



The Role of Leadership in Dayah Development in the Technological Era

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Article History :

Submission : April 7th, 2023
Revised : May 19th, 2023
Accepted : May 20th, 2023
Published : June 28th, 2023

Keyword : Dayah; Leadership Role; Technology

Abstract

This research aims to examine Dayah's development through the role of leadership with programs that are able to respond to every development of the times. The research location in Dayah Darul Aman Tungkop Aceh Besar, a branch of Dayah Besar and one of the oldest Dayah in Aceh province, Dayah Darul Ulum Abu Lung Ie. The researcher used a qualitative research method with a case study type of research. The theory used by researchers is modernity theory with an emphasis on agencies. The focus of this research is the role of leaders in developing technology-based Dayah Darul Aman. The results of this research are how the development of Dayah Darul Aman is ready to respond to modernity as a form of technology-based progress, then also the role of leaders who are very influential in the development of Dayah Darul Aman. Starting with implementing the Dayah Salafiyah system, building a residential mosque within the Dayah complex, forming a foundation, opening a school program which makes the Dayah system a combination of the Dayah Salafiyah and integrated Dayah systems. This cannot be separated from the thoughts, ideas and role of the founder and first leader of Dayah who was open to the progress of the times and was not rigid about change while still maintaining religious foundations. Making Dayah Darul Aman continue to be in demand and able to respond to every technology-based advancement of the times.

Introduction

According to the Association for Educational Communication and Technology (AECT, 2004) states that "educational technology is the study and ethical practice in an effort to facilitate learning and improve performance." The use of high technology and environmental friendliness to enjoy today's technological advances while reducing their negative impact on our culture. Educational technology can be accessed quickly, effectively, and anywhere (Nasruddin Hasibuan 2014). However, the evolution of the times can also present several problems for Islamic boarding schools. For example, the way people learn has changed; more people are now using the internet or non-traditional educational programs. This can reduce people's desire to study at Islamic boarding schools, especially if Islamic boarding schools cannot keep up with the times and provide educational services that suit the needs of their students. Apart from that, changing times present additional challenges, namely a leader who manages the Dayah institution, who must advance it.

Dayah is a place for students to learn to study, especially religious knowledge, and learn how to have character with good morals and character as future cadres for the nation's future (Zamakhsyari, 1982:18). The early history of the founding of Dayah in Aceh was brought by traders from the East such as Gujarat, Arabia, Egypt and Persia (Muslim Thahiry et al, 2007:98). Dayah in Aceh in its early development was also



inseparable from Acehese ulama who studied in the Middle East. Acehese ulama play an important role in the advancement of dayah education in Aceh; they founded an educational institution called Dayah to teach religious knowledge to their students. Society becomes smarter and has new knowledge thanks to the leadership of these people. The history of the Dayah journey in Aceh is thought to have developed and developed since the third Hijriah century or early 10th century. (Thahiry 2007).

Muslim Thahiry investigated both books and found that Dayah Cot Kala was founded around the 10th century during the Peureulak kingdom. Dayah Cot Kala was the first Dayah in Aceh which was founded in the 10th century. Under the leadership of Tengku Sheikh Sirajuddin, this Dayah was famous in the science of monotheism at that time. Sultan Samudera Pasai from the Middle East was then brought in to teach in the royal environment along with the teaching staff who existed at that time. Many of their alumni have spread Islam throughout Aceh. It was the Dayah Cot Kala alumni who founded the Dayah in various regions of Aceh. This is the result of the role of Dayah Cot Kala leadership in improving Aceh's education. In the 17th century, Aceh developed into one of the cultural and religious centers in Indonesia (Ghazi 2017)

Dayah in Aceh is a place for students to study from various regions of Indonesia and even from abroad. Dayah is also a place for teaching Sufism or Sufism, an Islamic sect that emphasizes the development of spirituality. This was also due to the fact that the Dayah leaders in Aceh at that time had the ability to advance, had a unique charm, and were respected by the community because they were the people who were chosen. The leader is close to the lower strata of society in the village and is a non – formal and spiritual leader. Therefore, a leader has a dual role as caregiver and owner of the Islamic boarding school (Zamakhsyari 2019).

