Transformation of Traditional Islamic Education: Dayah as a Modern Educational Institution in Post-Conflict Aceh

Erawadi*[1], Fadlan Masykura Setiadi[2]

UIN Syekh Ali Hasan Ahmad Addary Padangsidimpuan, Indonesia[1], STAIN Mandailing Natal, Indonesia[2]
Email: erawadi@uinsyahada.ac.id[1], fadlanmasykura@stain-madina.ac.id[2]

Abstract

This study explored the transformation of Dayah institutions in Aceh, focusing on their change from traditional religious schools to a modern Islamic educational institutions, particularly in the post-conflict era. The integration of modern education into Dayah has sparked a dynamic contestation between tradition and modernity, reflecting broader social and political changes in Aceh. This study also emphasized Dayah's resilience and continued influence on post-conflict reconciliation and contemporary religious practices in Aceh. Meanwhile, this research employed qualitative research with a type of literature review. The findings showed that the transformation of Dayah has formed an integrated educational system that combines traditional Islamic teachings with modern education, fostering the development of science and technology. The Dayah system has successfully cultivated a society with a profound, comprehensive understanding of Islam and has contributed to the cultivation of tolerant individuals by alienating students from radical thought patterns.

Keywords: Transformation, Islamic Education, Dayah, Post-Conflict

Abstrak

Penelitian ini mengkaji transformasi lembaga Dayah di Aceh, dengan fokus pada perubahan lembaga Dayah dari lembaga pendidikan tradisional menjadi sebuah lembaga pendidikan Islam modern, khususnya di era pasca-konflik. Integrasi pendidikan modern ke dalam Dayah telah memicu kontestasi dinamis antara tradisi dan modernitas, yang mencerminkan perubahan sosial dan politik yang lebih luas di Aceh. Studi ini juga menekankan ketahanan lembaga Dayah dan pengaruhnya terhadap rekonsiliasi pasca-konflik dan praktik keagamaan kontemporer di Aceh. Sedangkan metode yang digunakan dalam penelitian ini menggunakan literature review. Hasil penelitian menunjukkan bahwa transformasi Dayah telah melahirkan sistem pendidikan terpadu yang memadukan ajaran Islam tradisional dengan pendidikan modern, sehingga mendorong perkembangan ilmu pengetahuan dan teknologi. Sistem Dayah telah berhasil membina masyarakat dengan pemahaman Islam yang mendalam dan komprehensif serta berkontribusi dalam penanaman individu yang toleran dengan mengasingkan santri dari pola pikir radikal.

Kata Kunci: Transformasi, Pendidikan Islam, Dayah, Pasca-Konflik

INTRODUCTION

The conflict in Aceh has had a significant impact on the education system in the region (Cardozo et al., 2022). The social environment post-conflict has caused trauma, leading to behavior reflecting the conditions of the past in the present, including acts of revenge (Riyani et al., 2022). The impact of the conflict on the development of education in Aceh has been substantial, with the region experiencing challenges in educational development (Amin, 2018). The conflict has also influenced the relevance of peace education in schools, with some suggesting that it is less effective in changing behavior, while others emphasize its importance in maintaining peace and building sustainable positive peace in Aceh (Zainal, 2016). Additionally, the conflict has led to the formulation of a curriculum of Aceh Islamic Education, integrating and prioritizing Islamic studies, reflecting the unique post-conflict educational initiatives in the region (Hafni & Aiyub, 2021). The conflict has also created a conflicted position for teachers within Aceh's independence struggle (Lopes Cardozo & Shah, 2016). However, despite the challenges, the conflict has contributed to the acceleration of educational development for the people of Aceh today, with educational participation growing rapidly and exceeding expectations (Amin, 2018).

The aftermath of conflict often leaves a profound impact on various aspects of society, and the realm of education is no exception. In post-conflict regions, rebuilding educational institutions becomes a critical effort for fostering stability, resilience, and progress (Shah & Cardozo, 2014). Aceh, having experienced the challenges of conflict, presents an intriguing case study where the revitalization of Islamic education, specifically within the Dayah institutions, becomes a focal point of examination. Basri et al., (2023) on their findings research stated that the institutional transformation of the Dayah has had an impact on increasing the functionality of the Dayah in the midst of the times, changes in educational politics in Aceh, and showing the modernization of the Dayah while still maintaining a religious atmosphere in the Dayah environment in post-conflict Aceh.

