the data resources are Dayah department leaders, program coordinators, and other employees and staff from Dayah educational departments. Despite the fact that academics possess diverse individual interests and motivations to participate in education for sustainable development, their engagement is influenced by factors such as the advantages of pursuing higher education, attending workshops and training, undertaking internships, and participating in capacity-building initiatives. However, resource limitations, including restricted financial means, limited access to information technology, and a lack of access to external organizational information, can potentially exacerbate the challenges mentioned earlier. This study provides a formulative model connected to disparities in policy and visions of sustainable development in regard to principles and roles of Dayah Education in enhancing the quality of educational programs.



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ABSTRAK**Kata Kunci:**

*Efektivitas
Pembelajaran;
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Urgensitas kebutuhan terhadap identifikasi faktor-faktor yang mempengaruhi tenaga kependidikan dalam melaksanakan Pendidikan untuk Pembangunan Berkelanjutan dalam praktik nyata Dayah di Aceh. Penelitian bertujuan untuk mendapatkan gambaran komprehensif terhadap peningkatan kualitas tenaga pengajar dan tenaga kependidikan dayah di Aceh. Penelitian berupaya menghasilkan model langkah efektif untuk meningkatkan kualitas tenaga pengajar dan tenaga kependidikan dayah di Aceh. Kajian ini difokuskan pada beberapa aspek, pertama aspek kebutuhan dan ketersediaan tenaga pendidik dan tenaga kependidikan dayah, kedua aspek kualifikasi tenaga pengajar dan tenaga kependidikan dayah, ketiga upaya dan kendala dalam peningkatan kualitas tenaga pendidik dan tenaga kependidikan dayah. tenaga kependidikan di Aceh, baik pesantren Salafiyah maupun Diniyah. Penelitian berjenis kualitatif eksplanatory. Sumber informan berasal dari kepala dinas dayah, koordinator program dan beberapa karyawan dan staf dinas pendidikan dayah. Studi ini menunjukkan bahwa meskipun akademisi mungkin memiliki minat dan motivasi pribadi untuk terlibat dalam pendidikan menuju kepada sustainabilitas pembangunan. Adapun faktor-faktor seperti manfaat melanjutkan pendidikan di tingkat universitas, lokakarya/ pelatihan, magang, peningkatan kapasitas, tetapi di antara manfaatnya ada faktor-faktor yang mempengaruhi seperti kurangnya sumber daya keuangan, keterbatasan akses teknologi informasi dan keterbatasan akses informasi ke lembaga eksternal. Penelitian ini memberikan model formulatif berkaitan dengan kebijakan perbedaan pandangan dan visi pembangunan berkelanjutan dalam aspek prinsip dan peran Pendidikan Dayah dalam meningkatkan mutu pendidikan pesantren di Aceh.

INTRODUCTION

Dayah is a traditional Islamic educational institution in Aceh. Throughout its history, Dayah has played an important role in Aceh's intellectual development, particularly in religious themes ([Nisa, 2019](#); [Raya, 2021](#); [Sari et al., 2022](#)). Dayah has given birth to a lot of scholars who have qualified both men and women in a variety of religious domains ([Ismah, 2016](#); [Kloos, 2016](#)).

In Aceh, the Dayah have a history that dates back several centuries and is still functioning presently. As grassroot institution Dayah play an important role as educational centres for Islam, facilitating to mould the religious landscape, cultural landscape, and social framework of Acehnese culture ([Ilyas & Sibuea, 2019](#); [Schneider & Bos, 2019](#)). Various power interests have left their imprint on the foundations of Acehnese values, reflecting the complex and evolving nature of the community's cultural identity. These influences stem from diverse sources, including political, religious, economic, and social agents, each vying for dominance and representation in the societal value system ([Nurdin et al., 2021](#); [Platt et al., 2018](#); [Wahid & Usino, 2016](#)).

