

The Application of Local Wisdom Management in Dayah Education: A Study of Dayah Jamiah Al-Aziziyah Bireuen

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ABSTRACT Penelitian ini bertujuan untuk mengkaji manajemen pendidikan dayah berbasis kearifan lokal di Dayah Jamiah Al-Aziziyah Bireuen, Aceh. Menggunakan pendekatan kualitatif dengan metode studi kasus, data diperoleh melalui wawancara mendalam, observasi partisipatif, dan studi dokumentasi. Hasil penelitian menunjukkan bahwa manajemen dayah bertumpu pada enam pilar utama: (1) kepemimpinan ulama yang karismatik sebagai poros manajerial, (2) pengambilan keputusan melalui musyawarah yang mencerminkan demokrasi tradisional, (3) penegakan disiplin berbasis keteladanan, (4) relasi sosial yang kuat antara dayah dan masyarakat sebagai sumber legitimasi dan dukungan, (5) kurikulum kitab kuning sebagai sistem pembelajaran klasik yang berfungsi juga sebagai wahana pembentukan adab, dan (6) model manajemen yang adaptif terhadap tantangan zaman tanpa menghilangkan identitas tradisional. Temuan ini mengafirmasi dan sekaligus memodifikasi berbagai teori yang telah mapan seperti *charismatic leadership*, *communitarian democracy*, *social capital*, dan *adaptive management* ke dalam kerangka manajemen berbasis nilai dan spiritualitas lokal. Penelitian ini juga menawarkan kontribusi teoritis baru berupa konsep *spiritual-local leadership*, *deliberative spiritual governance*, *ta'dib-based discipline*, *embedded education institution*, *integrated adab-based curriculum*, dan *transformative-local management*. Dengan demikian, manajemen dayah berbasis kearifan lokal dapat menjadi alternatif model manajemen pendidikan Islam yang kontekstual, berkelanjutan, dan berorientasi pada pembentukan karakter.

Keywords: *Manajemen Dayah, Kearifan Lokal, Pendidikan Islam Tradisional, Kepemimpinan Ulama, Kitab Kuning*

ABSTRACT. This study aims to examine the management of Islamic boarding schools (*dayah*) based on local wisdom at Dayah Jamiah Al-Aziziyah, Bireuen, Aceh. Employing a qualitative approach through a case study method, data were collected via in-depth interviews, participatory observations, and document analysis. The findings reveal that the management of the *dayah* is grounded in six core pillars: (1) charismatic leadership of *ulama* as the managerial axis, (2) decision-making through *musyawarah* (deliberation) reflecting traditional democracy, (3) discipline enforcement through exemplary conduct, (4) strong social relations between the *dayah* and the community as a source of legitimacy and support, (5) the use of *kitab kuning* (classical Islamic texts) as a traditional pedagogical system and a means for internalizing values, and (6) an adaptive management model that responds to contemporary challenges without compromising traditional identity. These findings both affirm and modify established theories such as charismatic leadership, communitarian democracy, social capital, and adaptive management by embedding them within a framework of spiritual and local values. The study proposes several theoretical contributions, including the concepts of spiritual-local leadership, deliberative spiritual governance, ta'dib-based discipline, embedded education institution, integrated adab-based curriculum, and transformative-local management. Thus, the dayah's management based on local wisdom emerges as a contextual, sustainable, and character-oriented model for Islamic education.

Keywords: *Dayah Management, Local Wisdom, Traditional Islamic Education, Ulama Leadership, Yellow Book*

