International Journal of Education, Vocational and Social Science
https://e-journal.citakonsulindo.or.id/index.php/IJEVSS
E-ISSN : 2963 4954
IJEVSS

History Of The Development And Dynamics Of The Leadership Of Dayah Darussalam Labuhan Haji, Selatan Aceh Regency

Muhsin[1]
[1]STAI Tapaktuan Jl. Nyak Adam Kamil, Hilir, Kec. Tapak Tuan, Kabupaten Aceh Selatan, Aceh, 23711
Warul Walidin[2]
[2]Universitas Islam Negeri Ar-Raniry Jl. Ar-Raniry Kopelma Darussalam Banda Aceh, 23111
Sri Suryanta[3]
[3]Universitas Islam Negeri Ar-Raniry Jl. Ar-Raniry Kopelma Darussalam Banda Aceh, 23111

Email: cutzamheer@gmail.com , warul.walidin@ar-raniry.ac.id, sri.suyanta@ar-raniry.ac.id

Abstract

This study focuses on examining the dynamics of leadership in Dayah Darussalam, which has undergone various leadership transition models and systems. Both physical and non-physical changes, these changes cause problems in the leadership system in the absence of a statute regarding the transition of leadership in the dayah. This research is very interesting to review considering that Aceh is a model regarding the learning system and leadership of the Teungku Dayah. For this reason, this study uses qualitative data to understand policies and phenomena that occur in the field. This qualitative research will use a phenomenological design to analyze how the conception of the leadership of Dayah Darussalam Al-Waliyah Labuhan Haji, South Aceh Regency was founded in 1940 by Abuya Syeikh H. Muda Waly Al-Khalidy. Dayah Darussalam Labuhan haji, South Aceh district has long experienced various improvements, improvements in the field of physical and non-physical development. The individual leadership system changes to the collective leadership system. The problem is in the leadership system that has been carried out from time to time starting from the leadership of Abuya Muhammad Muda Waly to the current leadership. The results of the study, firstly, the leadership change system in Dayah Darussalam Labuhan Haji, South Aceh Regency, in a relay of leadership starting from Abuya Muda Waly as the founder to his son, until now in a collective system. Second, the recruitment

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

system for human resource management (teachers and students) is carried out regularly every year in an internal scope by recruiting alumni themselves or grade 8 students as educators and dayah administrators. This recruitment is carried out based on deliberation between the leader of the dayah and the board of the dayah based on the recommendation of the senior teacher council. Third, learning management uses the Talaqqi method of learning. While the Learning Curriculum is carried out with several updates, especially on three important aspects, namely planning, implementation and evaluation.

Keywords: History, Leadership Dynamics, Dayah

INTRODUCTION

The dynamics of leadership are closely related to the relationship between the leader and the person being led or who will lead. So the shift in the pattern of leadership in Dayah from the individual leadership of the Teungku to the collective leadership of the foundation brought about quite a big change in the dayah. These changes, especially regarding the authority of the Teungku and the participation of students. Through this collective leadership, the system is not based on genealogy but is emphasized professionalism. However, if there is a Teungku who has the skills, besides the descendants of the founder Teungku are also potential cadres, maybe it will convince the foundation to appoint him as the successor to the leadership of the dayah because he has prestigious requirements. Ideally, a shift in the leadership of the individual Teungku to the collective leadership of the foundation certainly brings new nuances for the emergence of democracy, but the problem is not that simple. There are still some serious obstacles that are not easily removed, mainly from the dayah leadership system itself.

The power of the leadership of the dayah is so great, perhaps it will be easy to understand if we look at the historical roots of the establishment of the dayah. This institution was founded on Teungku's initiative and was assisted by the community without being tied down. It is also possible that a Teungku was not involved in establishing a pesantren, but inherited his ancestors who were recorded as pioneers. So it has been understood together if the dayah belongs to the leader of its founder or heir. The leadership of the dayah is free to determine policies related to the continuity of pesantren education, regardless of outside parties.