The post-conflict social environment in Aceh has caused trauma, reflecting the conditions of the past with behavior in the present (Espesor, 2019; Riyani et al., 2022). Previous research has focused on the importance of education in advancing post-conflict social transformation. However, the specific aspects of the social and psychological conditions, as well as the needs of students as

victims of conflict, have not been thoroughly addressed in the existing literature.

The post-conflict reconciliation process in Aceh has faced challenges and limitations. The return of rights supported by the mediator was a potential way for the province to rise from the ashes of conflict, but the illiberal peacemaker did not take advantage of the opportunity that had been legalized (Manan et al., 2021). As a result, many social cases occur due to incompetent ways in overcoming the reconciliation.

In this context, the revitalization of Islamic education within the Dayah institutions can serve as a means to promote social transformation, foster resilience, and promote peace (Ali Buto & Hafifuddin, 2020; Nikmatullah et al., 2023). Research conducted by Manan et al., (2021) resulted in a recommendation on the importance of peace education. However, further research is needed to address the specific aspects of the social and psychological conditions, as well as the needs of students as victims of conflict, to ensure that the educational revitalization efforts are tailored to the unique challenges and opportunities in the post-conflict environment.

The Dayah institutions in Aceh play a pivotal role in shaping the educational landscape and contributing to the holistic development of post-conflict Aceh (Mubarak et al., 2023). These institutions have been integral to the cultural and educational fabric of Aceh, and their post-conflict transformation holds significance for the local community and the broader context of Islamic education (Taufiki, 2020).

Research on the role of Dayah as an Islamic educational institution in Aceh has highlighted their importance in providing understanding and awareness for the local community. Dayah institutions serve as centers for Islamic education, playing a key role in shaping society to follow Islamic law and adapting Sharia regulations to Acehnese culture (Mubarak et al., 2023). Dayah also act as agents for social empowerment and the dissemination of Islamic traditions (Nurainiah, 2021).

Furthermore, the Dayah ulama (religious scholars) have been vital in influencing the religious practices of contemporary Acehnese society, and their authority remains significant in the face of challenges from other religious groups (Syafieh et al., 2022). The independence of Dayah institutions is considered an important part of their existence, and they have a positive impact on various aspects of the community, including education, the economy, and religious life

(Nasution et al., 2019; Ruhamah, 2023).

This current research aimed to examine the transformation of the Dayah institution in Aceh are not only centers for Islamic education but also serve as agents for social empowerment, the dissemination of Islamic traditions, and the holistic development of the local community as modern educational institutions. Therefore, understanding their roles and post-conflict transformation is essential for addressing the educational and cultural needs of post-conflict Aceh.

RESEARCH METHOD

This study examined how Dayah has changed into a contemporary Islamic educational institution in Aceh during conflict through a literature review method (Snyder, 2019). The history of dayah, the historical background of Aceh during the conflict, the curriculum's modernization, the dayah's resilience, and the opportunities and challenges that dayah encountered in altering Islamic education in Aceh after the conflict were all examined in this study. With regard to the Islamic education system and society in post-conflict Aceh, this study attempted to offer a greater understanding of the changes taking place in conventional Islamic educational institutions.

In Aceh, dayah institutions are conventional Islamic educational establishments that have been there for a while. Dayah institution reform is intrinsically linked to Aceh's social, political, and cultural processes. Therefore, in order to understand how Dayah institutions have changed in Aceh following the conflict, this research used a literature review. This study looked at pertinent literature, including as books, journal articles, research reports, and electronic sources, to learn more about Dayah's past, the conflicts it experienced, and the opportunities and challenges it faced in trying to implementing modern Islamic education in Aceh after the conflict. The three steps of the Miles & Huberman (2019) theory form the basis of the data analysis method that researchers used in this study: data reduction, data presentation, and conclusion.

RESEARCH FINDINGS AND DISCUSSION
Dayah and Historical Context of Conflict in Aceh

The conflict in Aceh has historical roots that can be traced back to the Darul Islam rebellion in West Java in 1948, which was followed by a long period of violence and repression (Miller, 2003). The Acehnese resisted Indonesian

occupation, leading to the Aceh War, which lasted intermittently from 1873 to 1942. The war was the longest ever fought in Indonesia (Terrall, 2001).