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INTRODUCTION

Islamic education in Aceh has very deep historical roots and plays an important role in shaping the Islamic identity of its people. As the first region to accept Islam in the archipelago, Aceh has long been known as a center for the spread of Islamic teachings and an influential center of religious education in the Southeast Asian region, according to (Azyumardi Azra, in the book *Islam Nusantara: Global and Local Network 2002*) History records that since the beginning of the entry of Islam into this region in the 7th to 8th centuries AD, Aceh has been a central point in the development of an authentic and sustainable Islamic scientific tradition. One of the tangible manifestations of the heritage of Islamic education is the existence of a traditional educational institution known as a *dayah*. (Ibrahim Alfian, in his book *Wajah Aceh in the Historical Trajectory 1999*) said that this institution became the oldest educational institution in Aceh, even until the beginning of the 20th century (around 1903), no other form of educational institution had been found that could rival its existence. Dayah is not only a place to learn Islamic sciences, but also serves as a center for spiritual, moral, social, and cultural development. The dayah curriculum based on the *yellow book* (classical Islamic literature) shows its strong orientation to a deep understanding of religious texts, both in the fields of fiqh, tafsir, hadith, Sufism, and tools such as nahwu and sharaf. However, the strength of dayah does not only lie in the teaching materials taught, but also in its distinctive management system. The dayah management system is built on local values that live in Acehnese society, thus making it unique compared to other educational institutions. Usman, A. S., & Hadi, A. (2022).

Local wisdom is an important element that becomes the foundation for the implementation of education in the dayah. Values such as *meusyawarah* (deliberation or consensus), respect for scholars, determination of study time based on traditional calculations, and collective discipline are elements that are internalized in the life of students and the management of institutions. In addition, the exemplary practice of dayah caregiver scholars also shapes the moral and spiritual character of the students. This example appears in the form of a simple life, commitment to knowledge, and direct involvement in the social life of the surrounding community (Hasbi Amiruddin, 1994). The application of management based on local wisdom can be seen in real life at *Dayah Jamiyah Al-Aziziyah*, which is located in Bireuen Regency, Aceh. This dayah is an example of how traditional Islamic educational institutions are able to survive and develop in the midst of rapid change in these times. The leadership of the ulama in this dayah has a distinctive character: charismatic, dialogical, and firmly rooted in local cultural and religious values. The management system built is not based on a formal bureaucratic structure, but is more organic and oriented towards familial social relations between ulama, students, and the community around Riza, Faizal. (2024).

Dayah management at *Jamiyah Al-Aziziyah* prioritizes a participatory and collective approach. Important decisions are often taken through deliberations involving various parties, including senior students, the community, and even alumni. This tradition strengthens the

sense of belonging to the institution and makes dayah an inseparable part of people's lives. In addition, the principle of mutual cooperation is also applied in various aspects of management, such as the construction of facilities, the provision of daily necessities, and religious activities. This reflects that the management system in dayah not only regulates the technical aspects of education, but also builds a wide and highly resilient social network, Riadhi, Arijuddin. (2024). Against this background, the application of management based on local wisdom is not only relevant but has become the main characteristic that allows dayah to survive across generations. This study aims to examine how the principles of local wisdom are implemented in the managerial practice of Dayah Jamiah Al-Aziziyah Bireuen, as well as its contribution to the sustainability of traditional Islamic education in Aceh.

METHOD

This study uses a descriptive qualitative approach with a single case study type on Dayah Jamiah Al-Aziziyah, Bireuen Regency, Aceh Province. The selection of this approach is based on the purpose of the research, to describe in depth the practice of education management based on local wisdom carried out in the dayah environment. The qualitative approach allows researchers to understand the meaning behind the behaviors, values, and social systems that live in the context of traditional pesantren (Lexy J. Moleong 2021). The research design of the case study was chosen because the focus of this research is directed at one specific unit of analysis, namely dayah educational institutions that carry out management based on local values, so as to allow the deepening of the phenomenon thoroughly and contextually (Robert K. Yin, 2014). This research takes place in a natural setting and does not manipulate variables, but digs into data from the real experiences of actors who are directly involved in the managerial practice of dayah.

The location of the research is *Dayah Jamiah Al-Aziziyah*, a traditional Islamic educational institution located in Jeunieb District, Bireuen Regency, Aceh. This dayah is known as one of the centers of Islamic education that consistently implements a management system based on local values of the Acehnese people. The data source in this study refers to the subject or party from which the information relevant to the focus of the study was obtained, namely the application of local wisdom-based management in Dahah education. The determination of data sources is carried out carefully to ensure that the data collected comes from individuals or parties who have a deep understanding and direct involvement in the educational managerial process at Dayah Jamiah Al-Aziziyah Bireuen (Arikunto, 2006). Thus, the researcher selected the informants who were considered to know and understand the management practices based on local values applied in the Dyah environment.

