THE ARTICULATION OF ISLAMIC MULTICULTURAL EDUCATION OF *DAYAH* MUDI MESRA AL-AZIZI YAH SAMALANGA NETWORK IN ACEH PEACE

Muhammad Riza

E-mail : rizajundana@gmail.com

State of Islamic Institute, Takengon, Centra Aceh, Aceh, Indonesia

Maskuri

E-mail : masykuri@unisma.ac.id

University of Islam, Malang, East Java, Indonesia

Junaidi Mistar

E-mail : j.mistar@unisma.ac.id

University of Islam, Malang, East Java, Indonesia

Abstract: *Dayah* has a significant role in the socio-religious life of the Acehnese. One of the important roles that the dayah institution has played in recent decades is its role in bridging peace in Aceh. This study aims to explore the role of *Dayah* Mudi Mesra Al-Aziziyah Samalanga in articulating Islamic multicultural education in Aceh. This study uses a qualitative research approach with case study where the data sources are taken purposefully on 20 informants from *Dayah* Mudi Mesra Samalanga and figures involved in Aceh peace. Data were collected using in-depth interview and documentation techniques. The data obtained were then analyzed using interactive analytical model. The results show that the articulation of Islamic Multicultural Education of *Dayah* Mudi Mesra Al-Aziyah Samalanga is carried out into two forms, they are 1) Internalization of values through the Tastafi curriculum, 2) Externalization through involvement in peace in the conflict between GAM (Free Aceh Movement) and the Indonesian Central Government.

Keyword: Islamic Multicultural Education, *Dayah*, Aceh Peace

119

INTRODUCTION

Dayah is the oldest Islamic educational institution in the archipelago.[1] According to Amiruddin as an Islamic educational institution in Acehnese society, *dayah* has at least four main functions, namely (1) as a center for the spread of Islam, (2) as a center for teaching and learning Islam, (3) as a center of resistance to colonialism and (4) as a center for community development.[2] In the period of colonialism and post-independence Indonesia, *dayah* educational institutions experienced a period of decline.[3] Consequently, the function of *dayah* as a center for Islamic teaching and learning is in a stagnant condition.[4] Although this educational institution has experienced a setback in its role as a center for the development of Islamic study, on the other hand the function of *dayah* as a community development center can continue to exist and gain legitimacy in the socio-religious life of the Acehnese people.[5]

The related function of *dayah* in community development nowadays can be seen in the role of ulama *dayah* and their students in responding to every problem faced by the community.[6] In the Acehnese social life, the figure of ulama *dayah* and their students is considered to have the authority to solve any problems that arise in society based on

---

[1] Maskuri, Muhammad Riza, and Subardi, "Quo Vadis Lembaga Pendidikan Dayah Pasca Kemerdekaan Dan Pasca Reformasi," *Jurnal As-Salam* 4, no. 2 (December 13, 2020): 284–300, accessed August 4, 2021, https://jurnal-assalam.org/index.php/JAS/article/view/223; Mizaj Mizaj, "Dayah Darussalam Network and Dayah Awakening in Aceh," *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences* (2018); Sri Suyanta, "Idealitas Kemandirian Dayah," *Jurnal Ilmiah Islam Futura* 11, no. 2 (2012): 16.

[2] M Hasbi Amiruddin, *Eksistensi Dayah Masa Depan Di Provinsi NAD* (Lhokseumawe: Buletin MPU Kabupaten Aceh Utara, 2004). p. 23

[3] Saifuddin Dhuhri, *Dayah : Menapaki Jejak Pendidikan Warisan Endatu Aceh* (Banda Aceh: Lhee Sagoe Press, 2014). P. 45

[4] Eka Srimulyani, "Islamic Schooling in Aceh: Change, Reform, and Local Context," *Studia Islamika* 20, no. 3 (December 31, 2014): 467–487, accessed August 4, 2021, http://journal.uinjkt.ac.id/index.php/studia-islamika/article/view/513.

[5] Nurlaila Nurlaila and Zulihafnani Zulihafnani, "Pengaruh Fatwa Ulama Dayah Dalam Masyarakat Aceh," *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* 21, no. 2 (2019): 93, accessed August 4, 2021, https://jurnal.ar-aniry.ac.id/index.php/substantiaNurlaila&Zulihafnani:PengaruhFatwaUlamaDayah…%7C93.

[6] Basri Basri, "Penyelenggaraan Dayah Dalam Kebijakan Pemerintah Di Aceh Tahun 1966 – 1998," *At-Tafkir* 12, no. 2 (December 4, 2019): 118–130, accessed August 4, 2021, https://journal.iainlangsa.ac.id/index.php/at/article/view/1353.

their Islamic scientific power.[7] This scientific power is also supported by the community's belief that the ulama are the heirs of the prophet.[8] Based on this, the ulama *dayah* and their students have always appeared in every historical journey of Aceh since the entry and institutionalization of Islamic teachings in their society.