There are various problems regarding the quality of dayah education in Aceh. Among them are the distribution and competence of teaching staff and education personnel (administrators), infrastructure facilities, curriculum distribution. This study focuses on the problem of teaching staff and administrative staff in dayah. Very often education personnel (administration) are replaced by teaching teacher ([Wassem et al., 2019](#)).

Furthermore, the primary mission of dayahs is to impart Islamic education, notably instruction in Quranic studies ([Buang & Chew, 2014](#)). Students who complete the requirements to become santri are given lessons in learning to memorize, recite, and understand the Quran, hadiths and scholarly books (Juniarni, 2020). The study of Islamic jurisprudence, theology, and various other religious disciplines is included in this education as a complementary component ([Ilyas, 2014](#); [OECD Education Working Papers, 2017](#)).

The preservation and continual dissemination of Islamic knowledge and traditions in Aceh have been intrinsically linked to the pivotal role played by Dayah institutions, which function as invaluable repositories of religious writings, manuscripts, and oral traditions ([Masqon, 2011](#); [Muhaimin, 2006](#)). Through their dedicated efforts, Dayah have been instrumental in ensuring the uninterrupted transmission of Islamic teachings across generations, maintaining the integrity and consistency of religious ideas and practices ([Zainiyati, 2016](#); [Zaman, 2007](#)).

In the context of Aceh's rich cultural and religious heritage, Dayah institutions have served as the backbone of Islamic education, providing access to well-preserved and diverse resources that encompass both textual and oral components. Access to such a vast wealth of knowledge has allowed Dayah to facilitate an in-depth understanding of Islam's dynamic history and its many intellectual traditions ([Pampanini, 2004](#); [Roche, 2012](#)). Moreover, the Dayah infrastructure ensures a structured methodology for the transfer of knowledge, cultivating a sense of continuity and unity among the successive generations ([Zaman, 2007](#)).

Dayahs place a strong emphasis not only on the acquisition of academic information, but also on the formation of moral and ethical principles ([Elfakhani & Ahmed, 2013](#)). Students receive instruction on the moral principles of honesty, compassion, modesty, and respect for one another. That why Dayahs are institutions that offer a holistic education with the intention of sculpting individuals into members of their communities who make a constructive contribution ([Rizal & Iqbal, 2018](#)).

The essence of education is found in the relationships that develop between teachers and students ([Muhammad Ilham & Yuniarti, 2022](#)). The effectiveness of the teaching and learning process can be evaluated based on the level of interaction that exists between teachers and their charges ([Scheerens, 2014](#); [Willis et al., 2021](#)). The quality of education is directly proportional to the quantity of interaction that occurs between teachers and

students. If there is no interaction between the teacher and the student, it will be extremely difficult, if not impossible, for the student to develop their character ([Bashori et al., 2021](#); [Kholiq, 2022](#)).

Then, the incorporation of material components into a curriculum is of vital importance. Both core material and local content material are considered to be different types of materials ([Hikmawati & Hosnan, 2022](#)). To construct cognitive learners, material is the most important substance to use ([Uline, 2022](#)). While the mode of instruction is the primary determinant of academic achievement. If there is good content, but not good means to support that content, then the quality of education will not be accomplished. It is more vital to focus on the method than the substance or material ([Fahmi Arrauf Nasution et al., 2019](#); [Zamroni, 2019](#)).

METHODS

This study concentrated on 11 (eleven) indicative Regencies/Cities from the Central, Eastern, and Western Regions of Aceh Province using exploratory method, Through Instrument Questionary, interview, and focus group discussion. Secondary data sources give additional and crucial information, particularly regarding Dayah's education policy (refer to [Aceh Government Law \(UUPA\) 2006, Article 218 paragraph 1](#)). Study documentation, observation, and interviews are among the data collection methods used. The stages of research are data collection, data understanding, data reduction, data display, conclusions, and verification. The analysis concentrated on the policy's content as well as its implementation.