In terms of data collection techniques, instruments such as questionnaires or interviews are used; the data sources are referred to as respondents, namely parties who respond to the researcher's questions both orally and in writing. In the context of this study, data sources consist of two main categories, namely primary data sources and secondary data sources. Primary data sources include Ayah leaders, teacher councils, senior students, and local community leaders who are considered to know firsthand the implementation of management based on local wisdom. Meanwhile, secondary data sources include official Dahah documents, such as organizational structure, internal rules, meeting minutes, and literature references related to local wisdom and pesantren education management.

RESULTS AND DISCUSSION

Result

This study aims to examine the implementation of local wisdom-based management in Dayah Jamiah Al-Aziziyah Bireuen, Aceh. The research was conducted through a qualitative approach with a case study method. The main findings show that dayah management is strongly influenced by local values such as deliberation, example, and respect for ulama. In this section, the results of the research and discussion are presented in an integrated manner to provide a comprehensive understanding.

1. Ulema Leadership: The Main Pillar of Dayah Management

One of the tangible forms of local wisdom in the dayah education system is that dayah leaders play a central role in the overall institutional management process. This is strengthened by the results of an interview with Prof. Dr. Tgk. Muntasir A. Kadir, MA, as the Leader of Dayah Jamiah Al-Aziziyah, who emphasized that all strategic policies, program planning, and important decision-making are carried out under the direct direction of the leadership as a form of leadership responsibility that is integral to the sustainability and progress of the institution. In this context, scholars not only function as educators but also as moral and administrative leaders. Their leadership is charismatic and dialogical, and is based on a high level of trust from the community. The dayah management system does not depend on the formal bureaucratic structure as the main pillar, but rests on the spiritual and cultural legitimacy inherent in the figure of the ulama as a central figure in the dayah community. (Hasyim, Syamsul Rijal, 2018)

This leadership style is very distinctive in the dayah education system, where scholars are a source of value and role models. Exemplary in attitudes, speech, and daily life are the main instruments in shaping student behavior. Students obey the rules not because of structural pressure, but because of moral and spiritual encouragement. (Ridwan, M. Nur, 2021).

2. Deliberation as a Decision-Making Mechanism

Deliberation is one of the main foundations in decision-making in Dayah Jamiah Al-Aziziyah. Every important policy, such as determining learning schedules, recruiting teachers, and evaluating students, is carried out through a deliberation process involving senior teachers and dayah figures. This reflects the value of Aceh's local wisdom, which strongly upholds the principle of deliberation (*meusyawarah*) as a form of traditional democracy. This principle is not only procedural, but also reflects an appreciation for togetherness and collective responsibility (Abdullah, Taufik, 2016). In the context of dayah, deliberation acts as a means of transmitting noble values and strengthening solidarity among community members. The results of the interview with the Senior Teachers Council (Dr. Tgk Muhibuddin, MA) revealed that: *Every time there is a big thing that needs to be decided, we sit together. The leader invited discussion. Not immediately decided, everyone was given the opportunity to speak.* This statement shows that the practice of deliberation in the dayah environment is not just a formality, but a deliberative process that is lived collectively and serves to strengthen social cohesion and a sense of belonging among all dayah residents.

3. Exemplary-Based Discipline

The disciplinary system applied in Dayah Jamiah Al-Aziziyah does not rely on written rules or rigid administrative sanctions. On the contrary, discipline is enforced through exemplary practices that are shown directly by teachers and dayah leaders in daily life. Students

learn to obey the rules not only through formal instructions but also through observation and direct experience of the behavior of educators. (Zainuddin, M. Nasir, 2020)

Values such as *ta'zim* (respect for teachers), *trust*, and *sincerity* are the main principles in shaping the character and discipline of students. When teachers show commitment, discipline, and integrity, students are naturally encouraged to emulate this attitude. In this case, exemplary is not only an educational method, but also an integral part of the value system that is upheld in the dayah environment. The results of an interview with one of Tgk Zulfikar's senior teachers at Dayah Jamiah Al-Aziziyah support the findings. He stated:

We don't write a lot of rules, but we try to be an example. If the teacher comes on time, the students will follow. If the teacher is honest and trustworthy, the students will learn from it. Students see and imitate.