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

The development of the salafiyah dayah by following an education system that is like-minded with the conditions of the times. Although the traditional dayah is an institution that has given birth to many scholars, however, the traditional dayah continues to make reforms in the traditional education system, and modernization occurs. The interaction between traditional and modern dayahs with the old system built by salafiyah educational institutions including by Dayah in the South Aceh region is a way to carry out various reforms to further develop existing education without losing the characteristics of traditional education.

In the context of Aceh Dayah Darussalam Labuhan haji, the South Aceh district has long undergone various changes, not only changes in physical form but also changes in non-physical forms. Physical changes, for example, space and learning equipment in the classroom, teaching aids, textbooks and books, libraries, places, and equipment. The two non-physical tools, such as leadership, opportunities, costs, and various rules and policies of the dayah leadership. The problem is in the leadership system that has been carried out from time to time starting from the leadership of Abuya Muhammad Muda Waly to the current leadership.

Based on the author's initial observation that Dayah Darussalam is still being held since the leadership of Abuya Muhammad Muda Waly who led decades ago, has produced alumni who can play a role in the field of science or leadership and gave birth to scholars from generation to generation in a capacity that passed by Dayah Darussalam.

Along with the times, the potential of Dayah Darussalam turned into an educational institution that teaches religious knowledge as an alternative future education model. In Dayah Darussalam's leadership change system, many changes occurred according to the leadership period. This change affects the learning model and educational curriculum in the dayah.

THEORETICAL BASIS

Raihana Daulay (2016:135) argues leadership is a process of influencing or setting an example for those who are led to achieving goals in an organization. M. Walid (2010: 11) argues that leadership comes from the word leader which means to lead or lead a meeting, union, or direction. The world leader has the same meaning as the words guide and guide; both of which have the meaning of directing or giving directions. Leadership is closely related to the skill or art of influencing someone to do something or the art of influencing

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

and moving people to work in a coordinated manner, where everyone is moved to do their work and complete their duties well based on a predetermined program. proclaimed in the overall performance of the organization.

Meanwhile, according to Imam al-Ghazali (t.th: 20) leadership is a policy or action to influence, invite, and coordinate which is oriented toward the welfare and benefit of the people which results in true happiness, namely happiness in the hereafter, this is actually in line with the prophetic mission, namely, achieve happiness in this world and the hereafter.

So based on this, it is extraordinary what al-Ghazali idealized in managing the leadership system, it appears that all forms of power must be based on very basic teachings, namely the realization of justice that is in harmony with good moral qualities for a leader, and it is said that the leader A just and moral leader is a good leader who is the glory of religion, also for leaders and wisdom for all mankind. Because justice is wisdom from Allah and justice from the ruler is something that is coveted by all his people. Morally and religiously, the legitimacy or sovereignty of power is determined by the actions and pure desire to create justice for the leader. Without justice, there is no moral validity of power. There is only tyranny.

E. Mulyasa (2013: 23-24) argues, Leaders in the dayah are one of the components of education that have the biggest role in improving the quality of education. Educational leaders, including dayah leaders and teachers, need to be aware that every educational institution has different situations that require different leadership behaviors. An educational paradigm that gives broad authority to leaders in developing their various potentials.

Muhammad Rizal (2016: 07) Dayah is the name of a traditional Islamic educational institution that is very well known throughout Aceh and has existed since Islam entered Aceh in the first or second-century hijriyah. According to Snouck Hurgronje (1960:63), Dayah (Aceh) is the name of an institution known as a pesantren in Java or a surau in Padang, or a cottage in Thailand. The word dayah comes from the Arabic "zawiyah". Meanwhile, according to Mohd Baspy (1987:07), the term zawiyah means corner, which is believed by the Acehnese people to first use the corner of the Medina mosque when the Prophet gave lessons to his companions in the early days of Islam. These people, the companions of the

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

Prophet then spread Islam to other places

Hasbi Amiruddin (2008: 36) If we examine the history of the development of education in Indonesia and Aceh in particular, then we will conclude that the dayah has done enough to educate the nation's children if the Dutch did not come to Aceh to colonize including destroying several institutions and burning books in the library. maybe the Acehnese will remain one of the nations among the developed nations in the world.