Leaders have full responsibility for all educational policies, including but not limited to the structure and tracking of institutions, the curriculum used as standards, the teaching and education methods used, and the global education system (Maunah 2017). Basically, every management of an educational institution requires unique leaders and management. For example, leadership that is able to empower the Islamic boarding school community without sacrificing the reputation or characteristics of Islamic boarding school caregivers is needed at this time. Entering the era of global competition in the realm of education, Dayah has a true autonomous system that can be used as capital in implementing religious education. This shows that changes and development in Islamic boarding schools are trying to achieve new and possibly better achievements. However, it must not damage the basic principles or beliefs held. Considering their role as an educational institution, an Islamic boarding school must be able to concentrate on their programs and activities to provide educational and teaching and learning services so that they can prepare quality students (Hamdan 2017)

Mulyasa says that there are three types of learning communities: teacher communities (teachers), parent communities, and student communities. In this case, the role of Islamic boarding school leaders is very important in managing the learning system in Islamic boarding schools (Mulyasa 2007). They must also consider changes in education policy, the multidimensional crisis that Indonesia is currently experiencing. Islamic boarding schools must play an active role in solving this problem by improving the quality of their learning and raising their standards. There are several efforts that can be made by Islamic boarding school leaders in managing Islamic boarding school learning methods as mentioned by M. Sulton Masyud and Moh. Khusnurdilo, they should prioritize the following things:

1. Improving the quality of Islamic boarding school teachers through academic education.
2. Continuous curriculum development in accordance with the vision and mission of the Islamic boarding school.
3. Improving the quality of the implementation of compulsory basic education programs for those who implement them.

As a leader in an Islamic boarding school who also plays a role in managing learning methods, as well as an educational leader who must have the following qualities: a sense of responsibility, able to influence, attention to completing tasks, self-confidence, and able to coordinate the efforts of other parties in order to achieve institutional goals. This is where the important role of professional leaders appears as figures who must be able to lead educational staff in madrasas or Islamic boarding schools, so that they can work together with student guardians and the surrounding community. For this reason, leaders are required to be able to create a conducive climate for the emergence of professional, transparent and democratic community participation and collaboration. In this way, madrasas will begin to improve the quality of education and make the nation's children progress for the future (Marhamah :2018). The leader has the highest position, namely as a leader who supervises and protects all human resources in the madrasa or Islamic boarding school. So that in this role the leader functions as the authority holder for the implementation of all educational processes in the madrasa or Islamic boarding school which are carried out by part of the madrasa or Islamic boarding school personnel.

This is important to create an organization or institution that is effective in achieving the goals of the organization. So the scope of work regarding what they can achieve, then mobilizing the organization or institution towards progress is the ultimate goal (Bennis & Nanus 2006). Educational organizations or institutions are also influenced by the progress of the times that advance from year to year. Figures of Dayah leaders who have succeeded in advancing their Dayah and are in great demand

by the people of Banda Aceh and Aceh Besar with the use of adequate technology taken from data from the Dayah Aceh Accreditation Council (MADA) include Dayah Modern Al Manar Aceh Besar, Dayah Teungku Chiek Oemar Diyan Aceh Besar, and Darul Amin Gontor 8 Aceh. These Dayahs are some examples of modern Dayahs that are considered advanced in actively utilizing educational technology, have accreditation, and are in demand by today's society.

At least the leaders of the Dayah – Dayah in Aceh currently apply several types of recitation methods, and the learning system at Dayah can be grouped into several types (Masyud & Mohammad 2004). First, it uses a system that focuses on recitation of the yellow book only and does not focus too much on general learning, this is found in Dayah – Traditional Dayah or what is called the Salafiyah system. The two Dayah systems focus on developing students' abilities in all things that are prepared to be able to answer the challenges of the times and usually the Dayah system like this is very open in utilizing technology efficiently with Dayah management which is more structured complete with the responsibilities carried out, and is very different from Dayah salaf system, this is called the Dayah khalaf/modern system.