This statement shows that the process of internalizing disciplinary values in dayah takes place implicitly through direct example, not through a formal control system. This strengthens the understanding that the educational model in dayah prioritizes moral and spiritual dimensions as the main foundation for the formation of students' personalities.

4. Social Relations as a Source of Dayah Legitimacy

One of the main forces that sustains the sustainability of Dayah Jamiah Al-Aziziyah is its strong attachment to the surrounding community. Dayah does not stand as a separate entity, but rather becomes an integral part of the local social and cultural system. The existence of dayah is accepted, respected, and even used as a reference by the community in forming a young generation with noble character and a strong foundation in Islamic science. (Azra, Azyumardi, 2012). Community support for dayah is not only symbolic but also real in the form of material contributions, energy, and moral support. This harmonious relationship between dayah and society forms a solid educational ecosystem, where the learning process not only takes place in the physical environment of dayah but is also strengthened by the social and cultural values that live in the community.

The results of observations and interviews with community leaders around the dayah show that the success of dayah management is highly dependent on the ability of dayah leaders to build and maintain these social relationships. Abdullah, a Samalanga community leader, said:

We feel that we have this dayah. Whatever we can help, we help because we believe that this dayah is a place to educate our children to be good and useful people.

This statement emphasizes that the social legitimacy possessed by dayah comes from the mutually reinforcing relationship between these traditional educational institutions and the community. Therefore, in the context of management based on local wisdom, dayah leadership is required to have social sensitivity and good communication skills, so that public trust and support can continue to be maintained as the foundation of institutional sustainability.

5. Traditional Learning Systems and Curriculum

The learning system implemented at Dayah Jamiah Al-Aziziyah consistently relies on a traditional curriculum based on the *yellow book*. This curriculum covers various classical Islamic disciplines such as fiqh, tafsir, hadith, nahwu, and Sufism. The use of *yellow books* in the learning process not only serves as a teaching medium but is also a form of preservation of Islamic intellectual heritage that has been passed down from generation to generation. (Yusny Saby, 2019). This traditional curriculum provides space for the maintenance of the continuity of Islamic values and knowledge. Although it does not adopt modern classical systems such as grade level or formal academic assessments, the learning process still takes place effectively.

This effectiveness lies in the distinctive relationship between teachers and students, which is built on the basis of *ta'zim* (respect), sincerity, and emotional and spiritual closeness.

In an interview with Tgk Abdul Aziz, M. Sos, one of the teachers, explained that:

We teach not only conveying the content of the book, but also instilling manners. Knowledge is inseparable from morality. Students learn directly from what they see and feel from their teachers.

This statement shows that the role of teachers in dayah is not only as a material teacher, but also as a spiritual guide and role model in daily life. The yellow book-based learning system in dayah not only transmits religious knowledge but also shapes the character and soul of the students within the framework of a distinctive Islamic scientific tradition.

6. Sustainability of the Power Management System

The management based on local wisdom applied at Dayah Jamiah Al-Aziziyah has proven to be able to maintain the sustainability of the institution across generations. This system not only maintains the existence of dayah as a traditional Islamic educational institution, but also allows adaptation to social changes and the needs of the times. Interestingly, the adaptation was carried out without eliminating local identity and Islamic values that are the main foundation of dayah life. Innovations in the managerial field, such as financial management, program planning, and curriculum development, are carried out while still based on cultural and religious values that are upheld by the community and the community. This creates a balance between the preservation of tradition and the need for selective modernization.