This article intends to examine the articulation of Islamic multicultural education of *Dayah* Mudi Mesra Samalanga network in Aceh Peace. The study of *dayah* as an Islamic educational institution that plays its role in society is still very rarely found in the study of Aceh. Although western researchers such as Reid[9], Espinal[10], Hefner[11], Lombard[12] and Feener[13] have discussed it but they don't specifically explore the existence of Islamic educational institutions in the life of the Acehnese people. However, currently, there are several studies conducted by local researchers that discuss the *dayah* as an Acehnese educational institution. Among them is the work of Ilyas[14], which examines educational institutions in the context of their leadership. The results of this study indicate that the administration of *dayah* educational institution has now

---

[7] Fakhrul Rijal, "Nasionalisme Ulama Dalam Penangkalan Paham Radikal Di Kalangan Santri Dayah Tradisional Di Aceh," *Kalam: Jurnal Agama dan Sosial Humaniora* 4, no. 1 (June 8, 2016), accessed August 4, 2021, http://journal.lsamaaceh.com/index.php/kalam/article/view/16; Nirzalin Armia, "Teungku Dayah Dan Kekuasaan Panoptik," *Substantia* 16, no. 1 (2014): 13–34, https//:jurnal.ar-raniry.ac.id › substantia › article.

[8] Aslam Nur, "Ulama Dalam Dinamika Sosial Dan Budaya Masyarakat Aceh Di Awal Abad Kedua Puluh Satu," *Humaniora* 23, no. 3 (August 10, 2012): 315–325, accessed August 4, 2021, https://journal.ugm.ac.id/jurnal-humaniora/article/view/1032.

[9] Anthony Reid, Masri Maris, and Departemen Pendidikan Nasional (Indonesia). Pusat Perbukuan, *Asal Mula Konflik Aceh : Dari Perebutan Pantai Timur Sumatra Hingga Akhir Kerajaan Aceh Abad Ke-19* (Yayasan Obor Indonesia, 2005).

[10] Anthony Smith, *Islam and Nation: Separatist Rebellion in Aceh, Indonesia [Book Review]*, *Journal of Human Security*, vol. 7 (Stanford: Stanford University Press., 2011).

[11] Robert Hunt, *Book Review: Making Modern Muslims: The Politics of Islamic Education in Southeast Asia*, *Missiology: An International Review*, vol. 38 (USA: University of Haiwai Press, 2010).

[12] Denys Lombard, *Kerajaan Aceh Zaman Sultan Iskandar Muda (1607-1636)*, ed. Winarsih Arifin (Jakarta: Kepustakaan Populer Gramedia, 1986).

[13] Patrick Daly, R. Michael Feener, and Anthony J.S. Reid, *From the Ground up: Perspectives on Post-Tsunami and Post-Conflict Aceh*, *From the Ground Up: Perspectives on Post-Tsunami and Post-Conflict Aceh* (Institute of Southeast Asian Studies, 2012).

[14] Mukhlisuddin Ilyas, Abdul Muin Sibuea, and Zahrila, "Leadership Transformation; Study of Islamic Boarding School (DAYAH) in Aceh Province Of Indonesia," *Journal of Entrepreneurship Education* 22, no. 2 (2019): 2651.

developed from being centered on the leader of *dayah* called *Abu* or similar calls to collective leadership.

Furthermore, there is also research based on regional studies by Ahmad[15] on the existence of Islamic educational institutions in Southeast Asia. In this study, he also touched on the presence of Islamic educational institutions in Aceh. The results of this study indicate that Islamic educational institutions spread across Southeast Asia are divided into two typologies, namely conventional-based Islamic educational institutions such as *dayah*, pesantren and others and contemporary-based educational institutions such as madrasas and modern Islamic boarding schools. In line with previous research on *dayah*, Srimulyani[16], in her work on Islamic educational institutions in Aceh, stated that the development of Islamic education in Aceh continues to change along with the emergence of young groups which she says have been able to influence the transformation of traditional *dayah* educational institutions into modern educational institutions in the modern form of madrasa or *dayah* in Aceh.

Although studying *dayah* as the object of study, the studies stated above have not directly examined *dayah* as an educational system that carries out the process of internalizing and externalizing the values of Islamic education in real life in society. However, Nirzalin & Febriandi[17] work briefly explores the role of ulama *dayah* in playing their socio-religious capital in combating drug trafficking and use in Aceh. Furthermore, a study on *dayah* was also carried out by Vignato[18], who examined the *dayah* educational institution as one of the institutions that played a role in accommodating children who were victims of the Aceh conflict. *Dayah*, as an Islamic educational institution, is seen as successful in providing trauma healing through religious education, which is carried out with its learning approaches.

---

[15] Kamaruzzaman Bustamam-Ahmad, "Educational Practice: Lessons to Be Learned from Madrasah and Religious Schools in Contemporary Southeast Asia," *Indonesian Journal of Islam and Muslim Societies* (2015).

[16] Srimulyani, "Islamic Schooling in Aceh: Change, Reform, and Local Context."

[17] Nirzalin and Yogi Febriandi, "Teungku Dayah Agency and Religious Social Capital on Drug Eradication in Aceh, Indonesia," *Jurnal Ilmu Sosial dan Ilmu Politik* 23, no. 3 (2020): 210–222.