METHOD

Bogdan and Taylor (2011:04) in suggesting that qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior. Meanwhile, Sugiono (2016: 216-217) qualitative research is characterized by the use of data collection methods in the form of observation and in-depth interviews (in-depth interviews) as the main data collection methods. This study uses qualitative to understand policies and phenomena that occur in the field according to the opinion of Yildirim, A., & Simsek, H (2013: 211) This qualitative research will use a phenomenological design to analyze how the conception of dayah leadership. Phenomenology examines phenomena that we are aware of but do not have a detailed understanding of and seeks to reveal the history of the establishment and development of Dayah Darussalam.

Meanwhile, quantitative research will be used to collect data with a view to how the concept of leadership of the Dayah Darussalam in South Aceh and the system of learning methods of dayah Darussalam will be used.

RESULTS AND DISCUSSION

Profile of Dayah Darussalam Labuhan Haji, South Aceh Regency

Darussalam Al-Waliyyah Dayah is one of the Salafi Dayahs and is located 50 km from the west of the city of Tapak Tuan, this Dayah was founded in 1940 by Abuya Sheikh H. Muhammad Waly Al-Khalidi. He studied in the fields of West Sumatra and the Arabian Peninsula, after gaining a lot of knowledge Abuya returned to the village of Blang Poroh Labuhanhaji and founded a dayah called Darussalam, the word Al-Waliyyah behind it was given by his son, Abuya Muhibuddin waly and is now known as Dayah Darussalam Al-Waliyyah.

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

The founder of Dayah Darussalam, who is a charismatic Acehnese cleric, namely Sheikhul Islam Abuya Muda Waly al-Khalidy whose real name is Muhammad Waly, obtained the laqab of Sheikh Muda Waly al-Khalidy because he was young and had qualified religious knowledge and mastered various religious disciplines at that time. He is the youngest child of his father, Teungku Syaikh Haji Muhammad Salim bin Malin Palito, Young Waly's father comes from Batusangkar, precisely from Koto Baru, Sungai Tarab District, Tanah Datar Regency, West Sumatra. He came to South Aceh at first as a preacher and ustadz, motivated by his uncle named Sheikh Abdul Karim or better known in South Aceh as Tuanku Peulumat and had already come and had a family with a local woman (Labuhan Haji). Therefore, recently Teungku Haji Muhammad Salim bin Malin Palito was in Labuhan Haji, with the blessing of his uncle also married off one of the children of the village head, Keucik Nyak Ujud, and named Janadat. Based on several pieces of literature, it is known that Teungku Syekh Haji Salim comes from Koto Baru, Sungai Tarab District, Tanah Datar Regency, West Sumatra who also works as a preacher or preacher as well as an ustadz. Sheikh Haji Salim is the son of Teungku Malin Palito, comes from Minangkabau, and has lived for generations in Aceh.

Dayah Darussalam from 1940 to 1961 was led by the noble Abuya Sheikh. H. Muda Waly Alkhalidy, is the main founder/pioneer. After he died, this pesantren was led directly by his children. The children of Sheikh Muda Waly who once led the Darussalam Islamic Boarding School are:

a. Abuya Prof. Dr. Muhibbudin Waly, MA
b. Abuya Mawardi Wali. Lc., MA
c. Abuya Djamaluddin Wali
d. Abuya Muhammad Nasir Waly, Lc
e. Abuya Amran Wali and
f. Abuya Ruslan Wali

Development of the Educational Process of Dayah Darussalam

Dayah Darussalam Labuhan Haji continues to grow rapidly. This is seen from the observations of researchers through the sincerity and idealism of its establishment, this institution continues to develop terms of its development. So far, he is about 80 years old. With

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

efforts to always improve the quality of education, physical development, development of funds, and preparation of cadres for the long-term progress of social institutions, Darussalam Islamic Boarding School also sends its graduates every year to continue their education to universities both domestically and abroad. to the Middle East such as Egypt and Yemen.