The sustainability of this management system makes Dayah Jamiah Al-Aziziyah remain relevant in answering the challenges of the times, especially in maintaining the morality and spirituality of the younger generation in the midst of globalization. This management model, based on local wisdom, not only emphasizes the cognitive aspect as is typical of the formal education system, but also emphasizes the importance of character formation, integrity, and cultural identity.

The results of the interview with the leader of the dayah, Prof. Dr. Tgk. Muntasir A. Kadir, MA, also corroborated this. He stated:

We keep the old good, and accept the new that does not conflict with our values. As long as it does not damage our faith, morals, and culture, we adjust to the change slowly.

The statement shows that there is a collective awareness in the dayah environment to carry out a selective and directed transformation process, so that dayah management is not stagnant, but develops dynamically while remaining rooted in local and spiritual values that have been tested throughout history.

Discussion

The findings of this study show that the leadership in Dayah Jamiah Al-Aziziyah is not carried out in a collective-structural manner as is commonly found in modern school management models. On the contrary, dayah management is centered on the figure of a charismatic ulama. This is the answer to the formulation of the problem of how dayah management is carried out based on the principles of local wisdom. The data was obtained through in-depth interviews with the Dahah Leader, Prof. Dr. Tgk. Muntasir A. Kadir, MA, as well as direct observation of policy-making patterns in the Dahah environment. The results show that all strategic decisions, including program planning, resource management, and performance evaluation are carried out directly by the dayah leadership, these findings show that dayah management does not depend on rational-legal legitimacy as proposed by Weber,

but rather rests on the cultural and spiritual legitimacy inherent in the figure of the ulama. This model affirms the concept of *charismatic leadership* (Weber, 1947), which is contextualized in the Aceh Islamic education system. These findings are in line with the results of Hasyim and Syamsul Rijal's (2018) research, which highlights the symbolic power and central role of ulama in dayah decision-making. Theoretically, this study modifies the *charismatic leadership model* into a spiritual-local leadership *framework* in traditional Islamic educational institutions. This model provides an alternative to a management approach based on bureaucratic rationalization.

This study answers the question of how the decision-making process in dayah is based on the values of local wisdom in Aceh. Data was obtained through interviews with senior teachers as well as the results of observations on deliberative forums in policy making, such as teacher recruitment, determination of learning schedules, and student evaluations. The results of the study show that deliberation is not just a formal procedure, but a form of deliberative democracy that is internalized in local culture. In practice, deliberation in dayah not only produces collective decisions but also becomes a means of transmitting noble values and social control of the community. This concept is in line with *communitarian democracy* (Etzioni, 1995), which emphasizes the active participation of communities in the decision-making process. Abdullah (2016) also noted that deliberation is a living and functional heritage of Aceh's traditional democracy. This finding provides a theoretical contribution in the form of the development of the concept of *deliberative spiritual governance*, namely institutional governance based on consensus and religious values, as an alternative to the technocratic approach in modern education management.

The discussion of the mechanism of discipline enforcement in the dayah environment was answered through the finding that the example of teachers and leaders is the main instrument in shaping student discipline. Data were obtained from interviews with senior teachers as well as observations of the dynamics of students' lives in dormitories and classrooms. Discipline in dayah is not enforced through formal rules or administrative sanctions, but through exemplary behavior. The students obeyed the rules not because they were afraid of punishment, but because of the urge to imitate the morals of the teachers. Example becomes an effective mechanism for internalizing values. The results of this study strengthen the theory of affection-based character education and *the moral modeling* approach in Islamic education as conveyed by Nasir (2020). In addition, Al-Ghazali's idea of the formation of morals through habituation and real examples also underlies this practice. The theoretical contribution of this finding is the birth of *the ta'dib-based discipline model*, which is a disciplinary system based on the values of manners and examples, different from the reward-punishment model that is common in the formal education system.