[18] Silvia Vignato, "Devices of Oblivion: How Islamic Schools Rescue 'orphaned' Children from Traumatic Experiences in Aceh (Indonesia)," *South East Asia Research* 20, no. 2 (June 2012): 239–261, accessed August 4, 2021, https://www.tandfonline.com/doi/abs/10.5367/sear.2012.0107.

The last two studies mentioned can have slightly revealed the socio-religious capital owned by *dayah* educational institutions both through figures and institutions in responding to problems in society. However, these studies have not directly revealed the *dayah* education system in internalizing and externalizing the values of Islamic education in society, especially in Aceh peace. This research seeks to bridge the gap of previous studies by focusing on the study of *dayah* as an Islamic educational institution, which includes internalizing the values of multicultural education and externalizing these values in the wider community. The researcher argues that the existence of *Dayah* Mudi Mesra Al-Aziziyah Samalanga network through its institutions and figures has been able to play its role and function well in bridging the peace process in Aceh.

LITERATURE REVIEW
Dayah as The Source of Islamic Multicultural Education
a. Definition of *Dayah*

The term *dayah* in language comes from the word "*zawiyah*" in Arabic which means corner.[19] The term refers to Islamic learning activities carried out by the Prophet Muhammad and his companions in the corners of the Prophet's mosque in Medina during the early development of Islam.[20] The tradition of learning and teaching Islam that uses mosque corners was also brought by the preachers who came to spread Islam to Aceh around the 8th century AD.[21] In further, the term *zawiyah* then undergoes a process of adjusting the tongue in the local Acehnese language, which does not have a "z" sound so that it becomes a *dayah*.[22] *Dayah*, as a

---

[19] Silahuddin, "Budaya Akademik Dalam Sistem Pendidikan Dayah Salafiyah Di Aceh," *Miqot: Jurnal Ilmu-ilmu Keislaman* (2016).

[20] Anissa Rahmi, "From Dayah to Higher Education Foundations: The Development of Educational Institutions Teungku Chik Pante Kulu Banda Aceh (1962-2017)," *JIM: Jurnal Ilmiah Mahasiswa Pendidikan Sejarah* 4, no. 1 (2019).

[21] Azyumardi Azra, "Genealogy of Indonesian Islamic Education: Roles in the Modernization of Muslim Society," *Heritage of Nusantara; International Journal of religious Literature and Heritage* (2015).

[22] Suyanta, "Idealitas Kemandirian Dayah."

traditional Islamic educational institution, is referred to as pesantren in Javanese terms.[23]

Dayah like other pesantren in Java, consists of two interrelated elements, namely human resources and non-human sources in the form of facilities and infrastructure.[24] The aspects of human resources in *Dayah* educational institutions are as follows: 1) *Abu/Teungku Chik* as *Dayah* Leaders), 2) *Teungku Rangkang* as educators, 3) *Ureung Meudagang* as students. Meanwhile, non-human sources elements in the form of facilities consist of; 1) Mosque as a place for worship rituals, 2) *Bilek* as a place for students to live, 3) *Rangkang/Balei* as a place for students to study, 4) Classical Books as teaching materials.[25]

b. Islamic Multicultural Education

UNESCO translates multicultural education in the form of recommendations as follows; 1) education should increase the ability to recognize and accept the values that exist in personal, gender, community and cultural diversity, 2) education should strengthen identity and encourage the convergence of ideas and solutions that strengthen peace, brotherhood and solidarity between individuals and society, 3) education should increase the ability to resolve conflicts peacefully and without violence.[26]

Meanwhile, Islamic education is physical and spiritual guidance towards forming the main personality according to Islamic standards.[27] In further, the Islamic teaching has a meeting point with main principles of multiculturalism.[28] There are at least

---

[23] James Siegel, *The Rope of God*, *The Rope of God* (Los Angeles: University of California Press, 2016). p. 27

[24] F Rohman, "Problem Based Learning in Islamic Religious Education: The Case of the Indonesian Pesantren," *Global Journal Al-Thaqafah* 12, no. 1 (2022): 82–97, https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b&scp=85136153938&origin=inward.

[25] Zamakhsyari Dhofier, *Tradisi Pesantren*, Cet, VI, (Jakarta: LP3ES, 1994). p. 12

[26] Soon Won Kang, "Multicultural Education and the Rights to Education of Migrant Children in South Korea," *Educational Review* 62, no. 3 (2010): 287–300.

[27] Maskuri, Riza, and Subardi, "Quo Vadis Lembaga Pendidikan Dayah Pasca Kemerdekaan Dan Pasca Reformasi."