Teaching and learning activities at Dayah Darussalam Al-Waliyyah take place every day except Friday. In the implementation of teaching and learning activities, it is divided into three times, namely: In the morning the activities take place from 08.30 WIB to 11.00 WIB, in the afternoon after finishing the midday prayer from 14.00 WIB to 16.00 WIB, in the evening after finishing. Isha prayer from 21.00 WIB to 23.00 WIB. Between 11.00 and before zuhur time at 12.00 the santri in the Darussalam dayah are required to take a short nap which in dayah terms is called Tailullah sleep / Prophet sleep where the benefits of sleep are equal to eight hours of sleep / good sleep according to health experts.

Dayah Darussalam Al-Waliyyah uses two educational systems, namely the qadi and madrasa methods. The Qadim system is a traditional educational pattern that emphasizes the mastery of religious books. In the Qadim education system, students are required to be thorough in studying the books taught by their fathers. The process of learning the qadim system is to read matan, translate and recognize the meaning contained in it. Furthermore, the madrasa system is known as a lecture or class system and the educational process is no longer in a mosque or a dayah, but in a special building or class. The madrasa system no longer emphasizes having to finish reading books but requires a lot of discussions to deepen the material.

Leadership Dynamics of Dayah Darussalam

The leadership of dayah so far is generally natural. Both the development of dayah and the process of fostering prospective leaders will replace regular and permanent leaders. Most people conclude that dayah institutions have weaknesses in educating successor leaders, this is usually justified because it is proven from history that it is rare for a dayah to last more than a century, but leaders are aware of this, a dayah leader always thinks about the survival of the dayah. himself after he died. The most important means of dayah to preserve the tradition of dayah is to build solidarity and cooperation as strongly as possible between them.

The leadership of the Darussalam dayah does not have to be led by the children and

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

grandchildren of the descendants of Abuya Muda Waly, as his message was written on the pillar of the Syaikhuna Mosque in the Darussalam day. The message is as follows:

"Notices and warnings for those who adhere to the Ahlus Sunnah Wal-Jamaah: O you who see, know that; Dayah Darussalam and those related to it, I have entrusted to Allah SWT. And I pray humbly, with power, effort, and the grace of Allah, and the blessing of His beloved, the Prophet Muhammad SAW. May Allah SWT. make Dayah Darussalam a source for I'tiqad Ahlussunnah wal Jamaah. And I ask Allah SWT. May my children and grandchildren be made great scholars who are committed to Ahlussunnah wal Jamaah until the descent of Prophet Isa As. later".

"And for the third time, I ask Allah to always give the best for Dayah Darussalam, not the bad one. And I leave all the arrangements to Allah SWT. outer and inner, from beginning to end. May Allah SWT. make Dayah Darussalam and those related to it specifically to deepen the knowledge of Shari'ah (religion) and the knowledge of its tools so that my beloved, my leader, my lord, my intermediary is the Prophet Muhammad SAW. be happy."

The effort to apply the collective leadership model in the dayah is an effort to develop the dayah as well as one of the answers to the problems and dynamics of leadership. In addition, this leadership model causes the leader of the dayah to divide the tasks to his deputy according to his expertise. This leadership mechanism has several advantages, including easing the burden of leadership, sharing responsibility for the continuity and future of the dayah, giving and receiving interactions, and fostering an atmosphere of democracy.

The development of the change in leadership of the dayah is increasing along with the development of education in the dayah. This is marked by the development of the education system that makes the concept of modern education by implementing a knowledge recognition system and the state of the teacher's office/council as teaching staff.

There are several things that the leadership of Dayah Darussalam Labuhan Haji, South Aceh Regency has done in regulating and managing Dayah,

1. Make a plan (planning)

   Planning is the initial process when you want to do work, both in the form of thoughts and frameworks so that the goals to be achieved get optimal results. Likewise in Dayah Darussalam Labuhan Haji, South Aceh Regency, planning must be the first step that is

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

considered by a Kiai or dayah leader and dayah administrators.