This research answers the question of how the social relationship between dayah and the community supports the sustainability of dayah management. Data were obtained from interviews with community leaders and observations on forms of social participation in dayah activities. The findings in this study show that dayah functions as a moral institution of the community that gains legitimacy from the social and cultural support of the surrounding community. The community not only provides symbolic support, but also real participation in the form of material, moral, and energy assistance. This is in line with *the theory of social capital* (Putnam, 2000), which states that a strong social network increases social efficiency through norms of trust and cooperation. Azra (2012) also emphasized that the social power of ulama is the foundation of the legitimacy of traditional Islamic institutions. The theoretical contribution of this study is the strengthening of the concept of *embedded education institutions*, namely traditional educational institutions whose existence is maintained by social and spiritual relations of the community, not just state support.

To answer the question of how traditional learning systems are implemented and maintained in *dayah*, this study shows that the yellow book curriculum remains the backbone of the learning process. Data were obtained from interviews with teachers and observations of the teaching methods of the yellow book. These classic books are not only a source of knowledge but also a vehicle for instilling values, spirituality, and morality in students. The results of this study are in line with the theory of *Islamic traditional pedagogy* (Rosnani Hashim, 2009), which emphasizes the importance of teacher-student relations and the value of *adab* in Islamic education. Yusny Saby's (2019) research also emphasizes that the preservation of classical Islamic scientific traditions is the core of *pesantren* education. The theoretical contribution is the *integrated adab-based curriculum* model, which is a curriculum system that unites cognitive, spiritual, and moral aspects in a single educational process.

To answer how *dayah* is able to survive and adapt without losing its identity, this study shows that *Dayah Jamiah Al-Aziziyah* has succeeded in synergizing traditional values with the principles of modern efficiency. Data were obtained through interviews with leaders and teachers as well as analysis of innovative programs that remain rooted in local values. The findings show that innovation is carried out selectively so as not to damage deeply rooted spiritual and cultural values. This concept is in line with the theory of *adaptive management* (Holling, 1978), but here it is framed in a local-spiritual perspective. These findings expand the discourse on *hybrid management* in the context of traditional Islamic educational institutions. Theoretically, the concept of *transformative-local management* emerged, which is a management model that selectively absorbs modern elements to maintain the sustainability of the institution without losing the local identity and spiritual values that are its main foundation.

CONCLUSION

The results of this study confirm that education management at *Dayah Jamiah Al-Aziziyah Bireuen* is strongly based on local wisdom, which is manifested in six main pillars, namely: *ulema* leadership, deliberation mechanism, exemplary-based discipline, social relations with the community, curriculum of the yellow book, and adaptive management sustainability. First, the leadership of the *ulama* is the main axis that replaces the formal management structure, where spiritual and charismatic legitimacy is the foundation of decision-making. Second, the practice of deliberation in decision-making reflects a vibrant traditional democracy and becomes a forum for participation and internal social control of the *dayah* community. Third, the discipline system enforced through the example of teachers and leaders is more effective in shaping the character of students than the reward-punishment approach. Fourth, the social relationship between *dayah* and the surrounding community is a source of legitimacy and sustainable support that makes *dayah* an educational institution that is integrated into the social structure. Fifth, the curriculum of the yellow book not only plays a role as a teaching medium, but also as a vehicle for preserving scientific traditions and forming student manners. Finally, *dayah* management shows adaptive capacity to change times without losing its Islamic identity and locality.

Theoretically, this study enriches the scientific treasures of education management by proposing several new concepts based on locality, such as *spiritual-local leadership*, *deliberative spiritual governance*, *ta'dib-based discipline*, *embedded education institution*, *integrated adab-based curriculum*, and *transformative-local management*. These findings also offer a conceptual alternative to modern education management models that tend to be rational-bureaucratic, by showing that values, spirituality, and local culture-based approaches can be effective, sustainable, and contextual models in traditional Islamic education.

CONFESSION

In closing, the highest appreciation should be given to the leaders, teachers, and community supporters of Dayah Jamiah Al-Aziziyah who have maintained the noble values of Islamic education based on local wisdom. Their commitment not only preserves the legacy of traditional education but also shows the world that education systems rooted in local values and culture are able to remain relevant, adaptive, and make a real contribution to shaping civilization.

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