[28] Normuslim, "Multicultural Education in Indonesia: An Islamic Perspective," *Educational Sciences: Theory and Practice* 21, no. 4 (2021): 194–210, https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b&scp=85126282485&origin=inward.

some character values developed in the Islamic education tradition of *dayah* or pesantren in general which can represent the values of multicultural education, namely 1) Sincerity, 2) Simplicity, 3) Islamic Brotherhood (*Ukhuwayah Islamiyah*), 4) Independence, 5) Freedom.[29] Furthermore, Bakri & Werdiningsih suggest that there are at least three major character oriented to multicultural education existed in pesantren or *dayah* in Indonesia. The three classifications consist of values about nationality (*Sya'biyah*), human values (*Basyariah*) and personal values (Morals).[30]

c. Conflict Resolution in Education

The term conflict resolution is a phrase adopted from English conflict resolution, which in this case can mean 1) effort to describe a problem, 2) solving a problem, 3) efforts to eliminate and eliminate a problem.[31] In the context of Islamic *dayah* education, the principles that has a wedge with conflict resolution education are contained in the curriculum taught in the learning process.[32]

There are at least several kinds of abilities that are needed in carrying out conflict resolution efforts, including; 1) orientation ability, namely the ability related to the level of understanding of an individual or group of existing conflicts accompanied by the emergence of anti-violence, justice, honesty, tolerance, self-esteem and others, 2) perceptual abilities, namely abilities related to understanding differences between individuals or groups accompanied by the emergence of an attitude of empathy towards existing problems, 3) emotional abilities, namely abilities related to managing emotions in seeing a problem such as frustration, anger, fear and other negative emotions, 4) communication skills, namely the ability to in listening to others, understanding conversations

---

[29] Marzuki Wahid Suwendi, *Pesantren Masa Depan: Wacana Pemberdayaan Dan TranformasiPesantren* (Bandung. Pusataka Hidayah, 1999). p. 78

[30] Masykuri Bakri and Dyah Werdiningsih, *Membumikan Nilai Karakter Berbasis Pesantren: Belajar Dari Best Practice Pendidikan Karakter Pesantren Dan Kitab Kuning* (Jakarta: Nirmana Media, 2011). p. 1

[31] Eric C. Marcus Morton Deutsch, Peter T. Coleman, *The Handbook of Conflict Resolution: Theory and Practice* (John Wiley and Sons Inc, 2006). p. 89

[32] J Usman, "Teungku Identity Development: The Role of Dayah Community of Practice," *SAGE Open* 11, no. 3 (2021), https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b&scp=85109965444 &origin=inward.

and speaking using languages that are easily understood and accepted by the conflicting circles, 5) creative thinking skills, namely the ability to find various ways to present common ground in solving problems, 6) critical thinking skills that is ability to analyze and predict problems that arise.[33]

The process of integrating conflict resolution values in education requires accommodative approaches. There four courses can be used in implementing conflict resolution in learning, including;[34] a) Process Curriculum Approach; This approach can be made by compiling instructions in the curriculum that contains materials on conflict resolution such as negotiation skills, mediation, and critical and creative thinking. The derivatives of this curriculum instruction are then realized in the form of a lesson plan used as a guide in implementing learning. b) Mediation Program Approach; This approach is carried out by selecting students prepared to become ambassadors in school conflict resolution programs. Selected students are educated and trained to develop conflict resolution skills. c) Peaceable Classroom Approach; This approach is carried out by providing students with knowledge and conflict resolution skills in a class. Practically conflict resolution education using this approach is done by integrating the principles of conflict resolution into core subjects in schools such as civic education, social sciences, natural sciences, literature, arts and others. d) Peaceable School Approach; This approach is comprehensive in that it involves all components of the school: educators, students, education staff, and all elements in a community called the school community. In practice, this approach forms a system for managing life in the classroom and outside the school, which is an integrative form of interaction.

RESEARCH METHODOLOGY

This research was conducted using a qualitative approach where data presentation and analysis were carried out using descriptive

---

[33] D.K Bodine, R.J and Crawford, *The Handbook of Conflict Resolution Education, A Guide to Building Quality Programs in Schools* (San Francisco: Jossey-Bass Publishers, 1998). p. 37

[34] Ibid. p.56

narratives.[35] This research was conducted with case study research on the *Dayah* Mudi Mesra Al-Aziziyah Samalanga network. This research data collection was carried out through in-depth interviews, direct participation and documentation techniques.[36] Interviews were conducted purposively on 20 informants from *Dayah* Mudi Mesra Al-Aziziyah Samalanga network and figures involved in Aceh Peace. In addition, to obtain other supporting data, this study also showed a document review related to internalization of Islamic multicultural education at *Dayah* Mudi Mesra Al-Aziziyah Samalanga. The data obtained were then analyzed using interactive analytical model, which consisted of data condensation, data presentation, and concluding.[37]

RESULT AND DISCUSSION

The existence of *Dayah* Mudi Mesra Al-Aziziyah Samalanga, which is located in the village of Miduen Jok Samalanga has started since the time of the Aceh Darussalam sultanate in the 16th century AD.[38] The *dayah* Mudi Mesra al-Aziziyah Samalanga journey in the early days was led by a scholar named Faqeh Abdul Ghani. Data related to the presence of *Dayah* Mudi Mesra al-Aziziyah Samalanga on its journey has only been found since 1927.[39]

The names of this *Dayah* leaders can be seen in table below:

No.	Name	Period
1.	Faqih Abdul Ghani	Unkown
2.	Teungku H. Syahabuddin ibn Idris	1927-1935
3.	Teungku Hanafiah bin Abbas (Teungku Abi)	1935-1964
4.	Teugku H. Abdul Aziz bin Muhammad	1964-198