While according to the Free Aceh Movement (GAM), the conflict stemmed from the 1873 Dutch invasion of the 'State of Acheh-Sumatra' and the subsequent transfer of sovereignty to the Indonesian government in 1949, which was perceived as an "illegal transfer of sovereignty" from the 'old, Dutch colonialists to the new, Javanese colonialists' (Miller, 2003). The conflict was also attributed to repressive Indonesian policies, including the exploitation of Aceh's natural resources, violence against Acehnese civilians by Indonesian security forces, and Jakarta's failure to honor commitments to Aceh's autonomy (Zunes et al., 2010). Over time, the conflict escalated into a separatist insurgency in the 1970s, leading to a martial response from the government and widespread violations of human rights (Miller, 2003).

The conflict in Aceh has worsened dramatically since the fall of President Soeharto in 1998, with the GAM gaining significant popular support, a steady source of arms, and a relatively well-organized command structure (Watch, 2001). The insurgency, fighting between the GAM and the Indonesian security forces, intensified in the early 2000s, leading to major massacres and human rights violations by both sides (Smith, 2015).

The roots of the conflict are also linked to economic exploitation, as Aceh is one of the wealthiest provinces in Indonesia due to its mineral resources, but it has one of the poorest per capita incomes, leading to local grievances and discontent (Robinson, 1998). The struggle for Acehnese independence has also been attributed to the failure to honor promises of political autonomy by Indonesia's first president, Sukarno (Sukma, 2004).

In recent years, there has been a shift towards education and social transformation in post-conflict Aceh (Shah & Cardozo, 2014). The Dayah, a modern educational institution, has emerged as a symbol of this transformation (Ilyas et al., 2019). The Dayah represents a new approach to education in Aceh, focusing on the revitalization of Islamic education and the promotion of peace and social harmony in the region (Shah & Cardozo, 2014).

In conclusion, the historical context of conflict in Aceh has involved complex factors such as the struggle for self-determination, separatist insurgency, and government policies on autonomy and natural resource exploitation . The Dayah, as a modern educational institution, represents a new approach to

education in the region, focusing on the revitalization of Islamic education and the promotion of peace and social harmony.

The conflict in Aceh has had a significant impact on the region's education system. The conflict has caused widespread destruction, including the destruction of schools and other educational facilities (Shah & Cardozo, 2014). The conflict has also disrupted the education system, with many students and teachers forced to flee their homes and schools. The conflict has also led to a decline in the quality of education, with many schools struggling to provide adequate resources and support to students (Jones et al., 2022).

However, in recent years, there has been a shift towards education and social transformation in post-conflict Aceh (Shah & Cardozo, 2014). The Dayah, a modern educational institution, has emerged as a symbol of this transformation (Ilyas et al., 2019). The Dayah represents a new approach to education in Aceh, focusing on the revitalization of Islamic education and the promotion of peace and social harmony in the region (Roche, 2012). The Dayah has played a significant role in rebuilding the education system in Aceh and promoting social change in the region (Shah & Cardozo, 2014).

The historical context of the conflict in Aceh has significantly influenced the role and implementation of Islamic education in the region (Roche, 2012). Islamic education in Aceh is not limited to religious subjects but also concerns the implementation of Islamic values in school life, making Islamic culture the essence of school culture (Syamsuddin et al., 2023). The conflict and the subsequent post-conflict period have led to a changing dynamic in Islamic authority in education in Aceh, with the emergence of new influences, such as the arrival of ustaz from Java, impacting the social landscape (Ahmad, 2014). The integration of Islamic values into the education system is seen as a way to prepare students with a strong ethical foundation and practical skills, and to promote social harmony and the preservation of Islamic culture in the region.

However, there are also challenges in implementing Islamic education, such as the need for reform in the curriculum, method, system, and policy, as well as the dichotomy of the educational system (Shah & Cardozo, 2014). The characteristics of education in Aceh are based on Islamic values to accommodate the socio-cultural context, which sets it apart from national education (Suyanta & Ramdhan, 2022). Therefore, the historical context of conflict has played a

significant role in shaping the nature and implementation of Islamic education in Aceh, reflecting the region's unique cultural and social dynamics.