RESULT AND DISCUSSION

Based on the findings of field data and information analysis in 11 (eleven) Aceh districts/cities, a complete picture of the needs and availability of teaching and educational staff, the qualifications of teaching and educational staff, as well as efforts and obstacles in improving the quality of teaching and educational staff dayah education in Aceh, has been identified as follows:

Dayah Overview

According to data from the Dayah Education Office, the number of dayah in Aceh in 2022 will be 1,484 dispersed throughout 23 districts/cities, and the number of santri would be 216,499 persons. This figure has risen since the previous year. According to the previous year's data, there were 1,136 Islamic boarding schools (all varieties) with a total of 216,011 students ([Dinas Pendidikan Dayah Provinsi Aceh, n.d., 2022b](#)). This data does not include any future Islamic boarding schools or new Islamic boarding schools. The number of Islamic boarding schools and santri in Aceh has exceeded the conventional ratio of education in terms of numbers, but the quality and education of Islamic boarding schools remains a challenge for all parties ([Razali & Amiruddin, 2022](#)).

Improving the quality of education in Aceh, particularly the Dayah education unit, is the Aceh government's obligation, as stated in various regional legislation, notably Aceh Qanun Number 11 of 2014 about Education Implementation ([Suyanta & Ramdhan, 2022](#)). According to Article 13 letter (c), "providing educational staff and educational staff in accordance with the needs of the education unit." In this instance, the Aceh government and district/city governments are obligated to supply educators and educational staff for Aceh education units, including Dayah education units, in accordance with their respective authority.

Then, in Qanun number 9 of 2018, about Dayah Education Implementation, it is explained in Article 12 letter (c) "facilitating the improvement of the quality of Dayah educators and educational staff." The Aceh government has the authority to undertake efforts to improve the quality of educators and Islamic education employees in Aceh based on the mandate of the legislation clearly mentioned ([Wildan, 2022](#)).

The Aceh Dayah Education Office is technically responsible for increasing the quality of the education unit. According to the Aceh Dayah Education Office's 2022 work plan report, the Dayah Office has and is implementing a number of good programs that are framed in the Aceh government's Aceh Careung program. There are at least six flagship programs: 1. Program to improve dayah facilities and infrastructure; 2. Program to improve the quality of Dayah Teacher; 3. Acehnese santri empowerment program; 4. Dayah management development program; 5. Dayah economic empowerment; 6. Information technology development program and dayah library; 7. Program to improve the quality of Islamic education staff. However, the issue of the quality of dayah teaching staff and education staff in Aceh is still unaddressed ([Dinas Pendidikan Dayah Provinsi Aceh, 2022a](#)).

This investigation focuses on several aspects, first, the needs and availability of teaching staff and educational personnel in Dayah, second, the qualification aspects of teachers and educational personnel in Dayah, and third, the efforts and constraints in enhancing the quality of teaching staff and educational personnel in Dayah. The educational workforce in Aceh comprises both Salafiyah and Diniyah institutions.

Dayah as Aceh's Local Wisdom Heritage

The internalization of local wisdom values plays an essential role in fostering a society that upholds cultural traditions and harmonious coexistence. In the academic setting, there are several strategies employed to impart these values effectively among students, nurturing growth in their moral and social conduct.

These strategies include (1) traditional strategy, (2) free strategy, (3) reflective strategy, and (4) trans internal strategy. The traditional strategy refers to the direct transmission of local wisdom through customs, practices, and teachings, with a strong emphasis on maintaining cultural heritage. By adhering to traditional norms and

methods, students learn to respect and appreciate the cultural context in which such values originated. The free strategy promotes the cultivation of local wisdom values in an open environment that encourages students to explore ideas and learn from their experiences. This strategy allows for organic, self-directed learning and fosters a sense of autonomy and responsibility among students.