---

[35] JW Creswell, *Qualitative, Quantitative, and Mixed Methods Approaches*, *Research Design* (Sage publications, 2013), http://scholar.google.com/scholar?hl=en&btnG=Search&q=intitle:Research+design+-+Qualitative,+Quantitative,+and+mixed+methods+approaches#0. p. 24

[36] Wendy Day, *Readme First for a User's Guide to Qualitative Methods [Book Review]*, *Qualitative Research Journal*, vol. 7 (Sage, 2007). p.30

[37] Hans Gerd Ridder et al., *Qualitative Data Analysis. A Methods Sourcebook*, *Zeitschrift Fur Personalforschung*, 3 Edition., vol. 28, 2014. p. 17

[38] Muhammad Nasir, Head of the Secretariat of Dayah Mudi Mesra Al-Aziziyah Samalanga, interview in Samalanga, August 21, 2021

[39] Muhammad Nasir, Head of the Secretariat of Dayah Mudi Mesra Al-Aziziyah Samalanga, interview in Samalanga, August 21, 2021

| | Shaleh (*Abon* Aziz) | |
| 5. | Teungku H. Hasanoel Bashry bin Haji Gadeng (*Abu* Mudi) | 1989-Sekarang |

Table 1. The List of *Dayah* Mudi Mesra Al-Aziziyah Leaders

Abon Abdul Aziz is one of the most influential leaders in this *dayah*. Because of his great contribution since 1989 his name has been used as part of the name of this *dayah* marked by the ratio *al-aziziyah*. There are several direct students from *Abon* Aziz who today become scholars and build the *Dayah* Mudi Mesra Al-Aziziyah Samalanga network by establishing *dayah* in several areas in Aceh such as *Teungku* Ibrahim Bardan or known as *Abu* Panton, *Abu* Kuta Krueng, *Teungku* Nuruzzahri, *Teungku* Muhammad Daud Lhok Nibong and many others.[40] In term of the peace establishment in Aceh during the conflict between GAM (Free Aceh Movement) and the Indonesian central government, the network of this *dayah* plays its role through its alumni.

The articulating of Islamic multicultural education in Aceh peace by the network of *Dayah* Mudi Mesra Al-Aziziyah is conducted through two schemes. There are Internalizing Islamic multicultural education Values and externalizing Islamic multicultural education in Aceh peace.

1) Internalizing Islamic Multicultural Education Values

The process of internalizing multicultural Islamic education at *Dayah* Mudi Mesra Al-Aziziyah Samalanga cannot be separated from the curriculum design used in the learning process. Learning in *Dayah* is carried out by emphasizing on mastering three main scientific fields consisting of Tasawwuf, Tawhid and Fiqh which are commonly abbreviated as Tastafi (Tasawwuf, Tawhid and Fiqh) (Interview Results). Based on this, the curriculum taught at every level from grade one to grade six is structured to accommodate the three disciplines mentioned.

The internalizing values of Islamic multicultural education through the Tastafi curriculum in this *dayah* has become as a main capital in playing the role in Aceh peace. In this case, the education system that is oriented towards mastering the study of Fiqh-Sufistic has built a power of knowledge for this *dayah* alumni in the midst of the Acehnese people (Sahlan et al., 2019). This power has indirectly built trust in the community

---

[40] Muhammad Nasir, Head of the Secretariat of Dayah Mudi Mesra Al-Aziziyah Samalanga, interview in Samalanga, August 21, 2021

which has opened up space for the participation of this *dayah* network in the peace process in Aceh.

Furthermore, the learning design implemented when viewed in depth contributes directly to shaping the character of the students both internally and externally. The values inherent in the character in these students are then considered to build the competence of this *dayah* network in playing its role in people's lives, especially in the peace process in Aceh. The education system of *Dayah* Mudi Mesra Al-Aziziyah Samalanga in shaping the character of multicultural Islamic education that contributes to peace in Aceh can be seen in the following chart:
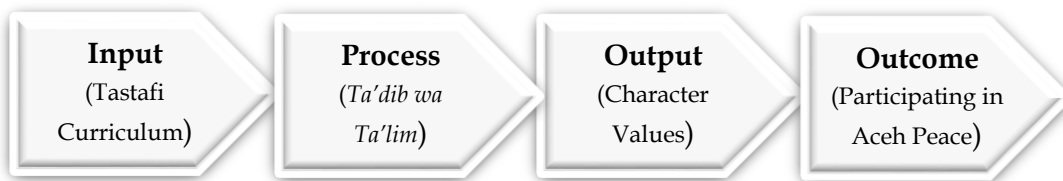
Input (Tastafi Curriculum)	**Process** (*Ta'dib wa Ta'lim*)	**Output** (Character Values)	**Outcome** (Participating in Aceh Peace)

Chart 1. The education system of *Dayah* Mudi Mesra Al-Aziziyah Samalanga

2) **Externalizing Islamic Multicultural Education in Aceh peace**.