The Dayah, an Islamic educational institution, plays a crucial role in shaping the educational and social landscape of Aceh. It continues the traditional Islamic educational experience for the Muslims of the region, representing a distinct Muslim identity and expressing the richest cultural and social developments of Aceh (Roche, 2012). The Dayah is also seen as a representation of indigenous education in Aceh (Suyanta & Ramdhan, 2022).

Practically, the Dayah teacher plays a role in implementing Islamic law in four roles: teacher, practitioner of sharia, observer, and mentor (Mubarak et al., 2023). The Dayah also contributes to the creation of a society that can accept Islamic law properly and forms a young generation of Islamic law, reflecting the unique socio-cultural features of Aceh (Sulaiman et al., 2020). The Dayah's leadership transformation and its adaptation to the changing social and educational landscape have been crucial in ensuring its continued relevance and impact on the region's education and society (Ilyas et al., 2019).

Therefore, during the post-conflict period in Aceh Dayah had a function as a foundation for Islamic education, preserving cultural and religious identity, as well as contributing to the implementation of Islamic law and the formation of a society that adheres to Islamic values.

Resilience of Dayah Institutions in Post-Conflict Aceh

The resilience of Dayah institutions in Aceh has been demonstrated in the face of adversities such as conflict and natural disasters (Hafidh, 2023). These traditional Islamic educational centers have continued to operate, emphasizing their commitment to imparting religious knowledge to students. The resilience of Dayah institutions has been recognized as an important aspect in the context of disaster risk reduction and community development in post-conflict.

The United Nations Development Programme (UNDP) has emphasized the significance of working with Dayah institutions to promote resilience in the face of disasters. This collaboration is part of a broader strategy to integrate resilience into the development agenda in Indonesia (UNDP, 2014). In addition, the results of research conducted by Vignato (2012) highlighted the effectiveness of Dayah institutions in addressing the needs of children in post-disaster situations, emphasizing their role in providing support and care.

Furthermore, studies have examined the role of religion, particularly Islam, as a social capital in realizing disaster resilience in Aceh, emphasizing the importance of religious institutions such as Dayah in building community resilience (Kasim & Nurdin, 2021). The resilience of Dayah institutions in Aceh has been a subject of interest due to the region's experience with significant natural disasters, such as the 2004 earthquake and tsunami, and the protracted Aceh conflict (Silva, 2010).

The enduring presence and function of Dayah institutions in Aceh, despite the challenges posed by conflicts and natural disasters, reflect their resilience and ongoing contribution to the community.

The resilience of Dayah institutions in Aceh has been evident in their efforts to revitalize Islamic education in the post-conflict era. Raya (2021), in his research stated that these traditional Islamic educational centers have adapted to modern educational systems, integrating formal and non-formal curricula, promoting inclusive education, and collaborating with other educational institutions. The Dayah system has successfully translated principles of modernity through the establishment of an integrated educational system, fostering a deep and comprehensive understanding of Islam while alienating students from radical thought patterns and promoting tolerance (Nur, 2019).

Not only that, Dayah institutions have played a significant role in identity development, education, social values, and community service within the Acehnese community, contributing to the institutionalization of Islam and the development of religious competence (Usman et al., 2021). Furthermore, Dayah institutions have been recognized for their inclusive Islamic education, instilling values of tolerance, togetherness, mutual assistance, respect for differences, and leadership based on Islamic values (Asari et al., 2020). Overall, the resilience and adaptability of Dayah institutions have been instrumental in revitalizing Islamic education and contributing to the post-conflict recovery and development of the Acehnese community.

The impact of post-conflict Aceh on Dayah institutions has been significant, with changes in the educational landscape and the role of Dayah institutions in the community (Amin, 2018). The post-conflict era has seen the modernization of Dayah education, with the integration of formal and non-formal curricula, and the inclusion of nationally set curriculum, which is now

obligatory (Nur, 2019). Additionally, there has been a shift in the gender dynamics, with more girls being sent to Dayah institutions than boys.