Leaders at Dayah Darussalam Labuhan Haji, South Aceh Regency always make plans in carrying out policies and activities that will be carried out, planning is made based on the results of meetings of the teacher council, and pesantren residents, this is done by the Kiai because all activities carried out must be based on deliberation and consensus, because with deliberation and consensus, whatever problems and activities to be carried out will be resolved properly by mutually agreed goals.

2. Organizing

Islamic teachings always encourage its adherents to do everything in a neatly organized manner, because it does not rule out the possibility that an unorganized truth can be easily destroyed by well-organized falsehood.

Dayah Darussalam Labuhan Haji, South Aceh Regency will be able to run well and smoothly and by the vision, mission and goals to be achieved, if it is in line with the principles that design the dayah journey, namely freedom, justice, and deliberation. If all of these principles can be applied consistently in the dayah management process, it will be very helpful for the dayah leaders in developing and advancing the dayah.

3. Directing

Mentoring is the process of guiding colleagues so that they become knowledgeable employees and will work effectively towards predetermined goals. The debriefing carried out by the Kiai always prioritizes mutual respect and appreciation. In addition, the Kiai also continues to provide guidance and motivation to teachers and students to always behave well and think positively (husnu dzhan). This is done so that all work and all activities carried out in Islamic boarding schools are always based on sincerity and seeking the pleasure of Allah SWT alone.

4. Conducting Monitoring (Controlling)

Supervision is the overall effort to observe the implementation of operational activities to ensure that these activities are by the predetermined plan. In Islamic education, supervision is defined as a continuous monitoring process to ensure the implementation of consequent planning, both material and spiritual. Dayah Darussalam Labuhan Haji, South Aceh Regency, supervision is material and spiritual, supervising not only Kiai, teachers, and

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

caregivers, but also Allah SWT, by using humane ways that respect human dignity.

5. Implement Collective Management

The leadership management of Dayah Darussalam Labuhan Haji, South Aceh Regency has changed from an individual leadership pattern to a collective one, this has brought a very positive change. The change concerns the authority of the dayah leadership and the participation of the board of teachers, administrators of the dayah, and students. The new nuance of strengthening the participation of Teungku-Teungku has resulted in the emergence of a democratic system in the dayah, although the problem is not simple. The management of the leadership at Dayah Darussalam Labuhan Haji, South Aceh Regency has also implemented a collective management system that prioritizes collectivity and cooperation as well as deliberation, this is because the Dayah leadership always understands the needs of the institution and its members, and is always confident.

The leader of the dayah is a person who has knowledge and knowledge in the field of religion (Islam) and then becomes a leader for the people. Leadership that is born because of personal qualities in leadership will display a dominant charisma. By having extraordinary talent and personality as well as transcendental power in leading the dayah and society, Abuya can be categorized as a charismatic and transformational leader.

6. Charismatic Management

The charismatic nature of a Kiai is proven to be able to influence teachers and students in creating a cool and comfortable dayah climate. , and learn to understand the science of religion and other general knowledge during the day and night. Likewise, the gods of teachers always carry out their obligations as teachers, namely teaching with sincerity even though the fees received are not much, but with sincere intentions because of Allah SWT, this will not affect the performance of the teacher council.

7. Uswatun Hasanah and Deliberation

Leadership management carried out by the leadership at Dayah Darussalam Labuhan Haji, South Aceh Regency always prioritizes the common interest, sets a good example for subordinates, and always motivates teachers and student councilors, especially in learning activities, spiritual religion, worship, and muamalah, behaves according to words and deeds, and stay away from hypocrisy.

