

Building Social Confiance With Dayah: Between Incidental Fanatism And Curricular Decision

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ABSTRACT

Dayah educational institutions have been popular in Aceh since the Sultanate of Iskandar Muda because of their ability to pass high-quality Muslim scholars. This is due to his ability to apply the fanatic attitude of the leadership to the quality of the curriculum in Aceh. Despite the many emerging modern teaching approaches in advancing formal educational institutions, Fanaticism in this context has provided high enthusiasm for students and the community to study Islamic religious knowledge within the scope of the Acehnese Salafi Dayah. Therefore, this study aims to discuss the forces of fanaticism led by *dayah* and investigate the effectiveness of the quality of the *dayah* curriculum in Aceh. This research is classified as qualitative descriptive. Data collection was carried out through observation, interviews, and documentation. Data is obtained from interviews with Dayah Leaders, Wadir, and teachers at Dayah MUDI Bireuen, Aceh, observing the implementation of fanaticism-based learning and reviewing supporting documents. The analysis is data reduction, data presentation, and conclusion. The results of this research reveal that, First, fanaticism in learning in the Dayah has inherited the charismatic Muslim scientists/*Ulama* in Aceh. Second, the collaboration between passionate leadership in the Dayah and the quality of the curriculum has helped develop the students' competence. Third, the support of Dayah teachers and Dayah alumni *rabithah* has increased public trust.

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1. INTRODUCTION

Dayah in Aceh has been known for its success in building public trust and producing charismatic Muslim intellectuals (*ulama*). This success is supported by the fanaticism of the Dayah leadership and the quality of the adaptive Curriculum implemented at Dayah. Dayah leadership fanaticism will continue in Salafi Dayah, even though many modern teaching approaches have emerged to advance formal educational institutions. Formal schools that use modern learning systems cannot implement leadership fanaticism in learning. However, Dayah Salafi must be supported by an adaptive curriculum to increase public trust in Dayah education in Aceh. Education

institutions require autonomy and independence to enhance and strengthen their role as important aspects of the progress and development of a nation as well as for the progress of Islam. To reconstruct the educational system (M. Rizal, Iqbal, & MA, 2018), Islamic educational institutions must revitalize their role in producing qualified Islamic human resources, as this will enable them to play a role as well, to play an optimal role in achieving quality, superior education and relevant to the dynamics and needs of society (M. Rizal, Zulfikar, Syabuddin, & Iskandar, 2023).

The dynamics of the development of Islamic education, especially the Sala institutions in Aceh today, show that there is a significant movement within the society and education in the Bireuen district undergoing a relatively rapid movement and development; this is proved by the charisma embedded in the soul of the leadership of the Salafi (M. Rizal & Iqbal, 2018). The existence of a charismatic scholar in an education institution in Aceh became the main choice in developing the quality of education institutions to build public confidence in society so that the education institute in Aceh is no longer a second opinion and even a second choice for parents in educating Islamic religious sciences for their children (Abidin, Ghani, & Pabbajah, 2023). Charismatic scholars have a positive attitude until they become alumni so that the trust of their parents and the community becomes a capital in improving the quality of institutions, especially in the Bireuen district.

However, it is unfortunate that the charismatic scholarship will disappear if it is not supported by the quality management of the Curriculum (Munir, Fernando, & Ferdian, 2023). Because one day, the charismatic scholar will die. Even in the future, it is highly likely that people will ask for proof of promised quality assurances before deciding to enroll their children in a law enforcement agency. When you can convince the institute user through answers and real evidence from the curriculum executor (Fitri, Nafis, & Indarti, 2020), but if the teachers are not able to demonstrate that they are good, they shall be enrolled in the school.

