

## THE ROLE OF DAYAH EDUCATION IN THE IMPLEMENTATION OF ISLAMIC SHARIA IN ACEH

Fadhil Mubarak<sup>1</sup>, Akram Alfarasyi<sup>2</sup>, Mohammad Afifulloh<sup>3</sup>, Arinal Rahmati<sup>4</sup>

<sup>13</sup> Universitas Islam Malang; Indonesia

<sup>24</sup> Sekolah Tinggi Ilmu Syariah Ummul Ayman Pidie Jaya; Indonesia

Correspondence email; fadhilmubarakaisma@gmail.com

Submitted: 11/01/2023

Revised: 19/05/2023

Accepted: 20/07/2023

Published: 18/09/2023

### Abstract

This study aims to find out the roles of Dayah as an Islamic educational institution in providing understanding and awareness for Acehnese regarding the implementation of Islamic law in Aceh. This study uses a qualitative research method with a multi-case study approach. The locus of research is three Islamic boarding schools (dayah) in Aceh with three different models. Data was taken from documentation and in-depth interviews with students and teachers at related institutions. The sampling technique used a combination of purposive and snowball techniques. Data collection uses in-depth interviews and documentation techniques. Data analysis uses an interactive analysis model from Miles and Huberman. Triangulation techniques are used to ensure the validity of the data. The results of this study indicate that dayah education has at least two main roles. First, the role of creating a society that can accept Islamic law properly. Second, the role of forming a government that can create Islamic Sharia regulations that follow the culture of the Acehnese. For public education, this can be channeled by transferring understanding from *teungku* dayah to *teungku imum* through the Aceh government as an intermediary. Dayah alumni can also help in terms of the role of public education with da'wah via behavior, speech, and writing. Practically, the dayah teacher plays a role in implementing Islamic law in four roles: teacher, practitioner of sharia, observer, and mentor. In conclusion, Islamic education in Aceh has two key roles: shaping society to follow Islamic law and adapting Sharia regulations to Acehnese culture. Recommendations include seeking guidance from qualified clerics, and stakeholders should prioritize their roles in achieving this. Future research on Aceh's Islamic law should consider local socio-religious and socio-cultural factors.

### Keywords

Aceh Qanun, Islamic Sharia, Teungku Dayah.



© 2023 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution-NonCommercial 4.0 International License (CC BY NC) license (<https://creativecommons.org/licenses/by-nc/4.0/>).

## INTRODUCTION

The application of Islamic law in Aceh covers several aspects of life, such as criminal law, family law, and social discipline. Aceh's Sharia penal code prohibits behaviors deemed to violate Islamic teachings, such as drinking, gambling, adultery, and robbery. Punishments imposed included flogging, fines, and prison terms. In addition, Islamic law also influences the justice system, education, and the application of morality in Aceh (Anita, 2022; Bustamam-Ahmad, 2007; Iqbal & Kabir, 2020; Nurbaiti et al., 2019; Rahman, 2020; Rani et al., 2020). For example, sharia courts function to handle cases related to Islamic law, such as marriage, divorce, and inheritance (Melayu et al., 2021). Meanwhile, education in Aceh also includes a religious curriculum that teaches Islamic teachings.

Although the implementation of Islamic Sharia in Aceh has been officially recognized by the Indonesian government through the granting of special autonomy status in 2001, its implementation also has several challenges and problems. One of them is the lack of public understanding and awareness of the implementation of Islamic law, which has been regulated in the form of a Qanun. For some Acehnese, understanding of Islamic Sharia may be limited. This can lead to uncertainty and misunderstanding in the application of Shari'a rules. In addition, there were also problems in terms of supervision and ineffective law enforcement. Even though there are institutions for monitoring and enforcing Sharia law, such as the *Wilayatul Hisbah* (WH), there are still challenges to the effectiveness of monitoring and enforcing the law. Some cases of Sharia violations may not be followed up or handled fairly (Agustiansyah, 2018; Febrian & Mahyuzar, 2018; Hamdani, 2019; Jailani & Mohamad, 2019; Mardhiah, 2017; Mubarrak & Yahya, 2020; Winowoda & Quddus, 2021).