Finally, the Dayah system combines the yellow book reading system with mastering general lessons with the aim of bridging the salafi Dayah system with the Khalaf. Dayah like this tends to be more open to society and the progress of the times which is its own attraction, this is called the semi – modern Dayah system (Thahiry 2007). For Aceh, it is related to the implementation of education. Aceh Qanun Number 5 of 2008 concerning the implementation of education in Aceh states; Dayah, also called Islamic boarding school, is an educational institution whose thullab or santri or students live in the Dayah dormitory or Islamic boarding school (balee/pondok), focuses on Islamic education and is led by Teungku Dayah. Dayah leaders' understanding of the use of technology is considered not very important because technology is a product that is actually produced by Western nations and in the understanding of some Dayah leaders it is not appropriate for use by the Muslim community in general, this was found in several Dayah leaders in Aceh. (Amiruddin 2007).

As for other phenomena that the author has found from several sources and initial observations, the researcher found several Dayah with leadership policies that were still rigid in using and utilizing technology actively, because they considered the use of technology to be unimportant in Dayah's progress. Several factors caused this to happen in the Dayah case in Aceh, one of which was that the Dayah leadership considered technology to be the result of production which was in fact a Western nation. However, apart from that, there are many Dayah – dayah in Aceh, especially Banda Aceh and Aceh Besar, through leadership policies that use and use technology actively.

Until now, there are still some Dayah leaders who still have rigid thoughts regarding current developments in advancing the Dayah they built, which has an impact on Dayah's progress over a long period of time. This can be caused by the leadership's lack of knowledge and age factors and the environment in which they were previously educated which makes it difficult to accept new things. In addition, the attention of the parties responsible for Dayah tends to be less (Bustanudin 1999). The effect is on Dayah who is stuck in place and unable to progress at any time. The researcher took one of the Dayahs with various kinds of programs created at each changing era that have been implemented until now, the Dayah which is on the border between the district capital of Banda Aceh and Aceh Besar District, namely Dayah Darul Aman (DDA) Tungkop, Aceh Besar District. This Dayah is also a branch of Dayah Darul Ulum Abu Lueng Ie Uleu Kareng Banda Aceh. Dayah Darul Aman is one of the Dayahs with the application of a semi – modern system, which combines traditional patterns and modern advances.

Dayah Darul Aman has developed quite well, initially starting with the Dayah Salafiyah system, then being formed into a foundation which also opened school programs, as well as programs for university students. Dayah Darul Aman was founded by the late Tgk. Drs. Abu H. Zakaria M. Adamy in 1995. The initial curriculum that was implemented was the Dayah Salafiyah curriculum, with halaqah (circular) and talaqqi (direct student and teacher meeting) teaching methods. Then, after Abu Zakaria's death, the graph of Dayah Darul Aman's progress experienced several obstacle. Because looking at developments in the times that require Dayah to be more organized in the management of its administrators, as well as the role of leaders who think about the future sustainability of the DDA. During the adjustment of Dayah to become a foundation, this is where the Madrasah Tsanawiyah and Madrasah Aliyah level school programs were opened, adjustments were made for boarding students who were also studying at DDA in terms of the method of lesson hours, the distribution of lesson hours was adjusted from previously boarding students being required to recite the Koran 3 times a day and night to 2 times one day and one night, because in the morning the students attend school lessons in the classroom. (Interview with a student of Abu Zakaria, Muhammad Yani, December 10th 2022)

Then, from the initial survey conducted by the researcher, we see how the role of the wise Dayah leadership figure in developing and applying the Education technology that already exists in Dayah learning. Besides that, one of the specialties of Dayah Darul Aman with the combination of traditional and modern dayah systems that differentiates it from other dayahs is the practice of Sufism. This is in the form of the practice of thariqat for every santri and congregation who wish to practice it, the thariqat that is practiced is the naqsybandiyah thariqat which Abu Zakaria received from his teacher Abu Lueng Ie and passed down directly by mursyid Abuya Muda Waly. Another form of

practice is the practice of tawajjuh and sulok which is held routinely every year. (Wahyudi 2018)

Then the geographical location of Dayah Darul Aman in Aceh Besar Regency, which is not the center of the province, is very interesting to study, because the semi-modern Dayah system is not rigid in responding to the flow of progress over time. At the time it was founded, there were still very few Dayah leaders who conceptualized teaching patterns like those implemented by DDA. While other Islamic studies only focus on classical recitations which are monotonous and not adapted to the needs of the times. However, Dayah Darul Aman dared to present a different Dayah pattern by opening schools within it and developing Dayah more quickly.