Dayah MUDI Mesra Samalanga Bireuen Village has several components: knowledge content objectives, learning experiences, strategies, and evaluation. These goal components are divided into several levels, namely national education goals, institutional goals, curricular goals, and instructional goals. The educational methods and processes consist of three levels: Tahzizi, `Aliyah, and Takhassus. The Dayah MUDI curriculum is designed to meet the community's needs as users of Dayah graduates. Therefore, implementing an adaptive curriculum is one of the new obsessions among Sala Dayah in Aceh in understanding the desires of parents of students who have different needs (Baharun, Wahid, Muali, Rozi, & Fajry, 2022).

Therefore, it is apparent the importance of competing strategies at the institutional level, that is, a large-scale, long-term-oriented plan to interact with a competitive environment to the objectives of the institutions. The goal is not to eliminate competitors in a market but to win customers' hearts. However, the competitors will remain and are not the parties to be eliminated. Strong competition motivates institutions to be more creative, innovative, and adaptive. The strategy reflects the curriculum-driven awareness of how, when, and where the school competes, will compete against who in the competition, and for what purpose it competes, not just relying on a charismatic scholar as the army leader. The essence of the strategy lies in different activities performed by one branch with another branch or performing the same activities but in different ways (Marini et al., 2019).

The leadership of charismatic scholars in decoding deeds has been successful in terms of understanding the central character. This step makes it possible for the institute to develop a qualified center. Similarly, the application of an adaptive curriculum in the Sala district of Bireuen can be used as a benchmark for other learners in the learning process. An adaptive curriculum can be applied using a judgment that takes into account the competence of the elderly and the principles of humanity (S. Rizal, Moh Aris Pasigai, M. Yusuf Alfian Rendra Anggoro, Ramlah, & Wahyuddin, 2023). In addition, the application of an adaptive Curriculum in the Bireuen district Sala district aims to gain the confidence of the public to continue educating religious sciences for their children in the institute through various learning innovations in practice (Rahmi, 2013).

For the candidate guardian, the choice of various types of education institutions is very protable because they can select which institutions are considered high quality and offer highly competitive academic programs per their budget. Meanwhile, for the managers of educational institutions, the appearance of many other institutions marks the increasing competition in education services, especially in Islamic religious education (Tholkhah, Norman, & Nadiah, 2022). Since the reality of competition is to nd the best, then some educational institutions are at the top level and at the same time reject candidate guardians, while others are at middle and lower levels that are the second or even last alternative.

Such a situation requires leaders and curriculum managers to be aware of and seek to understand the changes in the market structure and the competition that is facing (fundamental, incremental, or radical) to satisfy education users. It is no exaggeration to say that any educational institution, whether a school or a non-competitive training institution, will be abandoned by the market (Abidin et al., 2023). In the long run, there is no reason for the curriculum managers of uncompetitive educational institutions to survive in the market.

Along with the times and changes in the Curriculum in Dayah MUDI Mesra Samalanga, there are many changes in the material learning at Dayah MUDI Mesra Samalanga. About the Curriculum at Dayah MUDI Mesra Samalanga, the portion of the material is small and generally accepted, showing that the Dayah is very careful. In carrying out this process, the Dayah is worried that adopting it on a large scale towards general material will endanger the existence of religious material, which is the main material for Dayah. This is when they rely on rules Fiqh "Al-muhafadzah 'ala qodim al-shalih wa Al akhdu dua al-jadid alashlah." In the face of current developments, Dayah is permitted to take new, better things but is required to maintain the good old stuff. Changes to learning materials made by Dayah MUDI Mesra Samalanga have broadly impacted the process of learning at Dayah in general (Juharyanto et al., 2020). This is what makes the quality of education so important to an educational institution.