From some of these problems, this research will focus on the problem of lack of understanding and public awareness of the implementation of Islamic law, which is closely related to the distribution of education regarding Islamic law in Aceh. In terms of Islamic education, dayahs play an important role. Islamic law in Aceh is inseparable from the Islamic boarding school as an educational institution that teaches Islamic law. The dayah educational institution is the oldest educational institution in Aceh. Dayah is a traditional educational institution in Aceh that was established to teach Islam and maintain Acehnese cultural values. Dayah has the same meaning as pesantren outside Aceh. As a center for Islamic education, dayahs have an important role in spreading Islam and maintaining local wisdom in Aceh. Dayah educational institutions in Aceh have existed for a long time, even before the arrival of Islam in this region. However, along with the

entry of Islam into Aceh, Islamic boarding schools developed rapidly. Dayah is a place where santri, or students, live and study under the guidance of a teacher or cleric.

Dayah has a curriculum centered on teaching the Koran, interpretation, hadith, fiqh, and other Islamic sciences. Santri at the Islamic boarding school is also taught about ethics, morals, and good character. Apart from that, they also get general lessons such as mathematics, Arabic, and Islamic history. Dayah educational institutions in Aceh have an important role in shaping the character and understanding of Islam for the younger generation. Dayahs also play a role in preserving Acehese culture and traditions because, often, aspects of Acehese culture and local wisdom are part of the dayah curriculum. In its development, dayah are not only present in rural areas but also in big cities in Aceh (Hadi, 2017; Mahalli et al., 2018; Nurdin, 2016; Usman & Hadi, 2021). Some of the well-known dayahs in Aceh include Labuhan Haji Dayah in South Aceh, Mudi Mesra Dayah in Samalanga, and Darul Munawarah Dayah in Pidie Jaya. As the oldest educational institution in Aceh, dayah educational institutions have an important role in shaping the religious and cultural identity of the Acehese people.

There are several previous research studies that provide findings concerning pesantren education related to Islamic Sharia implementation. This research shows pesantren education plays a significant role in the implementation of Islamic Sharia. Nikmatullah et al. (2023) encouraged pesantren to focus on expanding the scope of Islamic education by incorporating extracurricular activities that cater to the interests and talents of the students. It was supported by Faisal et al. (2023). They also emphasize the values of tarbiyah, ta'lim, and ta'dib, which are essential in Islamic education. Additionally, Umar (2023) said pesantrens contribute to preventing radicalization in their local communities through efforts to strengthen academic, religious, and social cultures. Asrol et al. (2023) declared that they also promote community empowerment by fostering sociopreneurship and providing economic assistance to disadvantaged populations. Furthermore, (Suyudi et al., 2023) supposed that pesantrens serve as educational institutions that build strong women and character through nisaiyah education, which aims to create qualified and empowered women. Overall, Pesantren education plays a crucial role in promoting Islamic values, preventing radicalization, empowering communities, and building strong individuals. These five pieces of research finely describe the roles of pesantren regarding their implementation in Islamic Sharia. Nevertheless, this research did not provide how dayah education, the biggest and oldest Islamic institution in Aceh, affected the implementation of Islamic Sharia in Aceh. Owing to that fact, this research positions

itself to cover these deficiencies and gaps.

In carrying out this research, researchers used an approach from the sociology of education theory. The theory used is Functionalism Theory from Émile Durkheim. This theory is oriented towards understanding how universal education meets the needs of society. The assumption of this theory simply emphasizes that education has an important role in transferring basic knowledge and skills to future generations. Émile Durkheim formulated this theory intending to identify the role of education in integrating society into mainstream society. In addition, Durkheim explained that this education also has a moral dimension that helps form a more solidarity social structure and can unite individuals with diverse backgrounds (Durkheim, 1922, 1973; Ottaway, 1955).

This study aims to find out the role of the dayah as an Islamic educational institution in providing understanding and awareness for the people of Aceh regarding the implementation of Islamic law in Aceh. The urgency of this research can be seen from the fact that the dayah is one of the most suitable options for providing education about the implementation of Islamic law in Aceh, considering its basis as the oldest and best Islamic educational institution in Aceh.