The reflective strategy places emphasis on self-awareness and critical thinking. Students are encouraged to introspect, question their pre-existing beliefs, and analyze situations carefully to arrive at a deeper understanding of local wisdom values. In doing so, students internalize these values not only as abstract principles but as practical guides for their actions. Finally, the trans internal strategy involves the integration of local wisdom values with broader perspectives and global contexts. This approach encourages students to view local values within a wider framework, recognizing their relevance and applicability in contemporary society while appreciating the uniqueness of their cultural roots.

The successful implementation of these strategies results in positive implications for students' behavior, which can be observed in various attitudes and traits. These include sincerity in one's actions, expressing ta'zim or honor towards teachers, fostering a sense of togetherness in their community, embodying modesty, demonstrating creativity in problem-solving, exercising tolerance towards differences, exhibiting self-reliance, upholding discipline, and practicing mutual respect. The development of these attributes ultimately contributes to the enhancement of harmonious relationships among individuals and the preservation of the cultural essence of local wisdom values.

The Demand and Availability of Dayah Educational Staff

Based on the findings of structured interviews with the leaders and administrators of Dayah Salafiyah, it is evident that Dayah Salafiyah, like other educational institutions, requires qualified educators and educational personnel. The availability of educators and educational personnel at the dayah is insufficient, according to the dayah administrators. The ratio of teachers to students in the education system is 20:1 on average, although the ratio varies from country to country. Similarly, the Islamic residential school education system should be a Tengku Rangkang with a santri 20:1 ratio. Nonetheless, the actuality of this ratio in dayahs is not a special consideration. In some dayahs a Tengku Rangkang takes charge of 50 santri, and in some other dayahs a Tengku Rangkang teaches less than 10 santri.

Similarly, if two librarians and laboratory assistants are required, sometimes a single staff member is available or there is no one available at all. Similar to the administrative division (TU) of the Islamic boarding school, the Salafiyah Islamic boarding school does not typically have an administration division, as the secretary handles the correspondence section. This demonstrates that the secretary of the dayah serves or acts as a function of the dayah's administrative staff.

The overall administrative administration of the Salafiyah dayah revolves around the dayah leader, secretary, and treasurer. The dayah leader manages all aspects of the dayah, while the secretary manages the dayah's correspondence and the treasurer handles the dayah's accounting. The majority of dayah secretaries and treasurers are administrators. In contrast to other formal educational institutions, their positions are appointed by the dayah's leaders on the basis of trust, rather than through a formal recruitment process.

Quality and Qualification of Dayah Educational Staff

Proportionately, For The Qualifications Of The Teaching Staff At Dayah Salafiyah, Approximately 82% Lack Academic Credentials. The Teaching Staff Who Become Tengku Rangkang Are Appointed By The Dayah's Leader (Abu/Abi/Abiya/Abati/Other Names) To Become Teaching Staff Or The Teacher Council. For Instance, Sixth-Grade Students Are Appointed As Teachers For First Or Second Grade, Depending On Their Abilities (Sabirin Et Al., 2022).

This Demonstrates That Islamic Residential Schools Do Not Follow The Same Recruitment Pattern As Other Educational Institutions. Because The Pattern Of Appointment In The Dayah Tradition Is More Trusted And Prestigious Than The Pattern Of Open Recruitment, As The Appointment Is Viewed As A Teacher's Recognition Of His Students' Knowledge To Be Maintained As Educators In His Dayah. In The Salafiyah Islamic Boarding Schools, There Were Few Teachers With A Bachelor's Degree (S1), A Master's Degree (S2), Or A Doctorate (S3); However, Several Type A Islamic Boarding Schools Already Employed Teachers With Academic Qualifications.

Concerning librarians, laboratory assistants, accountants, and administrators, the educational environment at the majority of Salafiyah Islamic boarding schools reveals significant deficiencies in staff qualifications. These individuals frequently lack the required educational credentials in their respective fields of expertise.

Moreover, the lack of standard libraries and laboratories is an alarming trend among these institutions, posing obstacles to nurturing a conducive academic environment. As we delve deeper into the realms of academic and general administration, we cannot exaggerate the need for standard qualifications among the educational staff and personnel in financial administration. Due to their lack of knowledge, these employees are currently unable to participate in other management disciplines.