Nisa's research explains that some spiritual leaders or clerics greatly influence students. Fanaticism can develop among students who greatly admire and revere their religious leader, even to the degree that they are uncritical of that leader's teachings or actions (Nisa & Zakirman, 2022). Then (Zulkarnain & Haq, 2020) stated that fanaticism's inuence on religious and social behavior is a mutual atmosphere dependency necessary to ensure human existence. This is proof that humans fulfill their life needs as individuals cannot do it alone; they need help from others. There is a bond of interdependence between one person and another. Continuity Human life takes place in an atmosphere of mutual support and togetherness. However, on the other hand, relying on fanaticism in learning will only last for a while; educational institutions must have a curriculum that guarantees the quality of graduates, such as an adaptive curriculum. In new research, educational institutions must be able to implement an adaptive curriculum that is modied and adapted to students' needs, conditions, abilities, and limitations. The aim of implementing an adaptive curriculum is so that teachers can understand student characteristics in learning, understand student needs, and keep up with current developments so that students do not experience any pressure in learning (Baharun et al., 2022).

Therefore, the research aims to investigate the impact of charismatic ulama on the quality of education at Dayah institutions in Aceh, with a particular focus on the role of fanaticism in shaping educational practices and outcomes. The objectives of this research are discussed in the context of the Dayah educational institution in Aceh as a legacy system that has become an important part of the history of the education system in Aceh.

2. METHODS

This research uses a qualitative approach. The researcher tried to describe the positioning of Dayah Salafi Bireuen clearly and then analyzed it to obtain results based on the research objectives.

The research location is MUDI Mesra Bireuen. The selection of subjects in this research used a purposive technique, where the sources were chosen with the consideration that MUDI's Dayah Salafi is the only Dayah Salafi in Aceh that carries out curriculum transformation and integration of materials and methods in the learning process, thereby giving rise to fanaticism within community to learn Islamic knowledge in this Dayah, Dayah MUDI is also the only Dayah which consciously or unconsciously applies this flow in its curriculum, objectives and learning processes (M.Si et al., 2020), Those who are seen as knowing information related to the focus of the investigation. Data collection was carried out through observation, interviews, and documentation. The subjects of this research are the parties who are seen to find out information related to the focus of this investigation consisting of (1) the Curriculum Director, because the curriculum director is the person responsible for designing the learning flow (2) the Head of Education, because the field that knows the progress best learning at Dayah (3) Head of Public Relations, because the part that is always in contact with the community in receiving input on learning outcomes (4) Dayah Teachers, those who always implement the results of learning plans for students (5) Rabithah Dayah Alumni Management, those who introduce the potential and the quality of MUDI's salafi power in the community and (7) the students' parents.

The researchers employed participatory observation, semi-structured interviews, and document analysis as data collection methods in this study. Semi-structured interviews were utilized to gather insights from various sources regarding the positioning and branding of the Salafi district in Bireuen. Document analysis was conducted to review archives, including activity records, photographs, books, recordings, videos, and other materials relevant to the positioning of the Salafi district.

Data analysis techniques are adapted to the methods used by researchers. According to Yin (2014), data analysis is used to connect data findings from case studies with interesting concepts and how these concepts provide direction in analyzing data. This research uses pattern matching data analysis techniques. The pattern matching process is a data analysis technique for comparing data with empirically based patterns (Sugiyono, 2015). Analysis of research data is carried out by reducing data, presenting data, verifying data, then after that the researcher makes conclusions that will answer the research questions of this study. Researchers must confirm and sharpen the conclusions into a final conclusion that is appropriate to the symptoms and events to be studied.

3. FINDINGS AND DISCUSSION

3.1 *Charismatic Leadership in Aceh Community*

Ulama's leadership gure in the Aceh community is the key to his success. Among them is the MUDI Mesra led by Tgk H. Hasanoel Bashry (Abu MUDI), a very inuential gure in the development of the center and the advancement of the muhadharah. A significant factor a leader must have is a charismatic attitude or charisma so that centers, managers, and society can overcome the charismatic attitude of scholars (Sabililhaq, Dina, Khatami, & Suryanudin, 2023). With the abundance of the treasures of his knowledge, he poured his thoughts into communication in the study of the ta'lim ceremony, the sermons, and the messages he delivered in the communication of the scholarship were not independent of his communication style.