The post-conflict period has also led to the development of an integrated educational system within Dayah institutions, translating principles of modernity and fostering a deep, comprehensive understanding of Islam while promoting tolerance and alienating students from radical thought patterns (Ilyas et al., 2023). Furthermore, the post-conflict environment has influenced the identity development of religious leaders (teungku) within the Dayah community of practice, shaping and reshaping their identity through various modes of the learning process and collaborative resistance to external influences (Usman et al., 2021). Overall, the post-conflict period has brought about significant changes in the structure, curriculum, and identity development within Dayah in Aceh.

The role of Dayah institutions in promoting peace and reconciliation in post-conflict Aceh is multifaceted (Sahlan et al., 2019). While the specific role of Dayah institutions in directly facilitating peace and reconciliation is not explicitly outlined in the sources provided, their influence on the community and their emphasis on inclusive Islamic education and values can be linked to the broader peacebuilding efforts in the region.

Based on the results of the research above, it can be seen the significance of Dayah institutions in shaping the identity of religious leaders (teungku) and fostering a deep, comprehensive understanding of Islam while promoting tolerance and alienating individuals from radical thought patterns. This emphasis on tolerance and comprehensive religious understanding aligns with the broader goals of peace and reconciliation.

Sukmajati (2022), in his book entitled *"The Irony of Improvement: Education and Peacebuilding in Post-Conflict Aceh"* revealed that the inclusive values are instilled in the daily life of Dayah institutions, such as tolerance, togetherness, and mutual assistance, contribute to the overall well-being of the community and can be seen as an important element in post-conflict peacebuilding and reconciliation efforts.

Furthermore, the collaboration with Dayah institutions in disaster risk reduction initiatives highlights their influential role in changing community behavior and promoting resilience, which are essential aspects of long-term peace and stability (UNDP, 2014).

In conclusion, while the direct role of Dayah institutions in promoting peace and reconciliation in post-conflict Aceh is not explicitly outlined in the provided sources, their influence on shaping religious identity, fostering tolerance, and promoting community resilience through inclusive Islamic education and values can be seen as an important contribution to the broader peacebuilding and reconciliation efforts in the region.

Recognizing the Need for Modernization of Dayah Curriculum System

After the Aceh conflict and tsunami that burst into Aceh on 26 December 2004, the curriculum of Dayah has evolved over time, leading to a more targeted and inclusive education in the modern era (Mujiburrahman, 2012). The definition of curriculum has transitioned from a simple, narrow, and traditional understanding to a broader, sophisticated, and more inclusive perspective (Mulenga, 2018). Dayah or traditional Islamic boarding schools have started to incorporate long-term, medium, and short-term goals into their teaching and learning design, aligning with educational standards (Syamsuddin et al., 2023). Additionally, the learning methods have been modernized, with some teachers applying creative approaches such as rote learning, discussion, and other interactive methods based on the specific needs and preferences of their students (Wang, 2022). Furthermore, Dayah have begun to integrate a tiered education system, including a general curriculum encompassing exact sciences, language, and other subjects in addition to religious studies (Musaddad, 2023). This transformation reflects the dynamic changes and adaptations within the Dayah education system, embracing modernization while maintaining its traditional Islamic foundation (Nur, 2019).

The integration of national and traditional Islamic teachings in dayah in Aceh is a significant aspect of education in the region (Wildan, 2022). By integrating religious and traditional values in education, the aim is to instill good life skills and promote a harmonious social life in an Islamic way (Bt Yusoff et al., 2014). Aceh, which has implemented Islamic law, possesses various cultural elements that represent its Islamic tradition, such as art performances, languages, folk dances, traditional costumes, and traditional foods. The Dayah, Aceh's traditional institution of Islamic education, continues to represent a distinct Muslim identity and provides a traditional Islamic educational experience for the region's Muslims (Roche, 2012). The integration of Islamic and traditional values

in education is a means of nurturing children to become well-rounded individuals who can contribute to society while upholding Islamic principles.

The results of research conducted by Usman et al., (2021) stated that traditional Islamic teachings have a significant influence on the daily life of students in dayah or traditional Islamic boarding schools in Aceh. Students in Dayah study Islamic teachings all day and night based on the curriculum set by the Dayah, and the learning systems are classical, involving rote memorization. Dayah is an organization with a special authoritative model of Islamic education that has carried out many transformations as an effort to exist as a public education organization (Ilyas et al., 2019). Dayah is also an educational institution that organizes formal and non-formal education that teaches religious practices, general education, and it is an egalitarian, democratic, and non-discriminatory social institution (Muhammad Abrar Azizi, 2021; Wildan, 2022). The role of Teungku as a leader for students and the community as the Islamic law reference in daily routine is also significant (Usman et al., 2021). The nature of social capital developed in traditional Islamic boarding schools (dayah) in rural Aceh, Indonesia, is built on faith in dayah, and it plays a crucial role in the community (Riska, 2018).