Indeed, the role given by the *Dayah* Mudi Mesra Al-Aziziyah network has a very strong relation to the function of the *dayah* that have been institutionalized in the socio-religious life of the Acehnese people. The role of the *dayah* itself consists of four things, namely 1) Center for the spread of Islam, 2) Center for Islamic learning, 3) Center for resistance to colonialism, and 4) Center for community development. This last-mentioned role is also understood as the role of *dayah* educational institutions in Aceh in responding to every problem that is present and developing in the community.[41]

The role of the *Dayah* Mudi Mesra Al-Aziziyah Samalanga network in peace in Aceh was initiated by establishing two important organizations, namely RTA (Rabithah Thaliban Aceh) and HUDA (The Association of Acehnese *Dayah* Ulama). These two organizations became the main media used in the peace-building process when the conflict temperature in Aceh was in a fairly critical condition in 1999. The important role in the peace process at this time was demonstrated by these organizations through the *istighasah kubra* in front of the Baiturrahman

---

[41] M. Hasbi. Amiruddin, *Apresiasi Dayah Sebagai Lembaga Pendidikan Islam Di Aceh* (Banda Aceh: Yayasan Pena, 2010). p. 47

mosque which resulted in recommendations for the implementation of a referendum.[42] On its way, the referendum option could not be realized because it threatened the unity of the Republic of Indonesia

The unstable condition of Aceh made the *dayah* network push the two warring parties to the negotiating table. Among the successful negotiations were: 1) HDC (Henry Dunant Center) I on May 12, 2000 in Geneva, Switzerland, which generates recommendations humanitarian pause during the presidency of Abdurrahaman Wahid, 2) HDC (Henry Dunant Center) II on December 3, 2002 in Japan that resulted in the recommendation of COHA (Cessation of Hostility Agreement) during Megawati's presidency. (Interview Results). In subsequent developments, the two negotiations failed to be implemented in the field, which resulted in the government enacting a military emergency status policy in 2003 and civil emergency status in 2004 in the province of Aceh.[43]

At the end of 2004, the earthquake that was followed by the Tsunami had contributed to the development of peace in Aceh. It was finally realized on August 15, 2005 in Helsinki, Finland, which was facilitated by ICM (International Crisis Management) which was marked by the signing of a memorandum of understanding (MoU) between GAM (Aceh Free Movement) and the Indonesian central government. This peace agreement became a turning point in the development of Aceh after a prolonged conflict that had lasted approximately three decades since the emergence of GAM (Aceh Free Movement) in 1976.

After peace, the role of the Mudi Mesra Al-Aziziyah *dayah* network continues in the form of maintaining peace. In the early days of peace, the *dayah* network went through a reconciliation process through education as carried out by *Dayah* Al-Islah Al-Aziziyah led by Tu Bulqaini Tanjungan by adopting a number of conflict victims as its students. On another occasion, *Dayah* Mudi Mesra Al-Aziziyah Samalanga through *Abu* Mudi launched the Tastafi recitation program (Tasawwuf, Tauhid and Fiqh) since 2013 as a form of maintaining peace through deepening Islamic teachings among the Acehnese people.

---

[42] Muntasir Abdul Kadir. Senior *Teungku* (Teacher) at Dayah Mudi Mesra Al-Aziziyah Samalanga, interview in Samalanga, August 23, 2021

[43] Muntasir Abdul Kadir. Senior *Teungku* (Teacher) at Dayah Mudi Mesra Al-Aziziyah Samalanga, interview in Samalanga, August 23, 2021

The scheme of articulating Islamic multikultural education of *Dayah* Mudi Mesra Al-Aziziyah Network can be illustrated in the chart below:
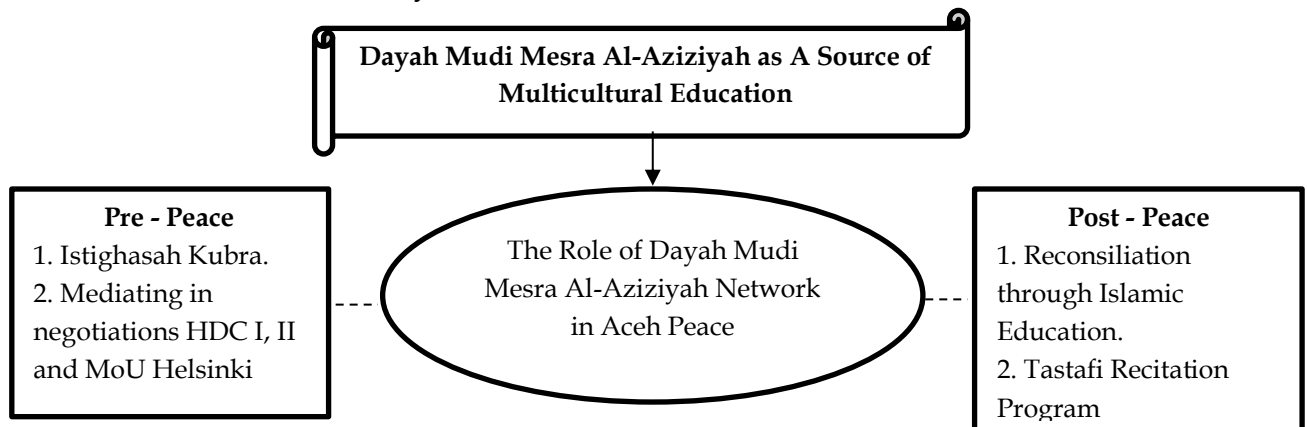

Chart. 2 The scheme of articulating Islamic multikultural education of *Dayah* Mudi Mesra Al-Aziziyah Network in Aceh Peace

Conclusion

The articulation of the multicultural Islamic education of the Mudi Mesra Al-Aziziyah *dayah* network in peace in Aceh cannot be separated from the function of the *dayah* institution which has been institutionalized in the socio-religious life of the Acehnese people. Among the functions of the *dayah* that currently exist is its function as a community development center to respond to all problems that arise in the lives of the Acehnese people.