Another advantage that the charismatic scholarship leadership has in decoding the institutions in Aceh is being able to contribute its strong ideas and ideas as a social control to the Muslims in their own country and the Indonesian society in general to a life contained in the values of justice, tolerance, and pluralism (Gronn, 2009). So, the messages he passed on to this day continue to grow. In the leadership of charismatic scholars, the authority and knowledge and the sound teachings of the leaders of the people are very inuential in their leadership. A charismatic leader is a leader who creates an atmosphere of motivation based on commitment and emotional identity to their vision, philosophy, and style within their subjects (Munir et al., 2023). However, on the other hand, public confidence in Bireuen's salafists is influenced by the adaptive curriculum offered to the ministers in

the field, including optimizing the role of the alumni's rabithah, superior class programs, extra-curricular activities and counseling programmes.

However, passionate attitudes appear in the form of excessive belief in the teachings adhered to. People who are passionate about the teachings they adhere to reject all teachings that differ from their beliefs. Likewise, implementing an adaptive curriculum will be a problem with limited resources or resistance to change in certain educational institutions.

3.2 Role of Rabithah Alumni Dayah in Educational Improvement

This research found that the Bireuen district Salafi Dayah has optimized the role of the alumni in the application of adaptive curriculum. This is especially true in the MUDI Salafi MUDI Dayah Mesra district of Bireuen province of Aceh, where alums fully implemented adaptative curricula. Rabithah Alumni Dayah is an autonomous organization formed by fellow alumni to encourage alumni participation in improving the quality of education, administration, and efficiency of the education management in the alumni dayah units. Based on the interview with Alumni MUDI, stated that "Rabithah Alumni Dayah is a container or organization used to guarantee the cooperation of parents, centers, community figures, leaders, and teachers. It is a non-profit organization dedicated to improving the quality of control, processes and educational outcomes for all students." (Interview, December 2023).

The initial step taken by the alumni is to activate the alumni coordinator at each event by giving one of the event representatives to join the Rabithah Alumni Dayah. This is done to promote the aspirations of the centri so that all aspirations felt as well as complaints experienced by centri can be conveyed through this assembly. When there is a lack of satisfaction in the ministry, whether it is learning, means and facilities or other facilities, whether perceived by the centurion or the guardian, then all aspirations are directed at this rabithah. The Chancellor will submit the whole problem after a meeting with each emergency manager, who will then have a solution to every problem that has been submitted.

After all the aspirations of the guardian were delivered to the Rabithah Alumni Dayah, the Rabithah Alumni Dayah did was to pass it to the leader of the dayah through the wadir 1 at the time of the routine meetings so that educational administrator of the dayah could improve his service well. It is unique in the Salafi movement when the party wants to make the election of the manager of Rabithah Alumni Dayah done through direct election by all the alumni of various levels, like the election in general. This is done so that there is correspondence or relationship between the Rabithah Alumni Dayah and the guardian, and when there is an inappropriate service, the guardians and the community can easily pass it on to the previously elected Rabithah Alumni dayah. According to one of the managers of Rabithah Alumni Dayah:

"There are some important points that the dayah obtained at the time of reactivating the role of the Rabithah alumni dayah are as follows: first, with the presence of a committee of dayah in the field of humanity management, then communication between the dayah and the associated institutions can be intertwined harmoniously. Second, the parents also obtain information about the entire dayah program. Third, dayah, the Rabithah Alumni Dayah, and the community simultaneously help each other so that the learning of the dayah can be qualified and improve the performance of dayuh. Fourthly, the curriculum developed should follow the dynamics of the times and the demands of the society" (Interview, December 2023).