The majority of the staff at Dayah Salafiyah are students enrolled in Islamic boarding schools, as opposed to academically-qualified experts. This situation emphasizes the significance of addressing these systemic issues through concerted efforts to improve staff qualifications and infrastructure at Salafiyah Islamic residential schools. Moving forward, stakeholders must collaborate to establish minimal qualification requirements for educational personnel in their respective sectors and encourage the

development of management disciplines that align with their areas of expertise. Such initiatives would empower the faculty, establish a higher educational standard, and ultimately improve the overall academic experience at Salafiyah Islamic boarding institutions.

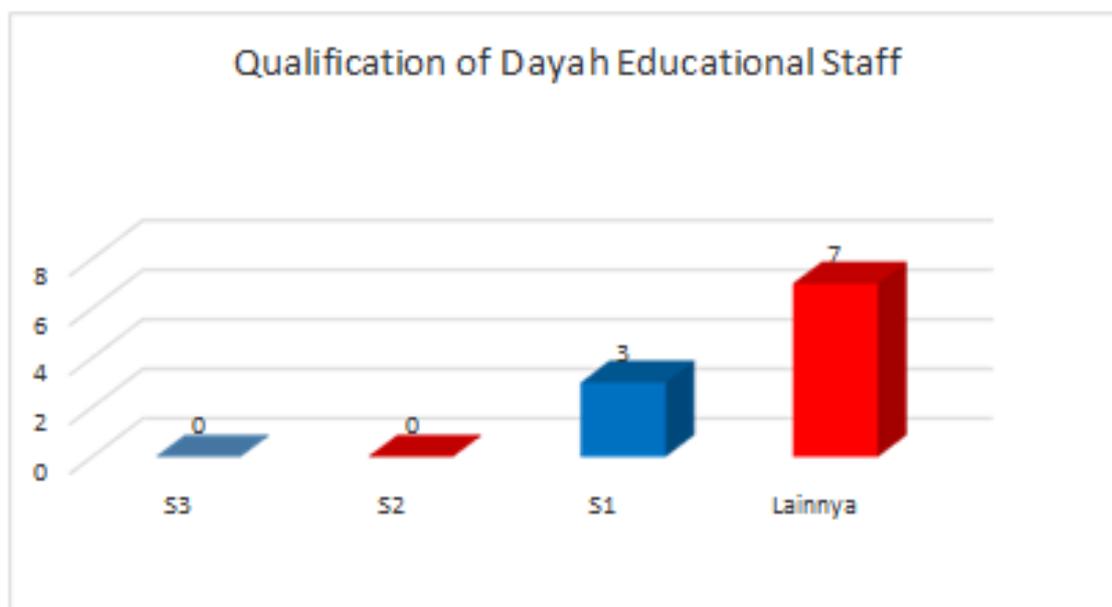


Figure.1 Qualification of Dayah Educational Staff.

Quality Improvement Efforts and Impediments of Dayah Educational Staff.

Improving the quality of teachers and dayah educators is the primary objective of this study. According to the findings of interviews with the leaders and administrators of the dayah, the dayah implements a variety of strategies to improve the quality of its teaching and educational personnel. To increase the quality and quantity of teaching staff and dayah education staff in Aceh, however, there are obstacles that can impede progress. Among the efforts undertaken by dayah leaders are the factors that follow:

1. Access Opportunities to University

The concerted efforts of dayah leaders to support Tengku Rangkang's prolonged education at the university level. Recognizing the significance of nurturing lifelong learning and providing opportunities for professional development, dayah leaders have implemented initiatives to promote advanced education among their teaching staff. In some instances, dayah leaders have taken the initiative on their own, while in others, the Dayah Education Office or the Ministry of Religion (KEMENAG) has collaborated to facilitate these endeavors. The provision of scholarships for dayah teachers to pursue their education at colleges and universities in Aceh, other regions, and even abroad is one of the most notable endeavors made.