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

The success of the leadership of Dayah Darussalam Labuhan Haji, South Aceh Regency in developing the dayah cannot be separated from the management carried out, namely through careful planning, in the planning process the leader of the dayah always consults with the dayah board, teacher council, and community leaders. This is done so that the goals to be achieved will be realized, indeed in Islam, it is also taught about a leader must consult in carrying out and resolving every business and problem faced to achieve good results and mutually agreed goals.

8. Delegation of Authority

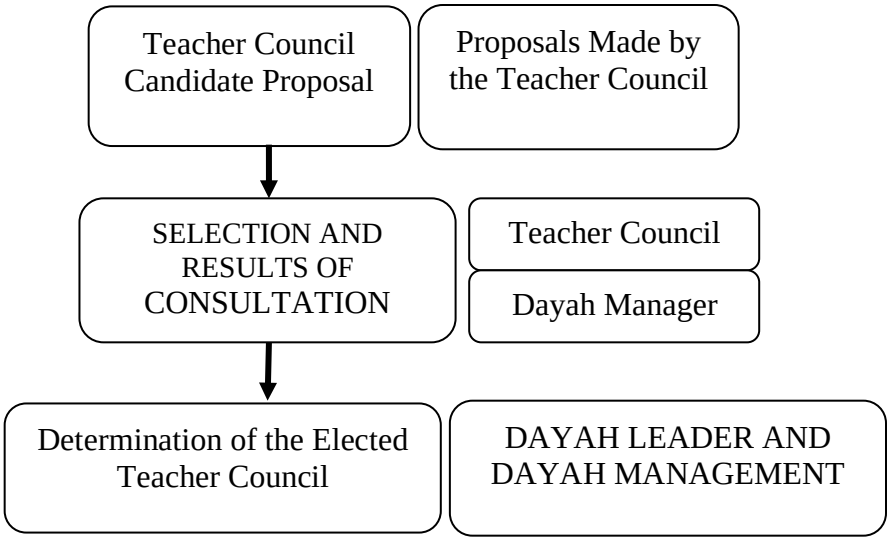
The management at Dayah Darussalam Labuhan Haji, South Aceh Regency has now begun to be jointly controlled, where the structure of leadership, secretary, and treasurer is each led by a section head. Even in certain cases, the position is not with one person, but more. This is done so that all work can run effectively, efficiently, and with great moral responsibility, in addition to positive competition between departments. Thus the leadership authority can be run by the authority possessed, such as including the power to coerce (coercive), reward those who excel (reword), or can also be in the form of authority (charisma). All of that is determined by the level of education and competence of an official who is given full authority and authority (trust).

Human Resource Management Recruitment System (Teachers and Santri) in Dayah Darussalam Labuhan Haji, South Aceh Regency

In the development of education in Darusslam Al-Waliyyah Dayah, the leadership takes a policy in the recruitment of teachers and students in Darussalam Labuhan Haji Dayah, South Aceh Regency, carrying out several stages including planning, recruitment, and selection of teachers/teacher councils as teaching staff. The recruitment of teaching staff is carried out after planning and analyzing the needs of the shortage of teaching staff, then the leader of the dayah invites all dayah administrators, staff, and other community leaders to discuss the problem of teaching staff needs. This meeting is held once a year before the new school year. Because Dayah Darussalam Al-Waliyyah, West Labuhanhaji District, South Aceh Regency has an annual work program through changing teaching staff called devotion. So that the planning and recruitment of teaching staff are designed as well as possible. This recruitment task concerns the availability

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

of human resources from teaching staff to conduct selection and placement. Recruitment involves identifying a variety of teaching staff backgrounds from which to choose. The stages of planning for teaching staff carried out by Dayah Darussalam Al-Waliyyah, West Labuhanhaji District, South Aceh Regency are as follows:



Based on the picture above, it is explained that the process of recruiting teaching staff is carried out regularly every year in an internal scope, namely by recruiting alumni themselves as educators. This recruitment is carried out based on deliberation between the leaders of the dayahs and the administrators of the dayahs. Although recruitment is done internally, dayah has prepared prospective teaching staff through several stages of coaching and tests that must be taken, namely starting teaching preparation, teaching practice, and written and oral tests. This process is carried out solely to produce qualified prospective teaching staff even though they do not meet the qualifications. As Teungku said:

"The teaching practice carried out by students in grade 8 is a planning process to produce student council candidates who can teach and understand books. This goal is carried out after the 8th-grade students are given classes to teach so that the knowledge they have and gain can be taught again. Usually, after they graduate from 8th grade, some students return to their hometowns and some students continue to higher education levels such as universities."

