Ulama and Umara Communication Patterns in Fostering Islamic Dayah Education in Aceh: Methods and Barriers

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Abstract

This topic undoubtedly creates varied opinions of Islamic religious scholars regarding the communication methods used by the Aceh Islamic boarding school and Bireuen District so far, thus it's important to change attitudes and attitudes while communicating with Islamic academics.In order to avoid a gap between the ulama and the district, the Aceh dayah education office and the regency do not distinguish between dayah clerics in Bireuen Regency when communicating with them. To assess their needs and meet their leaders, the dayah education office should visit all dayah ualam in Bireuen Regency. Aceh and Bireuen District's dayah education offices must also build a mechanism to interact with Bireuen Regency's inner dayahs, some of which have never been visited.Based on the author's observations during interviews and direct observation of spaciousness, the researcher found several barriers to communication between the ulama and umara, such as not knowing the head of the service, the head of the elected dayah service did not understand about the dayah, the head of the service was not the choice of the dayah cleric, the head of the service was under the control of a certain group, or the head of the service was not elected. This prevents the dayah clergy and education administration from communicating for an undetermined duration. Until the education service's head is removed, clergy may teach dayah without official approval.The ulema needs to learn about the new dayah education office head's leadership style and communication style due to the contrasts between the two. Some dayah clerics care about the new service head, but others don't, therefore they take their time contacting or waiting for an invitation from the Aceh dayah education office and Bireuen Regency.

Keywords : ulema, umara, dayah, Islamic education, communication, pattern

1. INTRODUCTION

Everyone, especially those in key social or professional situations, must acquire communication skills because successful people are skilled speakers. Thus, communication skills determine one's level of success in life. For priests and dayah leaders who now administer educational institutions, communication is critical.

Ulama are religious scholars in Islam. Today's ulama understand both society and Islam. Scholars can help society by learning about local issues. A *dayah* cleric attended an Islamic educational institution-founded *dayah* or *pekarangan* (Javanese: Islamic boarding school). It is critical because of Ulama Dayah's grassroots support. Ulama dayah serve as community guards who never give up on making people's lives better. They occasionally sponsor community education, such as classes in free religion.

Furthermore, the clergy serve in numerous life cycles in community life, such as praying for and praying for the body, mediating societal disagreements, and resolving inheritance difficulties. Similarly,

customary processions in society, such as marriages, *peutroen aneuk* (dropping the infant to the ground), *peucicap aneuk* (first feeding the newborn), and naming the kid, involve the clergy. This suggests that the presence of scholars in society is still vital (Nurlaila, 2019).

Dayah scholars have a vital role in Acehnese society. Dayah scholars serve as religious protectors for the people of Aceh. The function of Islamic religious experts is to have a strong network in religious oversight of the community. The Ulama network in Aceh is developed not only in the form of an organization, but also in a network that is independent of any specific organization. In a variety of subjects, including issuing specific fatwas in society, they are highly trusted and obeyed by the community. Regardless of whether these scholars are outside of an organization or are not constrained by a certain group. In Acehnese society, the Ulama network is built inextricably from a notion to denote a social tie, bound by the existence of beliefs that are maintained and guarded by existing rules. Essentially, social networks arise as a result of mutual knowledge, informing, reminding, and assisting one another in implementing or overcoming anything.

The axiological basis for this study was the establishment of the Aceh Dayah Education and Development Agency (Badan Pendidikan dan Pembinaan Dayah Aceh, BPPA), which has since been renamed the Aceh Dayah Education Office (Dinas Pendidikan Dayah Aceh, DPDA), as a means of communication between ulama and umara in conveying ideas for the development of Aceh Dayah educational institutions with unique characteristics and local wisdom.

On the basis of the attitude and agreement shown by the dayah cleric, finally umara, in this case the Aceh Government, is willing to accommodate the wishes of the dayah ulema to include dayah educational institutions in various educational policies with several conditions, including dayah graduates can continue on to formal educational institutions, namely the Religious Higher Education Islam (Perguruan Tinggi Agama Islam, PTAI), provides educational assistance to Islamic boarding schools as is done to other school education. As well as allowing dayah alumni to enter various institutions of the Aceh Government, accompanied by the acceptance of dayah or pesantren alumni to become members of the military (TNI/Polri) (Sahil, 2020).

Amid the desire of various parties to legalize Islamic boarding schools or Islamic boarding schools to be equal to other general education, the Government of Aceh finally issued a regulation that eliminated discrimination against Islamic boarding schools in the national education system. Law Number 20 of 2003 concerning the National Education System as the forerunner of the legal umbrella which recognizes Islamic boarding schools as an educational institution, coupled with the Government Regulation (PP) Number 55 of 2007 concerning Religious Education and Religious Education which further strengthens the position of educational institutions in Islamic boarding schools (Muhajir, 2015: 236).