Meanwhile, the curriculum and teaching and learning process activities at madrasas, both Tsanawiyah and Aliyah, continue to rely on the formal curriculum in accordance with the Tsanawiyah and Madrasah Aliyah learning guidelines within the Ministry of Religion. Dayah Darul Aman itself wants to create cadres who are ready to face every development of the times. The above programs were pioneered by the leader of Dayah Darul Aman, namely Abu Drs. H. Zakaria M. Adami. Here the researcher is interested in examining how the development carried out by the leader Abu Zakaria as the leader of the DDA was able to develop from the past while still responding to developments of the times. Then also the application of educational technology that can be used optimally and effectively in Dayah Darul Aman Tungkop, Aceh Besar Regency. The progress implemented by the leadership factor was not only the first leader but was also continued by subsequent Dayah leaders, continuing the legacy of the leader Abu Zakaria, how to open oneself to new things that were still based on the Koran and hadith of Ahli Sunnah Wal Jama'ah.

The leadership factor became an important figure in advancing DDA, from the beginning it was founded, building trust from the community in Dayah, building facilities, forming a foundation, opening schools, opening programs for students studying at university. By presenting programs that are always in demand by the public and are also in line with the needs of the times that continue to develop. Based on the initial survey of researchers in the field, several of the explanations above are interesting to study in more depth, how? The process of these developments occurred from when it was founded until now.

Research Method

This research uses qualitative research methods. Qualitative research has axiological, epistemological, and axiological. The axiological assumptions of qualitative research see that reality is subjective and multiple. Epistemologically, qualitative research is not independent of something studied but interacts directly with those being

studied. Ontologically, research is value – laden. Methodologically, qualitative research is inductive, not limited to the time before the investigation, but is simultaneous, develops in the field, identification is carried out during the research process, bound to context, theoretical patterns are formed to build an understanding, as well as accuracy, and reliability is established through verification. (Miles & Huberman 2010)

Data collection techniques using in – depth interviews, observation, and documentation. Informants were members of the Ahmadiyya Congregation who had taken refuge in the Mataram Transito Dormitory, community leaders, and the Regional Office of the Ministry of Religion Affairs of West Nusa Tenggara. Observations were made at the Transito Dormitory by looking at their lives while displaced at the Transito hostel. Both are related to social interaction with the local community, economic vitality, and religious activities, which were considered to deviate from mainstream Islam. The documentation was carried out by collecting data from Jamaah Ahmadiyya, the Ministry of Religion Affairs, and the police regarding statistics on conflict escalation, conflict chronology, and victims.

The type of research used is qualitative research, using a case study approach. The aim of this research is to find out the role of leadership in the development of technology – based Dayah Darul Aman, as well as in supporting the education that occurs within Dayah. Then what developments have been made in the policies of the leadership at Dayah, which will later become reference material for similar or subsequent research. Researchers use qualitative research methods with a case study approach in this research because this method can provide in – depth insight into certain phenomena in a real context. The use of this method is very in line with what the researchers want to address in identifying the influence of the leadership role which is in line with the use of technology within the scope of educational institutions. (Asmani & Makmur 2011)

Dayah Darul Aman as Educational Institution

Dayah Darul Aman as an Islamic educational institution which at the beginning of its development was devoted to focusing on studying religious knowledge with a system in the form of a Salafi Islamic boarding school, in its learning process it used the Salaf learning method using the watonan (mass) and sorogan (individual) systems. The system that Abu Zakaria implemented at the beginning of Dayah's founding was the watonan system, namely the teacher (teungku) who teaches reads the book being studied while the students listen, pay attention and give meaning to the book. Then the sorogan system consists of students or santri reading the book they are going to study first.