## **METHOD**

This research was conducted using a qualitative approach (Creswell, 2015), implementing a multi-case study design. The research focus is on three Islamic boarding schools in Aceh, which have different models, namely traditional Islamic boarding schools, semi-integrated Islamic boarding schools, and integrated Islamic boarding schools. Traditional Dayah taken as a sample is Dayah Darul Munawwarah in Pidie Jaya. The semi-integrated Dayah taken as a sample is Dayah Ummul Ayman in Samalanga. Integrated Dayah taken as a sample is Dayah Jeumala Amal in Pidie Jaya. Data was taken from documentation at the research locus and in-depth interviews with students and teachers at related institutions.

To collect data, the sampling technique used is purposive and snowball sampling techniques. A purposive sampling technique was used to determine the first key informant from each locus and case. In this study, three key informants were found. The snowball sampling technique is used to find additional information to complement the data collected from the first key informant. In this study, nine informants were found who provided additional information. Primary data was obtained through interaction with resource persons who are in the dayah community, including Santri and Ustadz. Meanwhile, secondary data was obtained from articles in scientific journals and

related books. In-depth interview techniques and documentation techniques were used to collect the data.

Interviews were conducted with four Dayah Darul Munawwarah teachers using in-depth interview techniques. Informants were selected by purposive and snowball sampling techniques. The identity of the interview informant is shown in Table 1 below.

**Table 1.** Identity of Dayah Darul Munawwarah Informants

No.	Name	Position at Dayah	Entrance Year to Dayah
1	Par01	Religion teacher	2008
2	Par02	Religion teacher	2009
3	Par03	Religion teacher	2011
4	Par04	Religion teacher	2009

Source: Interviews with Informants (2023)

Interviews were conducted with four Dayah Ummul Ayman teachers using purposive and snowball sampling techniques. The identity of the interview informant at Dayah Ummul Ayman is shown in Table 2 below.

**Table 2.** Identity of the Dayah Ummul Ayman Informants

No.	Name	Position at Dayah	Entrance Year to Dayah
1.	Par05	Senior teacher	1995
2.	Par08	Teacher for santri	2012
3.	Par09	Teacher for santriwati	2012
4.	Par10	Teacher for santri	2012

Source: Interviews with Informants (2023)

Interviews were conducted with four Dayah Jeumala Amal teachers using in-depth interview techniques. Informants were selected by purposive and snowball sampling techniques. The identity of the interview informant is shown in Table 3 below.

**Table 3.** Identity of Dayah Jeumala Amal Informants

No.	Name	Position at Dayah	Entrance Year to Dayah
1.	Par12	Religion teacher	2015
2.	Par13	Religion teacher	2008
3.	Par15	Religion teacher	2016
4.	Par16	Religion teacher	2017

Source: Interviews with Informants (2023)

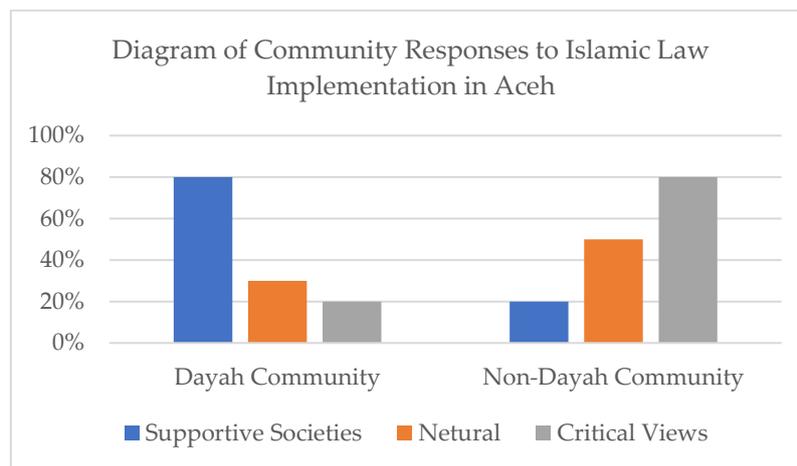
After the data was collected, data analysis was performed using an interactive analysis model developed by Miles and Huberman. This model involves a series of steps, which include data collection, data condensation, data display, and conclusion (Miles et al., 2014; Sugiyono, 2021). In this process, triangulation techniques are used to ensure the validity of the data obtained. Triangulation involves comparing and combining data from various sources to strengthen the

validity of research findings (Moleong, 2021).