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

Currently, Dayah Darussalam Al-Waliyyah, Labuhanhaji Barat District, South Aceh Regency has not openly recruited to the external environment, recruitment is carried out only in the Dayah internal environment, especially for alumni of Dayah Darussalam Al-Waliyyah Barat. Labuhanhaji District, South Aceh Regency itself. This shows that alumni recruitment is more focused on cottage-based subjects such as Muthola'ah, and Mahfudhot although some of the teaching staff are not yet competent.

Learning Management in Dayah Darussalam Labuhan Haji, South Aceh Regency

Planning for human resource development through the Teungku/Teacher Council teaching staff to meet the needs, because the annual routine turnover of the teacher/teacher board through the internal dayah is part of the annual dayah work program. This program has been planned to determine the prospective teaching staff from the santri and alumni of the dayah to hone the skills and competencies of the students who have been obtained, trained, and tested in the dayah to be apprenticed to the dayah alumni. This is a requirement to become a teacher at Dayah Darussalam Al-Waliyyah.

The strategic plan that will be carried out by Dayah Darussalam Al-Waliyyah, Labuhanhaji Barat District, South Aceh Regency in the development process is the implementation of quality education based on the principles of quality culture with professional academic services that are in line with the principles of education management that apply the principles of modern bilingual-based education in the dayah forum with affordable cost. From this plan, the dayah has a clear target, namely to produce quality graduates who can compete, have character, and excel at local, national, regional, and international levels with the civilization of the dayah. It is a profession that is easy to come by, but it requires patience, commitment, and commitment.

The leadership of Dayah Darussalam Al-Waliyyah Labuhan Haji, South Aceh Regency always provides implications through real programs to improve the quality of the dayah. This can be seen from the various programs carried out by the leaders of the dayah, including the professional management of the dayah and the improvement of the teaching and learning curriculum. Power management is carried out using electronic equipment and dayah administration. Such as financial records of dayah, and administrative management of dayah

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

correspondence. The improvement of teaching and learning in the dayah can be seen by the implementation of a yellow book reading competition and memorizing verses of the Qur'an at the end of each year.

The implementation of the Dayah Darussalam Al-Waliyyah Labuhan Haji development program in South Aceh Regency, namely the development of quality institutions such as building mosques, buildings, and dormitories to become permanent and larger, curriculum development such as integrating and modifying the salafy dayah curriculum with the salafy dayah curriculum. the curriculum set by the Aceh Dayah Service, developing the quality of dayah such as improving discipline, cleanliness and science and technology, developing the quality of human resources who carry out activities such as muhadharah, recitation of the Qur'an, khatil Qur'an, berzanji, muhadatsah, and tahfidzul Qur'an.

Dayah Darussalam Al-Waliyyah Labuhan Haji, South Aceh Regency, various problems also emerged, both related to students, dayah administrators, and the teacher council. As explained above, the leader of the dayah always communicates and consults with the dayah administrators and the teacher council in overcoming various problems that arise. Settlement of differences of opinion, the leader of the Dayah decides a decision by the vision and mission of the Dayah Darussalam Al-Waliyyah that has been determined. Thus, the involvement of the Teungku/Teachers Council in setting policies in Dayah Darussalam Labuhan Haji, South Aceh Regency through deliberation.