The close relationship between Rabithah Alumni Dayah and the governor is expected to create public confidence in the institution. Innovation and development of education and adaptive learning have a profound impact on society so that in practice it provides full support for what institutions do. Misunderstandings can be minimized optimally through the harmonious relationship between the administrator of the dayah, Rabithah Alumni Dayah, the parents, and the community. The role of

Rabithah Alumni Dayah, as shown in the Salafi dayah of Bireuen district, is to increase public confidence by developing curricula based on the community's needs. This is done through strengthening communication in the middle-class community forum, where the public can easily express their grievances against violence, especially in educational and learning activities. Characteristics and needs of the center, as well as the wishes of all parties, will be met with an adaptive curriculum that adapts to the center's learning situation and conditions, characteristics, and requirements of the center (Indarta et al., 2022), and the active role of the manager of Rabithah Alumni Dayah.

3.3 Impact of Adaptive Curriculum on Student Development

This research finds a second step to implementing an adaptive curriculum. The success of an educational institution can be seen in the output it produces, as well as in building public confidence. Therefore, educational institutions such as Salafi can manage the programmes that are in their capacity well so that the desired goals in the development of adaptive curricula can be achieved to the maximum (Fadli & Dwiningrum, 2021). Bireuen district is an Islamic educational institution with a unique program to print generations up and develop adaptive curricula. This excellence program has become a major magnet to attract the interest of parents and convince them that the institution is the best place for their children's education.

One of the best programs implemented is the Qur'an's Tahfiz program. This program is carried out because of the needs of parents and teachers, informing teachers who are intelligent in studying the morality of the Quran. The program is designed in such a way and is adapted to the needs and characteristics of students. The Qur'an is the only one in the classroom that opened for the first time at the Salafi level. Before entering this program, each student must take the test first. Based on the observations made by the author in the MUDI program, that the allocation of the learning hours of the Tahfiz program in this program is allocated to special times, namely Shubuh and Ashar, and the centers involved in the program are separated from the other centers in general.

Santri is obliged to memorize the Qur'an according to what has been stipulated in the curriculum structure of the existing program. In addition, the administrator of the Salafi village in Bireuen district also designed supporting activities that can shape the character of the center through compulsory customization activities to be applied in learning activities such as standing when the teacher enters the classroom, shaking hands with the teacher, smiling, greeting and welcoming, shaping the character patient in the child, and the formation of another character to form the child into a better personality (Mustikaningrum, Pramusinta, Ayu, & Umar, 2020).

The Tahfiz class program is a program carried out in the Salafi village of Bireuen district demanded to be able to memorize the Qur'an so that the center finished in the village have supplies in living life. According to an interview conducted by the researcher with the Chief of the Lajnah Program Tahfiz Al-Quran dayah MUDI is "santri who follows this prosus should not pass in the dayah before the Memorize the Al-Qur'an at least 5 juz for the seventh grade. This program was established to be a good alumni who not only understands fiction, but also is able to memorize the Qur'an al-Karim. And when he has the provision, then the faith and morale in him are automatically formed" (Interview, December 2023).

To succeed in adapting the curriculum through the excellent program of Tahfizul Qur'an, Dayah MUDI, in particular, has had 10 teachers who are experts in their fields; they are teachers of the Dayah MUDI who have had his memories during the construction of Ma'had Tahfiz Al-Qur'an Al-Askar Cisarua Bogor. Thus, the prophet Muhammad (peace and blessings be upon him) said: "Behold, I am the one who teacheth the Scriptures, and the one whose knowledge is in the midst of the people.

Among the salafists who have implemented the language program, MUDI is the only salafist in Aceh who has developed the language, while language programs are usually implemented in modern training, therefore one of the goals of foreign language development in the salafi training

program is to consolidate the public's view of salafism as well as to grow confidence in the Mudi training center in Bireuen district when associating with the 'ashry training center because previously there was the impression that Salafi training began to decrease as the modern training center developed, even the society believed that modern training center was more advanced and could follow the development of the times. The goal of learning Arabic at MUDI is for 5 to 10 people each year to pursue secondary education at the leading colleges in the Middle East. In addition to learning English, two teachers are preparing for admission to Harvard University in the United States and the University of Oxford in the UK in 2024 to occupy the fields of science and technology.