Furthurmore, there is a need for technology integration in the Dayah curriculum in Aceh as part of the modernization and transformation of the traditional Islamic education system in post-conflict Aceh. Several studies such as those conducted by Mukti et al., (2022), Nur, (2019), and Syamsuddin et al., (2023) discussed the modernization of the Dayah curriculum, emphasizing the integration of secular sciences and technology, as well as the use of technology-based learning tools to make education more inspiring and inclusive.

The modernization of the Dayah curriculum aims to build targeted and inclusive education in the modern era, integrating Islamic subjects with secular sciences and technology-based learning tools (Syamsuddin et al., 2023). This transformation is influenced by the need to adjust to modernity while remaining true to the role of Dayah as an Islamic educational institution (Nasution et al., 2019). The development of the curriculum involves integrating the traditional Dayah curriculum with modern approaches, including the application of active strategies and varied learning methods (Nur, 2019).

Based on research findings by Minarti et al., (2022) and Mukti et al., (2022) stated that factors behind the modernization of the Dayah curriculum include the

development of science and technology for the future generation, as well as the influence of Islamic modernist figures who have studied abroad and the adoption of education models from outside systems.

In short, the integration of technology in the Dayah curriculum in Aceh is a significant aspect of the modernization and transformation of the traditional Islamic educational system, aiming to make education more inspiring, inclusive, and relevant to the needs of the modern era.

Likewise, the integration of technology has impacted the teaching methods in Dayah by introducing active learning strategies and varied learning methods (Ghavifekr & Rosdy, 2015). The modernization of the Dayah curriculum involves combining Islamic subjects with secular sciences and technology, thus adapting teaching methods to the needs of the contemporary world (Nur, 2019). Apart from that, Muhajir et al., (2020) in their research findings, they emphasized that the development of the curriculum includes integrating traditional subjects with modern approaches, reflecting the efforts to adjust to modernity while preserving the role of Dayah as an Islamic educational institution.

The integration of technology in the Dayah curriculum in Aceh faced several challenges. One of the challenges is the distribution and competence of teaching staff and education personnel (Azhari & Jailani, 2023; Ilyas et al., 2023). Another challenge is the need to balance the integration of technology with the preservation of Islamic values and traditions (Fazil et al., 2022). Additionally, the lack of infrastructure facilities and curriculum distribution are also among the challenges (Permana et al., 2023).

The traditional nature of the Dayah system and the resistance to change from some stakeholders may also pose a challenge to the integration of technology (Nur, 2019). However, effsorts are being made to address these challenges, including training and workshop programs for teachers and education personnel, and the development of an integrated educational system that balances Islamic values with modern approaches (Mardiani et al., 2023).

In addition, the integration of technology within the Dayah curriculum in Aceh signifies a forward-looking approach that embraces digital advancements to enrich the educational experience. By incorporating interactive platforms, digital resources, and fostering technological literacy, Dayah institutions are not only enhancing traditional methods but also preparing students for a future where technology is integral to learning and professional success (Hafidh, 2023).

In conclusion, the integration of technology in the Dayah curriculum in Aceh is a significant step towards modernizing and transforming the traditional Islamic educational system, making it more relevant to the needs of the contemporary world and preparing students for a future where technology plays a crucial role in learning and professional success.

Challenges and Opportunities in Transforming Islamic Education In Post-Conflict Aceh

Islamic education plays a significant role in Aceh, as it is based on Islamic values and is seen as a representation of indigenous education (Suyanta & Ramdhan, 2022). The implementation of Islamic education in Aceh is aimed at supporting the Aceh government's program towards the implementation of special autonomy and Islamic law. Islamic education is not limited to religious subjects but also concerns the implementation of Islamic values in school life, so that Islamic culture becomes the essence of school culture (Sulaiman et al., 2020).