CONCLUSION

1. The leadership change system in Dayah Darussalam Labuhan Haji, South Aceh Regency, in a relay of leadership starting from Abuya Muda Waly as the founder to his son, son-in-law, and senior teacher council. The pattern of changing the leadership of the dayah is still natural, due to the death of the leader of the dayah. After the leadership of Abuya Muda Waly, the leadership of the dayah was led collectively.
2. The recruitment system for managing human resources (teachers and students) in Dayah Darussalam Labuhan Haji, South Aceh Regency is carried out regularly every year in an internal scope by recruiting alumni themselves or grade 8 students as educators and dayah administrators. This recruitment is carried out based on deliberation

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

between the leader of the dayah and the board of the dayah based on the recommendation of the senior teacher council. The recruitment of the teacher council goes through several stages of coaching and tests that must be taken, namely starting to make teaching preparations and teaching practices. This process is carried out solely to produce qualified prospective teaching staff even though they do not meet the qualifications.

3. Management of learning in Dayah Darussalam Labuhan Haji, South Aceh Regency using the Talaqqi method of learning, meaning that Islamic studies are delivered from the teacher to students in a forward-looking manner and bil musyafahah (word of mouth). Where a student reads the book and then the teacher submits the contents of the book. In the level of talaqqi, several stages can be followed. There is talaqqi which is intended for the beginner stage (mubtadi), the simple stage (mutawassith), and the final/mutaakhir stage. While the Darussalam Al-Waliyyah Dayah Learning Curriculum was carried out with several updates the curriculum to meet the needs and demands of students and the community, to the times and methods of dayah education. The reforms made were mainly on three important aspects, namely planning, implementation, and evaluation.

REFERENCES

A. Hasyimi,1976 *Mnera Johan*, Bandung: Bulan Bintang,.

Abdul Mujib dan Jusuf Mudzakkir, 2017 *Ilmu Pendidikan Islam*, (Jakarta: Kencana,.

Abdurrahman Saleh dkk, 1982*Pedoman Pembinaan Pesantren*, Cet. II, Jakarta: Proyek Pembinaan dan Bantuan Kepada Pondok Pesantren Dirjen Pembinaan Kelembagaan Agama Islam, Departemen Agama R.I.

Abuddin Nata,2009 Perspektif Islam tentang Strategi Pembelajaran, Jakarta: Kencan.

Abuddin Nata,1004 Sejarah Pendidikan Islam Pada Periode Klasik dan Pertengahan, Jakarta: PT. Raja Grafindo Persada.

Ahmad Tafsir, 2012. Ilmu Pendidikan Islam, Bandung: Remaja Rosdakarya.

Alfian Ibrahim,1999 Wajah Aceh dalam Lintasan Sejarah, Banda Aceh: Pusat Dokumentasi dan Informasi Banda Aceh.

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

Aliminsyah dan Padji 2004 , Kamus Istilah Manajemen, Bandung: Yrama Widya.

Amiruddin,2008 Menatap Masa Depan Dayah di Aceh, Banda Aceh: Yayasan Pena.

Bagong Suyanto dan Sutinah2007 , Metode Penelitian Sosial : Berbagai Alternatif Pendekatan, Jakarta : Kencana

Bagong Suyanto dan Sutinah,2007 Metode Penelitian Sosial : Berbagai Alternatif Pendekatan, Jakarta : Kencana,

C. Snouck Hurgronje, The Atjehnese, A.W.S.O'Sullivan (terj), Vol.I, Leiden: E.J.Brill, 1906.

Conni Chairunnisa,2016 Manajemen Pendidikan Dalam Multi Perspektif, Jakarta: Rajawali Pers,

Daryanto, Kepala Sekolah sebagai Pemimpin Pelajaran, Yogyakarta: Penerbit Gava Media

Hasbi Indra,2005 Pesantren dan Transformasi Sosial, Jakarta: Penamadani,.

Hasbullah,1999 Sejarah Pendidikan Islam di Indonesia: Lintasan Sejarah Pertumbuhan dan Perkembangan, Jakarta: Raja Grafindo Persada,

HM. Amin Haedari, 2004, Masa Depan Pesantren dalam Tantangan Modernitas dan Tantangan Komplesitas Global, IRD PRESS,

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License