In addition to having the ability to memorize the Quran, the Sala day also has the Lajnah Development of Dakwah Mudi (LPDM) program, which is an institution that supports the section of dakwah and publication. All forms of publicity and publication, whether written or video, are handed over to the LPDM. Currently, LPDM is the agency that manages two official websites of MUDI, namely www.mudimesra.com and www.majalahumdah.co.id another official website of Mudi, www.lbm.mudi.com is managed by LBM MUDI.

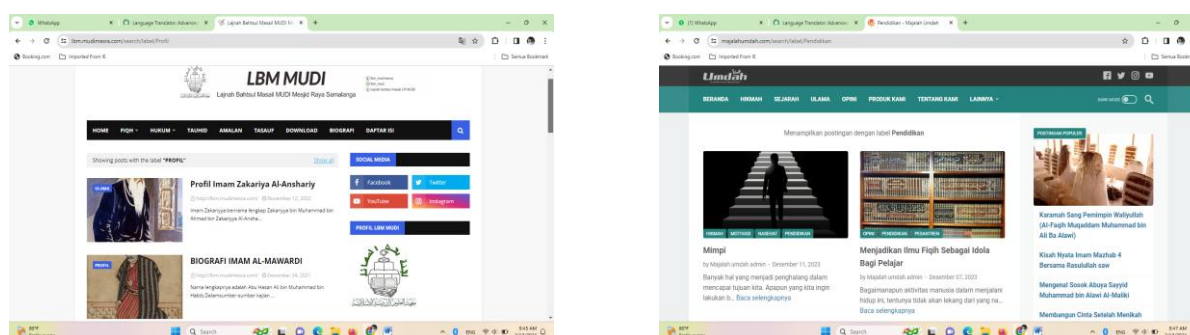


Figure 1. The website, the Mudi magazine, and the Umdah magazine managed by MUDI.

The program was also launched as a media silaturahmi dayah MUDI with the guardians in particular and the society in general, so that the bonds that have existed since they delivered their son to MUDI continue to be awake and permanent so that there is no dividing gap, and in the end the people will want and continue to place their faith in the dayah, both in matters relating to religion or otherwise. In addition, the program aims to publish religious prophecies based on the yellow book in enriching the treasures of religious science, solving problems of the community and carrying out community devotion by guiding and cultivating the community through education, counseling, and prophecy.

In addition, the master program carried out in the Salafi MUDI Mesra Bireuen is the establishment of Ma'had Aly, until now Ma'had Ali in the MUDI has reached Marhalah Tsaniyah (S2) with a concentration of science fiqh wa ushuluh. And the author's interview with Mudir Ma'had Aly stated that,

“Both Ma'had Aly programmes at MUDI have received Mumtaz (A) accreditation rating from the results of the assessment of the Ministry of Religion of RI. Currently, of the 4565 MUDI santri, there are 306 people registered as Mahasantri who follow the education program of Ma'had Aly. So graduates of this ma'had aly they will be able to compete with graduates from religious colleges both in the country and in the Netherlands” (Interview, December 2023).

Based on the findings, it is evident that the adaptive curriculum implemented at the Salafi school, specifically the MUDI Mesra Bireuen school, is designed to be flexible and tailored to the needs, abilities, and limitations of the students. This adaptation includes modifications in several areas, such as objectives, content, processes, and evaluation methods. The Curriculum Development Team, coordinated by the Vice Director of Academic Affairs (Wadir 1), oversees these adjustments through the school's education department. In practice, various extracurricular activities have been

developed in the Salafi village of MUDI Mesra in the Bireuen district, including activities like public speaking, calligraphy, Tilawah Al-Quran recitation, Al-Barjanzi, archery, journalism, sports, and costume sewing. These extracurricular programs actively engage students, aiming to nurture and enhance their talents and potential. Additionally, these activities serve as skill-building exercises, preparing students to compete at regional, national, and international levels.