Such initiatives afford Tengku Rangkang the chance to expand their knowledge, elevate the academic bar, and contribute to the dayah community more effectively. After obtaining a bachelor's degree or higher, these Tengku Rangkang return to their respective dayah institutions, employing their newly acquired knowledge and expertise to further improve the quality of education provided. By incorporating contemporary approaches and sophisticated perspectives into their instruction, these educators play a crucial role in enhancing the overall learning experience for their students, thereby enhancing the educational landscape within the dayah community. In conclusion, the collaborative efforts of dayah leaders, the Dayah Education Office, and the Ministry of Religion have facilitated Tengku Rangkang's pursuit of higher education.

This investment in their academic and professional development not only provides tangible benefits to the individual educators, but also substantially contributes to the evolution and improvement of Aceh's dayah education system over the long term.

2. Training and Workshop Program

Tengku Rangkang actively participated in various workshops and training programs facilitated by the Dayah Office, as well as other affiliated institutions. In this context, efforts were made to provide prospects for higher education to students alongside their traditional boarding school experience. It is noteworthy that these workshops tend to concentrate on essential aspects pertinent to the management of Islamic boarding schools, the empowerment of these institutions, and the enhancement of students' skills.

The primary focus of such workshop activities revolves around fostering a conducive learning environment, capitalizing on the strengths of Islamic boarding schools, and honing students' abilities in diverse domains of life, rather than exclusively targeting academic qualifications. By engaging in these training sessions and workshops, Tengku Rangkang endeavors to create a well-rounded educational experience for students, as it acknowledges the profound impact of skill development, boarding school management, and institution empowerment on the holistic growth of students.

Consequently, this approach ensures that students are not solely preoccupied with their academic achievements but also equipped with the necessary life skills and spiritual foundation to thrive in a constantly evolving world.

3. Apprenticeship Program – Coalition Networking

The implementation of the apprenticeship program, a significant initiative designed to elevate the quality of teaching and dayah education professionals in Aceh. Our overarching mission is to foster the growth and development of our students in a nurturing learning environment, and this program is an essential step

in achieving that goal. I want to inform you that only affiliated agencies, specifically the Provincial Dayah Education Office or the Ministry of Religion, possess the authorization to execute this program.

Consequently, we, as an institution, will be working in close collaboration with these authorities to ensure the program's efficiency and success. The apprenticeship program, in practice, entails assigning dayah teachers from Aceh to different locations outside of Aceh, predominantly to the island of Java. During this period, which typically spans from 3 to 6 months, the teachers are expected to gain invaluable experience, knowledge, and best practices to bring back and share with their fellow educators and students at our school. It is important to recognize that, due to the significant number of dayah teachers in Aceh, we may only be able to enroll a select group in the apprenticeship program at any given time.

Nonetheless, our objective is to provide this enriching opportunity to as many teachers as possible over time, thereby collectively raising the standards of our dayah education system. Ultimately, we strive to cultivate an atmosphere that ensures educational and spiritual growth for both our students and teaching staff, and this apprenticeship program is a vital component in realizing our shared aspirations.

The impact of coalition networking in the context of Islamic education integration is evident through the development of a master plan and the establishment of regional regulations, including both governor and regent regulations. These policies serve as detailed guidelines for implementing Islamic education within general schools in the Aceh region. However, the research uncovers several persisting challenges that hamper the execution of these policies. A crucial finding of this study is that there is a glaring lack of synergy between implementing agencies, with egosectoral interests and personal agendas further exacerbating the situation. Although it is possible to achieve a shared understanding and meaning of Islamic values-based Aceh education policies, a disjointed coalition network of actors that supports these policies is evident.