## FINDINGS AND DISCUSSION

### Findings Case 1

**Figure 1.** Community Responses to Islamic Law Implementation in Aceh



According to the results of the interviews conducted with the sources, there are various responses from the community towards the implementation of Islamic law in Aceh. Some people in Aceh support the implementation of Islamic law because they believe that this is a direct implementation of their religious teachings. Supportive societies see the implementation of shari'a as a way to preserve their cultural and religious identity and create a more just and ethical society. However, there are also community groups who have critical views on the implementation of Islamic law in Aceh. Some of the criticisms expressed included concerns about unfair treatment of women and minorities, limited individual freedom, and the potential for abuse of power by officials enforcing sharia law. The majority of the first group can be found among the dayahs. Meanwhile, the second group can be found among non-dayahs, especially young people who do not understand well Islamic law in Aceh from a historical, theoretical, and practical perspective.

It is important to remember that community responses can vary depending on individual perspectives and experiences. Some support and feel comfortable with the implementation of Islamic law in Aceh, while others may have concerns or objections. It is advisable to refer to the latest news sources or seek direct opinions from the people of Aceh to get a more accurate picture of the current response of the people of Aceh to the implementation of Islamic law.

The Dayah community, which is part of the Acehese community, has the view that the implementation of Islamic law in Aceh is something that has been highly anticipated before, even

though it is not completely perfect. Several issues are considered by the Dayah community to still need improvement in the implementation of Islamic law in the region. One issue that is often discussed is the gap between theory and practice in the application of sharia law. Some Dayah people argue that some aspects of Sharia law are not applied consistently and fairly. They argue that there is an expansion of authority that is not entirely fair, inconsistent law enforcement, and different treatment between different levels of society. The Aceh government has made efforts to continue to improve the implementation of Islamic law. However, the views and perceptions of the Dayah people regarding the implementation of Islamic law in Aceh remain a concern that needs to be acknowledged and discussed openly to reach a broader agreement and improve the issues that still exist.

## Findings Case 2

**Table 4.** Findings in Case 2

No	Aspect	Information
1.	Enthusiasm for Islamic Law	Acehnese people, especially the dayah community, show high enthusiasm for the implementation of Islamic law in Aceh.
2.	Legal Framework	Positive law in Aceh has transformed into regional regulations called Qanun, governing Islamic law. These Qanun laws are unique to Aceh and different from other Indonesian regions.
3.	Educational Aspect	There is a need for comprehensive education on Islamic laws, especially for non-dayah people. People need a better understanding, especially regarding less-known aspects like Sharia financial systems.
4.	Implementation Challenges	The implementation of Islamic law in Aceh faces challenges, including the asymmetrical application of Qanun and vigilante justice.
5.	Perfection of Implementation	The dayah community acknowledges that the perfect implementation of Islamic law may not be possible due to human rights and legal hierarchy considerations, leading to sanctions primarily involving caning.
6.	Cultural and Intellectual Approach	The dayah community prefers implementing Islamic law while considering local culture and intellect. It advocates for education and preparation before enforcing new regulations.
7.	Role of Dayah Education	Dayah education is crucial in creating a society accepting Islamic law and shaping government regulations compatible with Acehnese culture.
8.	Teungku Imum Position	The credibility and intellectuality of the Teungku Imum position in villages should be enhanced to educate the public on Islamic law. Collaboration between the government and dayahs is proposed for this purpose.