This activity is also carried out when the centurion already has more ability with his achievements; it will be an essential point for the Salafi to attract public interest in educating his son in the Salafi district of Bireuen. Extracurricular activities are carried out to build a central confidence in his abilities. Therefore, the extracurricular activities in the Salafi MUDI Mesra district of Bireuen vary according to the center's needs, talents, interests, and interests.

While attending extracurricular activities, the motivation of the center is generally due to self-awareness. Still, there are also obligations of the day, such as driving activities and English and Arabic lessons. The program also aligns with the adaptive curriculum developed outside the institutions, where learning is carried out according to the center's needs. When the hours of education are still not sufficient to adapt to the needs of the center, then additional activities are added outside the learning hours so that the need of *santri* is indeed met, and the ability of those centri will also be cultivated so that it can produce brilliant generations to increase public confidence.

Based on the author's field observations, several key points emerged regarding the implementation of extracurricular activities. First, there is a strong focus on maintaining the enthusiasm of students (*santri*) and ensuring their continued participation in extracurricular programs. Second, efforts are made to increase the motivation of students to further develop their skills through these activities. Third, the institution encourages sustained engagement by providing recognition and rewards to high-performing students (Observation results, January 2024).

This research also uncovered additional insights into the Salafi district's approach to implementing an adaptive curriculum. In the Salafi district of Bireuen, extracurricular activities are designed to enhance specific aspects of the curriculum, such as applying academic knowledge to meet personal needs and promote environmental sustainability. These activities, conducted outside regular school hours, have proven effective in fostering students' growth according to their individual needs, potential, talents, and interests, under the guidance of qualified and authorized personnel (Fajry, Annur, & Handayani, 2023).

Regarding public confidence, extracurricular programs are considered one of the most effective ways to improve access to high-quality graduates (Zawawi & Abidin, 2022). Through these diverse activities, students' capabilities are further developed, enabling Salafi institutions to produce graduates who are well-equipped to compete on a global scale, meeting the expectations of all stakeholders.

3.4 MUDI Optimal Services

The service awaited by the Salafi dynasty, in this case by the Dayah MUDI Samalanga Bireuen, strives to be the best educational institution in Aceh by continuously improving its quality. All members of the congregation must innovate to improve education. There is no other traditional industry in Aceh that has innovations to improve the quality of education as in the MUDI industry. Last year the 2023 MUDI headquarters attended a Youth for Peace workshop in Thailand to present Youth for peace empowering the next generation for humanitarian action, in the Youth Capacity Building Workshop programme. The event took place from 12 to 16 August 2023 at the International Institute of Peace and Development Studies (IIPDS) headquarters, Nongchok, Bangkok, Thailand. The Salafi people insist on improving the quality of education in the country by working with various parties outside and even abroad. In fact, based on an interview with Mudir 1 MUDI stated that "Abi MUDI selaku Mudir 1 MUDI Mesra passed as recipient of LPDP scholarship, namely Indonesian Scholarships Bangkit non-degree scholarly program provided for nurses in Indonesia, the goal is to

strengthen the acceptance of Fatwa organized in Darul Ifta Egypt in February 2024" (Interview, January 2023).

Relationships have been built within the field of the various servant programs undertaken by MUDI. All staff have the same vision and mission in the field and can communicate well, which produces harmony in the relationship (Sari, Anwar, Wirdati, & Engkizar, 2021). At MUDI, information transparency is highly valued. As the author observes, the problems that arise are always discussed, and the information remains open. Thus, each existing staff member is open to the others (Maulana, Ibrahim, & Email, 2023). In addition to establishing internal employment relationships, he also cooperates with external agencies such as the Dayah Investigation Service, which directly regulates education in the province of Aceh.