This fragmentation demonstrates that coordination among the implementing agencies remains inadequate. The research highlights the importance of fostering cooperation and coordination among various stakeholders to ensure a seamless implementation of Islamic values-based education policies. To overcome the existing shortcomings, it is imperative for implementing agencies to set aside egosectoral interests and personal agendas. By working collaboratively and prioritizing the shared goal of integrating Islamic values within the Aceh education system, a stronger, more unified approach can be realized. In conclusion, the master plan for Islamic education integration and the establishment of regional regulations have laid the groundwork for incorporating Islamic education into general schools in the Aceh region.

However, to transform these intentions into reality, the collective efforts of implementing agencies must overcome existing coordination challenges and focus on their common objective of promoting and implementing Islamic values-based Aceh education policies effectively.

4. Capacity Building Program

The capacity strengthening program, a valuable initiative supervised by the dayah leadership to improve the cognitive quality of Tengku Rangkang, our esteemed dayah teachers. This program aims to reinforce the skills, knowledge, and expertise of our educators, allowing them to provide exceptional education to our students and support their holistic development.

Under the guidance of dayah leaders such as Abu, Abuya, Abati, and Waled, high-level recitations are organized regularly for dayah teachers, offering an opportunity to deepen their understanding of religious texts and enhance their proficiency in interpretation and critical thinking. These recitations, in turn, contribute to a more profound and comprehensive learning experience for our students.

Furthermore, it is worth noting that the program's reach extends beyond the confines of our dayah, as some of our distinguished teachers have been invited to join study sessions led by other renowned dayah scholars. This collaboration promotes the sharing of knowledge and experiences while fostering a sense of unity and mutual growth among the wider dayah community.

The capacity strengthening program holds a vital position in our ongoing quest to improve the quality of teaching and dayah education professionals in Aceh. As the principal, I am committed to supporting and expanding this initiative, ensuring that our teachers are well-equipped to guide students' development both academically and spiritually.

This capacity strengthening program reflects a commitment to continuous improvement and professional development, embodying a collective effort to elevate the educational standards within Aceh's dayah institutions. Under the expert guidance of dayah leaders, such as Abu, Abuya, Abati, and Waled, high-level recitations are conducted regularly to hone the interpretative and analytical abilities of dayah teachers. These sessions provide an opportunity for educators to delve deeper into religious texts, fostering a more profound understanding that can be translated into effective teaching practices for their students.

Notably, the capacity strengthening program has garnered the attention of other prestigious dayah scholars, who have extended invitations to participating teachers to contribute their insights and expertise in their respective study sessions. This collaboration highlights the program's effectiveness, leading to a ripple effect of

knowledge dissemination and continuous improvement across a broader community of dayah institutions.

As centers of learning, Dayah institutions not only play a significant role in safeguarding the corpus of Islamic knowledge but also create an environment in which individuals can actively engage in discussions, exchange ideas, and explore various dimensions of the Islamic faith. In effect, Dayah provide a platform for stimulating intellectual growth and fostering a vibrant Islamic community that continually refines its understanding of religious texts and traditions. Recommended further studies could investigate the specific strategies employed by Dayah institutions in sustaining the preservation, dissemination, and generational transfer of Islamic knowledge, as well as the challenges they may face in maintaining these significant cultural and religious traditions in an ever-changing world. The outcomes of such research could contribute to enhancing the effectiveness and relevance of Dayah institutions in Aceh and beyond.

The capacity strengthening program overseen by the dayah leadership marks an essential step towards improving the quality of teaching and dayah education professionals in Aceh. By nurturing the cognitive and interpretative skills of Tengku Rangkang, this initiative strives to deliver a comprehensive and enriching educational experience for students, fostering their spiritual and intellectual growth in the long term.