In this case, the articulation of multicultural Islamic education in the Mudi Mesra Al-Aziziyah *dayah* network is carried out in two forms, namely 1) internalizing the value of multicultural Islamic education as capital in the role of peace in Aceh which is carried out through the implementation of the Tastafi curriculum, 2) externalizing multicultural Islamic education as an outcome in the form of a role in Aceh peace. The role in peace in Aceh is carried out in two phases, namely 1) the pre-peace phase through *istighasah kubra* and mediating negotiations, 2) the post-peace phase through reconciliation of conflict victims through Islamic education and the Tastafi recitation program for the community.

REFERENCES

Amiruddin, M. Hasbi. *Apresiasi Dayah Sebagai Lembaga Pendidikan Islam Di Aceh*. Banda Aceh: Yayasan Pena, 2010.

Azra, Azyumardi. "Genealogy of Indonesian Islamic Education: Roles in the Modernization of Muslim Society." *Heritage of Nusantara; International Journal of religious Literature and Heritage* (2015).

Bakri, Masykuri, and Dyah Werdiningsih. *Membumikan Nilai Karakter Berbasis Pesantren: Belajar Dari Best Practice Pendidikan Karakter Pesantren Dan Kitab Kuning*. Jakarta: Nirmana Media, 2011.

Basri, Basri. "Penyelenggaraan Dayah Dalam Kebijakan Pemerintah Di Aceh Tahun 1966 – 1998." *At-Tafkir* 12, no. 2 (December 4, 2019): 118–130. Accessed August 4, 2021. https://journal.iainlangsa.ac.id/index.php/at/article/view/1353.

Bodine, R.J and Crawford, D.K. *The Handbook of Conflict Resolution Education, A Guide to Building Quality Programs in Schools*. San Francisco: Jossey-Bass Publishers, 1998.

Bustamam-Ahmad, Kamaruzzaman. "Educational Practice: Lessons to Be Learned from Madrasah and Religious Schools in Contemporary Southeast Asia." *Indonesian Journal of Islam and Muslim Societies* (2015).

Creswell, JW. *Qualitative, Quantitative, and Mixed Methods Approaches. Research Design*. Sage publications, 2013. http://scholar.google.com/scholar?hl=en&btnG=Search&q=intitle:Research+design+-+Qualitative,+Quantitative,+and+mixed+methods+approaches#0.

Daly, Patrick, R. Michael Feener, and Anthony J.S. Reid. *From the Ground up: Perspectives on Post-Tsunami and Post-Conflict Aceh. From the Ground Up: Perspectives on Post-Tsunami and Post-Conflict Aceh*. Institute of Southeast Asian Studies, 2012.

Day, Wendy. *Readme First for a User's Guide to Qualitative Methods [Book Review]. Qualitative Research Journal*. Vol. 7. Sage, 2007.

Dhofier, Zamakhsyari. "Tradisi Pesantren, Cet." *VI, Jakarta: LP3ES* (1994).

Dhuhri, Saifuddin. *Dayah : Menapaki Jejak Pendidikan Warisan Endatu Aceh*. Banda Aceh: Lhee Sagoe Press, 2014.

Hasbi Amiruddin, M. *Eksistensi Dayah Masa Depan Di Provinsi NAD*. Lhokseumawe: Buletin MPU Kabupaten Aceh Utara, 2004.

Hunt, Robert. *Book Review: Making Modern Muslims: The Politics of Islamic Education in Southeast Asia. Missiology: An International Review*. Vol. 38. USA: University of Haiwai Press, 2010.

Ilyas, Mukhlisuddin, Abdul Muin Sibuea, and Zahrila. "Leadership Transformation; Study of Islamic Boarding School (DAYAH) in Aceh Province Of Indonesia." *Journal of Entrepreneurship Education* 22, no. 2 (2019): 2651.

Kang, Soon Won. "Multicultural Education and the Rights to Education of Migrant Children in South Korea." *Educational Review* 62, no. 3 (2010): 287–300.

Lombard, Denys. *Kerajaan Aceh Zaman Sultan Iskandar Muda (1607-1636)*. Edited by Winarsih Arifin. Jakarta: Kepustakaan Populer Gramedia, 1986.

Maskuri, Muhammad Riza, and Subardi. "Quo Vadis Lembaga Pendidikan Dayah Pasca Kemerdekaan Dan Pasca Reformasi." *Jurnal As-Salam* 4, no. 2 (December 13, 2020): 284–300. Accessed August 4, 2021. https://jurnal-assalam.org/index.php/JAS/article/view/223.