Every citizen responds to change very well. They recognize the role of leadership in creating a friendly environment and improving the quality of education. The results of this cultural change are good for the working environment. Educators and educators are working harder to improve performance in the field. They are committed to improving the quality of education and achieving goals (Damayanti, Sianturi, Damayanto, Bangkara, & Ristianti, 2023).

There is an impetus to educators and educational personnel to improve their skills, and training is done inside and outside the field to improve educational skills, such as making bimbels to lecture abroad, making RPS curricula, and so on. Thus, the quality of educators and educational power is undeniable. The program is also done gradually or gradually. The educators and educators are very satisfied with the results of the program. This results in teachers and teachers being more creative and innovative (Damayanti et al., 2023).

According to the program offered by Dayah MUDI Samalanga Bireuen, enhancing the professional competence of educators and educators is a program of excellence. After receiving training, MUDI teachers will be sent to the Dalwa Training Centre for an exchange of teachers and to the Yemeni Tarim to deepen the hadith. The Salafi curriculum is still used by the MUDI Dayah Samalanga Bireuen for learning as it is considered suitable for use by the Salafi dayah in Aceh. To innovate education and adapt learning to existing environments, curricula are added from within. Furthermore, because it brings innovation or additions to the center, the curriculum can be implemented effectively (Indarta et al., 2022).

Therefore, Salafi Dayah in Bireuen district strives to meet the community's needs by continuously communicating and monitoring the development of the district to know the changes that are taking place. This communication can be the fulfilment of means and purposes or related to the religious knowledge required by the community or student guardian to form and instill moral and spiritual values. Customer satisfaction is crucial to the organization because the organization is an educational institution that aims to meet everyone's academic needs (M. Rizal et al., 2018).

Every network and communication, both vertical and horizontal, must be optimized to create an enabling climate for communication. By using all media in a multi-directional and harmonious way, integrated management in education can be applied at any time (April et al., 2023). The researchers also conducted interviews with rabithah alumni and guardians of centri as external parties or customers of services provided by the Dayah salafi in Bireuen district. Rabithah Alumni and custodians were also asked about their feelings about the development of the quality of education available in the field to meet the needs of its clients. In addition, the dayah provides means and facilities that are perfectly suited to the needs of learning (Syamsy, Fauzan, & Malihah, 2023).

Facilities and infrastructure at Dayah MUDI are part of meeting customer needs for always innovative education and adequate facilities to maximize learning. Improvements in learning systems, human resources, development of basic skills and soft skills, improvements in student performance in both academic and non-academic fields, involvement of the entire staff in improving quality, engagement of stakeholders in domestic and overseas cooperation, and rapid response to criticism and advice, have achieved the existing principle of Total Quality Management (Ar et al., 2023).

The cultural changes made by MUDI Dayah Samalanga Bireuen, in particular, to improve the quality of education, result from the behavior and mentality instilled by his leadership that arouses a fanatic attitude in teachers and society. According to (Zahrul, 2024), as a Salafi Dayah, Dayah MUDI has adopted a holistic educational approach focusing on religious aspects and developing social, academic, and practical skills. So far, Dayah MUDI has also been open to science and technology; even though the goals of the Salafi Dayah focus on religious teachings, Dayah MUDI still includes general education and technology-based learning relevant to current developments. This step helps prepare students to engage in an increasingly connected and complex world.

4. CONCLUSION

This research concludes that several key actions have been taken by Salafi groups in Bireuen to build public trust. First, the charismatic leadership of Abu MUDI, head of Dayah MUDI, has reinforced the community's belief in the institution's ability to provide strong religious education for their children. Second, the role of *rabithah* alumni has been optimized by offering feedback on curriculum and educational services. Third, the implementation of an adaptive curriculum has significantly enhanced the global competitiveness of MUDI Dayah graduates, especially in the context of increasingly technology-driven education. However, the study's scope was limited to Dayah MUDI, and future research should explore how the leadership approach and curriculum adaptability can be applied to other Salafi Dayahs and formal schools across Aceh.

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