The Dayah, a traditional Islamic boarding school, is an important institution in Aceh, as it plays a crucial role in the reproduction of Islamic figures and scholars (Anshari et al., 2023). Some of them have even become charismatic ulama and umara (Fakhrurrazi et al., 2021). The characteristics of education in Aceh are based on Islamic values to accommodate the socio-culture, which relatively distinguishes it from national education (Suyanta & Ramdhan, 2022). However, there are still challenges in implementing Islamic education in Aceh, such as the need for reform in the curriculum, method, system, policy, and dichotomy of the educational system (Ahmad, 2014). Likewise, the integration of Islamic values into higher education curriculum is also seen as a way to produce graduates with strong ethical values and practical skills, and increase employability and social contributions (Razali et al., 2023).

The revitalization of Dayah institutions in post-conflict Aceh presents both challenges and opportunities for Islamic education, contributing to the region's development. One of the challenges facing Dayah institutions is the need for reform in the local context (Raya, 2021). The tension escalated when problems with the Indonesian central government began to arise, leading to a full-scale rebellion. The traditional Islamic school system of Aceh was subjected to a process of European colonial-driven social flux and educational challenges (Roche, 2012). The challenges of Islamic education in the 21st century, including

the reform of Islamic education, strengthening human resources, and the Islamization of science, have also been discussed (Uyuni & Adnan, 2020). Additionally, the implementation of online learning-based Islamic Religious Education (PAI) in high schools in the Dayah environment presents both challenges and opportunities (Rizal et al., 2023).

Meanwhile, the opportunities faced by Dayah in transforming modern education in post-conflict Aceh include the following: 1) Adapting to modern education: Dayah institutions have recognized the need to adopt modern education and incorporate general subjects such as English, biology, economics, computers, and geography (Raya, 2021). This transformation allows Dayah to respond to the demands of contemporary society while maintaining its unique characteristics as an Islamic educational institution; 2) Addressing the digital era: The implementation of online learning-based Islamic Religious Education in high schools in the Dayah environment presents both challenges and opportunities (Rizal et al., 2023). By embracing digital technology, Dayah institutions can reach a wider audience and enhance the quality of education; 3) Strengthening human resources: The transformation of Dayah education has led to the development of modern Dayah as a new institution, with the aim of mastering science and technology as an alternative way of facing the era of globalization (Rahmah et al., 2021); 4) Cultural survival: The continued existence of Dayah institutions in modern Aceh is a testament to their cultural survival and resilience (Ahmad, 2014). By adapting to the changing educational landscape, Dayah institutions can maintain their important role in Aceh's social and religious life; 5) Collaboration and competition: The coexistence of Dayah, Islamic schools, and madrasas in Aceh has led to contestation and collaboration between these educational institutions (Raya, 2021). This dynamic can foster innovation and the development of modern education in Aceh, as Dayah institutions engage with other educational systems and strive to maintain their existence.

In short, while traditional Islamic education in post-conflict Aceh faced challenges in reconciling tradition with modernization and responding to secular educational models, it also presents opportunities for cultural preservation, enhanced learning, and adaptation to modern educational practices.

CONCLUSION

Based on the previously provided explanation, the researchers can formulate the following conclusions that the transformation of Dayah in Aceh has impacted the traditional Islamic education system in the region, particularly in the post-conflict era. Dayah institutions, which have historically been traditional religious schools, have undergone a revival to become a modern Islamic educational institution, contributing to the preservation of traditional Islamic educational institutions in Aceh. The integration of modern education into Dayah institutions has led to a contestation between modernity and tradition, reflecting the broader social and political changes in Aceh.

Despite the challenges faced, Dayah institutions continued to play a significant role in preserving traditional Islamic educational institutions in Aceh. The Ulama (Islamic scholars) from Dayah institutions have been influential in shaping the religious and moral landscape, preserving traditional Islamic educational institutions, and influencing post-conflict reconciliation and contemporary religious practices in Aceh.

Finally, the transformation of Dayah has also contributed to the development of an integrated educational system that combines traditional Islamic education with modern education, promoting the development of science and technology for future generations. The Dayah system has succeeded in giving birth to a society that understands Islam in a deep, comprehensive, and far-reaching understanding of religion, and has alienated students from radical thought patterns, making them tolerant humans.

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