Mizaj, Mizaj. "Dayah Darussalam Network and Dayah Awakening in Aceh." *Budapest International Research and Critics Institute (BIRCI-Journal) : Humanities and Social Sciences* (2018).

Morton Deutsch, Peter T. Coleman, Eric C. Marcus. "The Handbook of Conflict Resolution: Theory and Practice." *John Wiley and Sons Inc*.

Nirzalin Armia. "Teungku Dayah Dan Kekuasaan Panoptik." *Substantia* 16, no. 1 (2014): 13–34. https//:jurnal.ar-raniry.ac.id › substantia › article.

Nirzalin, and Yogi Febriandi. "Teungku Dayah Agency and Religious Social Capital on Drug Eradication in Aceh, Indonesia." *Jurnal Ilmu Sosial dan Ilmu Politik* 23, no. 3 (2020): 210–222.

Normuslim. "Multicultural Education in Indonesia: An Islamic Perspective." *Educational Sciences: Theory and Practice* 21, no. 4 (2021): 194–210. https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b&scp=85126282485&origin=inward.

Nur, Aslam. "Ulama Dalam Dinamika Sosial Dan Budaya Masyarakat Aceh Di Awal Abad Kedua Puluh Satu." *Humaniora* 23, no. 3 (August 10, 2012): 315–325. Accessed August 4, 2021. https://journal.ugm.ac.id/jurnal-humaniora/article/view/1032.

Nurlaila, Nurlaila, and Zulihafnani Zulihafnani. "Pengaruh Fatwa Ulama Dayah Dalam Masyarakat Aceh." *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* 21, no. 2 (2019): 93. Accessed August 4, 2021. https://jurnal.ar-aniry.ac.id/index.php/substantiaNurlaila&Zulihafnani:PengaruhFatwaUlamaDayah…%7C93.

Rahmi, Anissa. "From Dayah to Higher Education Foundations: The Development of Educational Institutions Teungku Chik Pante Kulu Banda Aceh (1962-2017)." *JIM: Jurnal Ilmiah Mahasiswa Pendidikan Sejarah* 4, no. 1 (2019).

Reid, Anthony, Masri Maris, and Departemen Pendidikan Nasional (Indonesia). Pusat Perbukuan. *Asal Mula Konflik Aceh : Dari Perebutan*

Pantai Timur Sumatra Hingga Akhir Kerajaan Aceh Abad Ke-19. Yayasan Obor Indonesia, 2005.

Ridder, Hans Gerd, Matthew B. Miles, A. Michael Huberman, and Johnny Saldaña. *Qualitative Data Analysis. A Methods Sourcebook*. *Zeitschrift Fur Personalforschung*. 3 Edition. Vol. 28, 2014.

Rijal, Fakhrul. "Nasionalisme Ulama Dalam Penangkalan Paham Radikal Di Kalangan Santri Dayah Tradisional Di Aceh." *Kalam: Jurnal Agama dan Sosial Humaniora* 4, no. 1 (June 8, 2016). Accessed August 4, 2021. http://journal.lsamaaceh.com/index.php/kalam/article/view/16.

Rohman, F. "Problem Based Learning in Islamic Religious Education: The Case of the Indonesian Pesantren." *Global Journal Al-Thaqafah* 12, no. 1 (2022): 82–97. https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b&scp=85136153938&origin=inward.

Said Agil Syiraj dkk. "Pesantren Masa Depan, Wacana Pemberdayaan Dan Transformasi Pesantren, Bandung: Pustaka Hidayah, 1999, h. 85." Bandung. Pusataka Hidayah, 1999.

Siegel, James. *The Rope of God*. *The Rope of God*. Los Angeles: University of California Press, 2016.

Silahuddin. "Budaya Akademik Dalam Sistem Pendidikan Dayah Salafiyah Di Aceh." *Miqot: Jurnal Ilmu-ilmu Keislaman* (2016).

Smith, Anthony. *Islam and Nation: Separatist Rebellion in Aceh, Indonesia [Book Review]*. *Journal of Human Security*. Vol. 7. Stanford: Stanford University Press., 2011.

Srimulyani, Eka. "Islamic Schooling in Aceh: Change, Reform, and Local Context." *Studia Islamika* 20, no. 3 (December 31, 2014): 467–487. Accessed August 4, 2021. http://journal.uinjkt.ac.id/index.php/studia-islamika/article/view/513.

Suyanta, Sri. "Idealitas Kemandirian Dayah." *Jurnal Ilmiah Islam Futura* 11, no. 2 (2012): 16.

Usman, J. "Teungku Identity Development: The Role of Dayah Community of Practice." *SAGE Open* 11, no. 3 (2021). https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b&scp=85109965444&origin=inward.

Vignato, Silvia. "Devices of Oblivion: How Islamic Schools Rescue 'orphaned' Children from Traumatic Experiences in Aceh (Indonesia)." *South East Asia Research* 20, no. 2 (June 2012): 239–261. Accessed August 4, 2021. https://www.tandfonline.com/doi/abs/10.5367/sear.2012.0107.