The factors listed below are an a description of the impediments that must be faced in order to improve the quality of the teaching staff and dayah education staff members:

Economic aspects and Dayah autonomy

The economic factor and the autonomy of the dayah are one of the obstacles to efforts to enhance the quality of teaching staff and teaching staff in Aceh. Initially, the dayah was community-based, indicating that its development was based on the participation of the community as a whole. Over the years, the dayah has passed into the ownership of an individual, in this instance the founder, as it was founded by the founder on land that was privately owned. Due to the existence of privately-run Islamic boarding schools and the fact that they are not government-funded like other formal educational institutions, the development of Islamic boarding schools has declined slightly due to insufficient financial support.

After the establishment of the Aceh Dayah Education Office, the number of dayahs in Aceh surpassed the number that existed before the establishment of the Dayah Office. The main purpose of establishing the Dayah Office was to improve the quality of dayah education in Aceh, but because the number of dayah is expanding on a daily basis, so much funding is a distinct barrier. Despite the fact that the Dayah Service made every effort to reclaim the independence of the dayah in Aceh to its golden times during the monarchy's era.

Limited Access to Collaboration and Networking

Another factor influencing the slow improvement in the quality of teaching and educational staff for Islamic boarding schools in Aceh is limited access, which can be attributed to a lack of IT facilities in Islamic boarding schools or to the limited relationships that Islamic boarding schools have with external parties. For example, very few students have access to information on attending universities or scholarship opportunities for students to continue their studies.

The dayah's leaders and administrators require help to support their efforts to improve quality. It is possible to draw the following conclusions from the study's focus points:

1. Aspects of Demand and Availability

In Aceh, the demand as well as availability of teaching staff and dayah educational staff currently has not matched. It is believed that over 78% of the available dayahs are insufficient. A librarian is one of the educational staff that over 92% of Islamic boarding schools lack, owing to the fact that many Islamic boarding schools still lack proper library facilities. In addition to librarians, the field of administration (TU) is yet underdeveloped, because there are few administrative employees in the dayahs, however there are dayah secretaries who serve as administrative staff in the dayah. As a result, if the dayah secretary is considered administrative staff, then the dayah educational staff in the field of administrative staff is 100% available, because every dayah in Aceh has a dayah secretary.

2. Aspects of Academic Qualifications

According to the qualifications of teaching staff and dayah educational staff in Aceh, only a few possess Bachelor (S1), Master (S2), or Doctoral (S3) academic degrees. It is believed that about 70% lack the qualifications of their field of competence. Only a few dayahs with Tengku Rangkang have bachelor's or master's degree qualifications. It is believed that approximately 17% of overall Islamic boarding school teachers have finished their bachelor's degree, and the remainder have not, on average, pursued their studies to college or university education systems.

3. Aspects of Effort and Impediment

Efforts have been made by the dayah's leadership and administrators to improve the quality of the teaching staff and educational staff, for example, by enabling Tengku Rangkang to continue their education to tertiary institutions, encouraging scholarships to get to tertiary institutions, participating in workshops and training activities, apprenticeship activities outside the local area, and other capacity building activities. However, there are still many obstacles to this effort, one of which is that the dayah are not yet financially self-sustaining, so that the

improvement in the quality of educators and educational staff becomes difficult at that point and some dayah do not continue at all due to funding source limitations.

CONCLUSION

Efforts to enhance the quality of teaching staff and educational personnel within the dayah institutions in Aceh continue to necessitate the attention of relevant stakeholders. This situation underscores the significance of growth and development in the dayah system, highlighting the need for cooperation between educational institutions and governmental bodies in seeking sustainable solutions. Central to this concern is the provision of support for the improvement of professional skills and expertise among teaching staff. In general, all dayah leaders aspire to elevate the quality of dayah education in the future. The realization of these improvement aspirations hinges upon the amalgamation of concrete educational policy objectives and an intangible vision, implemented through the guidance of dayah leaders. Achieving this necessitates the development of transparent communication channels and tailored supervisory mechanisms that align with the context and structure of dayah education. As a result, leaders and relevant stakeholders can concentrate on the attainment of educational goals through consistent efforts, thereby enabling the sustainable development of the dayah education system within the Aceh region.

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