The method of communication between the ulema and umara in the education and coaching of dayah in Bireuen Regency, Aceh Province is a very essential subject for research to perform so that an answer may be achieved later from this problem. So that we can identify techniques and impediments to Ulama and Umara Communication Patterns in Fostering Dayah Education in Bireuen District, Aceh Province.

2.   RESEARCH METHODS

The researchers employed a naturalistic paradigm based on a phenomenological viewpoint in their investigation. Because the phenomenological view attempts to understand human behavior in terms of the framework of thinking and the actions of these people, the researcher wishes to develop an understanding of the forms of communication between ulama and umara in fostering Islamic boarding schools in Bireuen District, Aceh Province.

The researcher use a case study technique to gain a better knowledge of a single instance or topic by using the example as a more specific and pointed illustration. The researcher will conduct this study using a case study with an intrinsic case study design that focuses on the cases investigated coming from the case itself or can be said to include interest. The research in this instance focuses on the types of communication between ulama and umara in fostering Islamic boarding school education in Bireuen District, Aceh Province.

To fulfill the research objectives, the researcher will describe and explain the forms, techniques, and communication barriers used by ulema with umara, particularly the Aceh Dayah Education Office (DPDA) Aceh Province and the Dayah Education Office. Bireuen District is providing assistance on the development of Islamic boarding schools in Bireuen District, Aceh Province.

Bireuen District, Aceh Province, will host the research on ulama-umara communication in dayah education. This research was conducted in Bireuen Regency because it has several large Islamic boarding schools,. This study will sample randomly to represent Bireuen Regency geographically. The research on the communication patterns of ulama and umara in nurturing Islamic boarding school education in Aceh will take 6 (six) months, beginning in May 2022 and ending in October 2022.

Primary data sources for research were obtained through observation and interviews, including: communication methods, communication barriers, and results of communication between ulama and umara related to institutional development dayah education in the case of the Bireuen Regency Dayah Education Office.

Several informants were chosen for this study who were directly involved in the process of establishing Islamic boarding schools and educational management institutions in Aceh, and who were deemed capable of representing Islamic clerics or the Ulema Consultative Council organization in Bireuen District, Aceh Province. The researchers chose sixteen (16) people for the study as informants, including ulama and umara. Data collection techniques in this study were observation, in-depth interviews and documentation. In this work, an interactive model is used for data analysis.

3.   RESULTS AND DISCUSSIONS

The communication strategy employed in this research is direct communication between the Bireuen District dayah leadership and umara, namely the Aceh Islamic boarding school education office and the district in supporting Islamic boarding school education in Bireuen District, Aceh Province.

According to the Leaders of Dayah Ma'hadal Ulum Diniyah Islamiyah (MUDI) Samalanga Grand Mosque Têungk H. Hasanoel Bashry HG or better known as Abu Mudi, communication planning was revealed as a consequence of discussions with dayah scholars.

> *There is no direct communication between the Aceh dayah education office and the district with related clerics discussing fostering dayah education, there is only that they are only visiting the ulema at the time of Eid al-Fitr or Eid al-Adha, or only limited to visits with clerics for officials who has been appointed head of the Aceh or district dayah service. They did not meet with the ulama to discuss the opinion of the ulama in advancing Islamic boarding school education, or to ask for advice from the ulama on what the Islamic scholar thinks about the current condition of Islamic boarding school education and what needs to be improved. There is no communication specifically involving the ulama in the issue of making the dayah education service work program, but only limited to meeting with the ulama and talking about other issues that have nothing to do with fostering dayah education (Interview, Bashry, 25 June 2022).*

Têungkū H. Nuruzzahri as the leader of Ummul Ayman Samalanga said:

> *Communication between the Aceh and district dayah education offices with the ulema is carried out directly, either face-to-face or using communication devices such as mobile phones (HP). This direct communication is a form of appreciation given by the dayah education office to the dayah clerics, so that the ulema can convey a special message to the dayah education office without going through other people's intermediaries. In this way, all the needs of the dayah leaders can be conveyed in full, although not followed up on by all that was conveyed by the ulama (Interview, Nuruzzahri, 26 June 2022).*

Waled Nu, who is also the Rais Syuriah of PWNU Aceh, added that:

> *The dayah education office in communicating with the ulama regarding the development of dayah education in Aceh has been directed, whether it is carried out personally or institutionally or officially. Face-to-face and open discussions or communication with the dayah education office are very good, where the Aceh and district dayah education offices are committed to running the dayah education service by continuing to communicate and coordinate with the ulama in Bireuen District (Interview, Nuruzzahri , June 26, 2022).*

The researcher observed that the Aceh dayah education office and the district directly or indirectly communicated with some scholars and did not communicate with others based on interviews and field observations. very. The Bireuen Regency dayah education bureau invites dayah clergy but not ulema. This issue surely raises diverse perspectives of Islamic religious scholars regarding the communication methods employed by the Aceh Islamic boarding school and Bireuen District so far, so it is vital to modify attitudes and attitudes in interacting with Islamic academics.