Dayah's construction in the form of facilities was also funded by donations from local residents' waqf land and benefactors who wanted to help. To make Dayah Darul

Aman have high integrity, Abu Zakaria also began to build management. Abu's experience is very important to build orderly internal management. Dayah Darul Aman's growth graph also increased when the boarding house (meudagang) opened, and santriwan and santriwati came when they were over 12 years old and over 15 years old. They boarded and went to school at the Dayah complex. They attend afternoon and evening classes as well as repetition classes. This condition lasted for five years because Dayah Darul Aman was still in the introduction stage to the community in Aceh Besar and other areas of Aceh. In its first year, Dayah Darul Aman succeeded in getting a lot of attention from the people in Aceh Besar and other areas of Aceh.

Abu Zakaria as a leader during the development of Dayah also highlighted his Dayah through the practice of tashawuf in the form of tawajjuh and suluk which Abu led himself. Then also the distribution of tariqat naqsybandiah to the pilgrims who came, also his santri and considered worthy to receive. Suluk in the form of one of the ways as a form of effort of the servant to get closer to God by increasing the worship of dhikr with the aim of purifying oneself from various forms of wrongdoing by increasing the zikrullah. This Suluk program is also what made Dayah Darul Aman's name widely known by the people of Aceh Besar and outside of Aceh Besar. This is because at that time the dayah who opened the suluk program could still be counted on fingers, and the practice of tariqat naqsybandiah as a form of getting closer and fortifying oneself from bad things was still very rare. Abu Zakaria as one of those who passed down this practice directly from Abu Lueng Ie who was his teacher at Dayah Darul Ulum also became a suluk center in Aceh Besar.

Abu Zakaria, in building the ideal Dayah, is not only focused on the number of students, adequate facilities and facilities. But also how to make Dayah ready to face the challenges of every era and development. Dayah Darul Aman was formed as an institution for tafagguh fiddin (understanding religious knowledge) and deepening general knowledge in accordance with current developments in the current era of globalization and information. Dayah Darul Aman has experienced back and forth in the development of Dayah from time to time. In responding to developments over time, Abu Zakaria's point of view as a leader must be adjustments made if Dayah wants to develop in line with the progress of the times. Abu Zakaria realized that many Dayahs in Aceh or Aceh Besar were still rigid in responding to new things, such as forms and learning patterns in Dayah. What Abu Zakaria learned while studying was how to make and convey knowledge easily, without changing the content of that knowledge.

Abu Zakaria wishes to develop Dayah Darul Aman into a place of Islamic education that is able to remain a shining light and be in demand among the community for a long time with a strong and orderly management system. So this was realized in 2002, a foundation was established which was named the Dayah Darul Aman

Foundation, continuing to improve the management system, Dayah management, such as forming the Dayah Darul Aman management structure, and calling teacher/cleric from graduates expert in his field.

After being approved as a Foundation, the Dayah Darul Aman Islamic Education Institute consists of Madrasah Tsanawiyah (MTS) schools and Madrasah Aliyah (MA) schools under private ownership or called private. Initially, Abu prioritized the opening of this school to children in the Dayah area. Students who study at Dayah are also allowed to choose whether to board as students at Dayah or not, Abu applies this to students who live close to Dayah. Dayah Darul Aman, which has become a foundation, combines two curricula, namely the formal curriculum and the non – formal curriculum. For the formal curriculum implemented in schools, Abu applies the curriculum set by the Ministry of Religion to support Tsanawiyah and Aliyah school education.