The Aceh dayah education office and the regency do not distinguish between dayah clerics in Bireuen Regency while communicating with them to avoid a rift between the ulama and the district. The dayah education office should also visit all dayah ualam in Bireuen Regency to assess their requirements and get to know their leaders. The Aceh and Bireuen District's dayah education offices must also establish a way to communicate with the inner dayahs of Bireuen Regency, some of which have never been visited.

There were also communication difficulties in the process of communication between the ulama and the umara in the nurturing of dayah education in Bireuen Regency, Aceh Province, so communication between the ulama and the umara did not reach or was not achieved in terms of communication goals. According to the findings of interviews with researchers with Islamic religious leaders in Bireuen District, the Aceh Islamic boarding school, and the Bireuen District education office, as well as observers of Islamic boarding school education, there were communication barriers between the ulama and umara, resulting in messages not being conveyed.

Leader of Dayah Jamiah Al-Aziziyah Batee Iliek Dr. Têungkū Muntasir A.Kadir, MA said that:

The biggest communication obstacle faced by the dayah scholars in communicating with the dayah education office is that the dayah education office has not been able to fulfill or carry out the recommendations of the dayah scholars, both those relating to the curriculum, the classification of the dayah and the target of sustainable dayah education development. so that the trust of the dayah scholars in the leadership of the dayah education service has decreased. Especially if it is seen that the dayah education office has been regulated by political interests, of course the obstacles that arise will be even greater later (Interview, Muntasir, 27 June 2022).

Dayah leader Thauthiatuth Thullab Arongan Têungkū H. Sofyan Mahdi said:

The ulema are sometimes fed up with the various forms of communication and recommendations given to the dayah education office, because the service does not necessarily want to carry out the recommendations of the dayah clerics. So that in various meetings of the ulama there were those who said why should we make new recommendations if the old recommendations have not been carried out by the dayah education office. Obstacles like this are a problem faced by the dayah ulema, so that the ulema do not feel the need to hold coordination meetings and recommendations for the dayah education office (Interview, Mahdi, 28 June 2022).

Furthermore, according to Abon Arongan, he added:

If traced by the dayah scholars, this communication obstacle is not visible, because the dayah education office agrees with the recommendations of the scholars, but they do not carry out the recommendations. Incidents like this make the dayah ulama feel bored communicating with the Aceh dayah education office and the district, because they work according to their will, not according to the agreement of the dayah ulama produced in a coordination meeting (Interview, Mahdi, 28 June 2022).

The researcher discovered several barriers to communication between the ulama and umara based on the author's observations during interviews and direct observation of spaciousness, such as not knowing the head of the service, the head of the elected dayah service did not understand about the dayah, the head of the service was not the choice of the dayah cleric, the head of the service was under the control of a certain group, or the head of the service was not elected.

For an indefinite period of time, conditions like this hinder contact between the dayah clergy and the education office, making them unwilling to communicate again. This could lead to clerics teaching dayah without consulting the office until the education service's head is replaced.

Because of the differences in communication styles between the old and new heads of the dayah education office, the ulema needed to learn about the new head of service and his leadership style. Some dayah clerics care about the new service head, but others don't, so they take their time communicating or waiting for an invitation from the Aceh dayah education office and the Bireuen Regency.

4.   CONCLUSION

Direct communication between the Aceh and district dayah education offices, as well as Bireuen District dayah clerics, aids in the promotion of dayah education in the district. To deliver all information and data required to all dayah leaders in Bireuen Regency, the dayah education office directly communicates with dayah clerics via face-to-face, telephone, Whattshap group, and letter.

Because the Bireuen District's dayah education administration rarely communicates with ulama, encouraging dayah education is difficult. This communication barrier prevented information from the Aceh dayah and district education offices from reaching Bireuen District dayah officials, decreasing administration preparation as required by the dayah education office. When the service chief changed, the dayah ulama had to begin communicating with the new chief.

The Dayah Education Office was established as a result of a program and a request from the ulama to the Aceh government to encourage the heads of the dayah education offices in Aceh and Bireuen Regency to continue promoting dayah education. Thus, the service leader at work must strike a balance between personal interests and parties and religious duty to promote Islamic education.

Dayah education supporters in Aceh Province and Bireuen Regency should continue to support and enhance Islamic boarding school education because it is the first education and a shared responsibility, not just for ulama and umara.

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