Meanwhile, Dayah Darul Aman's non – formal curriculum uses the Dayah Salafiyah curriculum as usual. With deepening of the yellow books written by Salaf scholars to support the educational material at Dayah, so that the students gain broad and comprehensive knowledge. Then rote memorization methods followed by the practice of reading the yellow book are also applied to make it easier for students to receive knowledge from their teachers, which is a form of Dayah Salafiyah curriculum practice. In realizing a learning system that meets standards and is efficient for Islamic boarding school students and Islamic boarding school students, between school lesson hours and recitation hours, Dayah is separated into 3 division groups, these groups are as follows:

a. Staying in Dayah

This group is filled with Islamic boarding school students and female students who only continued their studies without their school education when they entered Dayah Darul Aman. For this group, they are required to recite the Koran 3 times a day and night, namely morning, afternoon and evening according to their class and attend other program classes such as the chosen specialization class. This system is the same as the Dayah – Dayah Salafiyah curriculum in Aceh.

b. Mondok Santri are also students at the Dayah Darul Aman Foundation Private School

This group consists of Islamic boarding school students and female students who are also students at the Foundation school. While attending recitations, this group also continues their school education at the Tsanawiyah and Aliyah levels. The recitation system for this group requires reciting the Koran twice a day and night, namely day and night. In the morning, students attend school classes starting from 7.30 – 12.30 noon and then at 14.00 they start their afternoon recitation. This group also takes part in other self – development

programs such as specialization classes. This group consists of 180 female students at the Tsanawiyah and Aliyah levels.

c. Santri Stay While Studying

In looking at current developments around 2005, Abu Zakaria, who at that time was still the leader, also accepted santriwan and female students who continued their studies while studying at universities in Banda Aceh and Aceh Besar. Abu Zakaria accepts good students and female students who come from their home areas to continue their studies, as well as encouraging his students to go to college. This group of boarders who live at Dayah Darul Aman while studying have a system of mandatory congregational prayers at 3 times Maghrib, Isha, and Fajr.

The following are several policies from Abu Zakaria's leadership role implemented during his leadership:

1. Making Dayah a Foundation
2. Opening Private Tsanawiyah and Aliyah School Programs
3. Program for Mahasantri (Students)
4. The practice of Suluk, Tawajjuh and Thariqat Naqsybandiah

The programs that Abu Zakaria carried out above during his lifetime were because from his point of view, if Dayah wanted to develop and progress, especially on the outskirts of a big city with the center of civilization in the same area as Dayah's location, then the system created had to be open to all the developments of the times. Then necessary and reasonable adjustments are made without changing the meaning of a religious educational institution. After Abu Zakaria died in 2012, leadership was transferred to his wife Hj. Cut Zubaidah is also the biological daughter of Abu Lueng Ie and is often called Bunda. He recently passed away in September 2022. From what researchers found, Mother continued all the programs that Abu had previously run. The development of the leadership role carried out by Mother while leading Dayah Darul Aman is as follows:

1. Additional Dayah Facilities
2. Opening of Specialization Classes

Leadership in the Development of Dayah Darul Aman

Abu Zakaria as the founder of Darul Aman studied the existing and developing Dayahs, he paid attention to the shortcomings and things that did not yet exist in Dayah as an Islamic educational institution in Aceh. As a place for Islamic education with local characteristics, Dayah must be able to become an educational institution that continues to be in demand with all developments. The theory of modernity from Anthony Giddens (2008) explains that modernity can occur in the context of space and time, regardless of

where modernity originates or first appears. Of course, modernity continues to exist and offers things that make all individual activities simpler and more efficient. (Rahmah Syarifah 2016)

Abu Zakaria was able to see this in advancing Dayah Darul Aman, because Abu was a leader who was open to insight and open to new things, following what Abu did from the start to lead in realizing the progress of Dayah Darul Aman. Abu's wise, firm recitation classes with easy-to-understand delivery made it interesting for the congregation around Abu's residence to continue listening and routinely attend the recitation, so that this slowly made the presence of the figure of Abu Zakaria accepted and became a guide for local communities. Then only after that did Abu open a recitation class for students from Mts – MA level, helped to be managed by his ustadz friends who were previously also students of Abu Lueng Ie.

The results of the researcher's interviews with sources indicated that the source of income from Dayah Darul Aman comes from several sources, starting from when it was first established until now. As the results of the researcher's interview with Saifullah as deputy leader of Dayah:

"Dayah Darul Aman's own source of income comes from donations from benefactors, alumni from Dayah Abu Lueng Ie and Darul Aman, education costs from Dayah Darul Aman students and government assistance." (Results of interviews with students from Abu Zakaria, 10 December 2022)

After Abu Zakaria gained trust and his leadership was recognized by the surrounding community, then Abu began to build a study hall allocated to children from MTSS and MAS level, along with small rooms (bedrooms) for them within the Dayah Darul Aman environment. As time went by, the name of DDA became more and more known by the community which made DDA grow and also brought in income from philanthropists or officials who donated alms to DDA. In the beginning, Abu Zakaria used private money to build several study centers and several bedrooms.

One of the supporting tools in supporting teaching and learning activities in education is the use of educational technology. With the help of educational technology, teachers can help in every process of achieving students effectively. DDA educators utilize technology, especially educational technology, as a learning medium or mediator in conveying knowledge to students through technological tools to make it easier for students and teachers to both receive and convey certain knowledge. The convenience of educational technology is a practice to assist the learning process and improve performance by creating, using and managing adequate technological processes and resources.

The following researchers describe the educational technologies that have been implemented and are running at Dayah Darul Aman:

1. Using of computer
2. Laptop use
3. Wifi usage in MTSS and MAS school complexes
4. Using of Google class room media and Zoom meetings
5. Using of power point (PPT) media
6. Using of automatic sound bell
7. Using of finger print
8. Smart use
9. Using infocus

Dayah Darul Aman (DDA) in facing current developments and in realizing human resources owned by DDA with integrity. Therefore, DDA has implemented several steps, including: Providing education and training programs that are in accordance with the competency standards for teaching staff. Developing an education quality assurance system that prioritizes Islamic values. Encourage the involvement of teaching staff in religious activities and activities based on Islamic values.

Providing adequate educational facilities and equipment and integrating technology that suits the needs of students and educators. Encourage teacher educators to create innovations in the field of education based on Islamic values to jointly improve quality education. Providing opportunities to increase competence through career development programs and promotions that are based on Islamic values. As well as creating a positive work environment and increasing the motivation of teaching staff by providing social protection and adequate facilities based on Islamic values (Shodiq 2011).

The results of the elaboration utilized in programs and facilities at DDA are a form of modernity that occurs within the DDA environment. Modernity as explained by Anthony Giddens requires adjustments to be made to the social structure, in this case the Islamic educational institution in the form of Dayah Darul Aman. Here, researchers found that Dayah Darul Aman succeeded in realizing modernity through the use of technology-based tools and implementing programs that were considered capable of making DDA more advanced than in previous years. This was of course born from thoughts and was expressed in the policies produced by the Dayah leadership figure.

Conclusion

The modern developments that have occurred at Dayah Darul Aman Tungkop Aceh Besar are largely influenced by the role of leadership figures from when it was founded until now. The role of leadership is the strongest formula in advancing an

educational institution. The application of technology–based tools in the learning process is something to pay attention to, as well as continuing to cultivate and maintain the original traditions (heritage) of Abu Lung Ie, who is the parent of Dayah Darul Aman, in the form of practicing Sufism practices such as tawajjuh, suluk and pulling out the talit, as well as became something that was continuously maintained by the leaders of his time. The influence of Dayah Darul Aman's leadership from the start of its founding, which has Dayah principles, must be able to adapt the types of programs at Dayah to the times, such as curriculum, teaching materials, improving the quality of human resources and the use of technology, which are the focus in the development of Dayah Darul Aman. Subsequent leaders also continued to maintain the characteristics of Dayah Darul Aman that Abu had built since its inception. Such as opening interest classes such as language classes, computer classes, graphic design classes, and video editing.

The rapidly advancing times have made the administrators of Dayah Darul Aman Tungkop Aceh Besar continue to develop ideas and concepts in updating policy strategies in strengthening students' skills and skills. This is in order to maintain and maintain the characteristics of Dayah Darul Aman which continues to respond to developments and answers the needs of the people, and is increasingly in demand. Dayah Darul Aman Tungkop Aceh Besar educators continue to be able to provide extensive knowledge and insight to the students and maintain good relationships with leaders and fellow educators. Hopefully this research can be used as advice and additional information, especially for Dayah and other educational institutions because surviving and advancing Dayah requires the cooperation of all parties.

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