9.	Pesantren Education	Comprehensive pesantren (dayah) education is seen as essential for public understanding and minimizing culture shock when accepting Islamic Sharia regulations. Alumni can serve as educators.
10.	Demographics in Aceh	Aceh has a predominantly Muslim population, with 98.57% adhering to Islam. Minorities include Christians, Buddhists, Catholics, Hindus, Confucians, and others.
11.	Impact on Non-Muslims	The implementation of Islamic law in Aceh does not significantly affect non-Muslims, who have the choice between Sharia and district courts for criminal cases.
12.	Coverage of Islamic Law	Islamic law in Aceh is desired to cover various aspects of life, not just criminal aspects but also morals, munakahat, and worship. Currently, not all aspects are covered by Qanun.
13.	Progress towards Perfection	Achieving perfection in the implementation of Islamic law in Aceh is recognized as a gradual process that requires time and effort. The Aceh Sharia is considered a preamble to its full implementation.
14.	Role of Dayah in Islamic Education	Dayahs play a significant role in shaping religious leaders in Aceh, as scholars with expertise in Islamic law are primarily educated in dayahs.

Based on the results of interviews that have been conducted, it was found that the enthusiasm of the Acehnese people in general and the dayah community in particular was very high with the implementation of Islamic law in Aceh. Positive law in Aceh, which was originally the same as other regions in Indonesia, has turned into a special law in the form of regional regulations governing Islamic law called Qanun. The qanuns that have received positive law legalization make the law in force in Aceh completely different from positive law outside Aceh concerning Islamic sharia. However, even though the enthusiasm and support from the people of Aceh, especially from the dayah community, is quite high, the dayah community realizes that two aspects are not paid enough attention to the implementation of Islamic law in Aceh, namely the educational aspect and the implementation aspect.

The implementation of Islamic law in Aceh in practice is still found to be asymmetrical. For example, the incompatibility of the follow-up of the existing qanun with the implementation of the qanun. In this case, for example, there are people who commit adultery who are caught red-handed by residents. The adultery case should have been processed according to the qanun that had been stipulated and followed up by, for example, the Shari'a police or the *Wilayatul Hisbah*. But in reality, people take the law into their own hands with sanctions that are decided by themselves. It again has to do with educating the public.

The dayah community prefers another approach to the implementation of Islamic law. The approach in question is the implementation of Islamic law while still paying attention to the culture and intellect of the general public. If the implementation of Islamic law does not match the existing culture of the community, then it is best to take an educational approach before implementing it so that the community understands and is better prepared to accept the implementation of Islamic law. In addition, it must also consider the culture in Aceh.

With this approach, the dayah community recognizes that dayah education has an important role here. The provision of Islamic sharia education to the community becomes a significant role for Islamic boarding school education because of the function of Islamic boarding school as a community builder with Islamic personality. According to sources, Islamic boarding school education has two roles here, namely the role of creating a society that can accept Islamic law well and the role of forming a government that can create Islamic Sharia regulations that are under the culture of the people of Aceh.

The relationship between the comprehensive implementation of Islam in Aceh and the education of dayah is a significant thing. All Islamic sharia products today were born from Islamic education. The religious leaders in Aceh were purely born from the womb of the dayah. This is because the Islamic scholar has high competence and knowledge in the field of Islamic law.

### Findings Case 3

**Table 6.** Findings in Case 3

No	Aspect	Information
1	Community Attitude	The Dayah community in Aceh has a positive attitude toward the implementation of Islamic law, driven by cultural, historical, traditional, and religious influences.
2	Scope of Islamic Law	Islamic law in Aceh covers various aspects of life, including criminal law, marriage, inheritance, and education.
3	Belief in Benefits	Acehnese society believes that the application of Islamic law will bring justice, order, and blessings to the region.
4	Role of Dayah Community	Dayahs (traditional Islamic educational institutions) play a crucial role in teaching religious values, educating people, and being spiritual leaders.
5	Variability in Views	While the Dayah community strongly supports Islamic law, individual and group views on the application of Islamic law may vary among Acehnese society members without Dayah education.
6	Challenges in Implementation	Challenges in implementing Islamic law in Aceh include varying interpretations, coordination issues, social and cultural changes, and human rights considerations.
7	Government's Efforts	The Aceh government and related parties are working to improve Islamic law implementation by focusing on

		community development, education, and increasing religious awareness.
8	Role of Dayah Education in Implementation	Dayah education is crucial in shaping religious understanding, morality, and adherence to Islamic teachings among students. It also helps maintain local cultural heritage and traditions.
9	Involvement of Dayah Teachers in Implementation	Dayah teachers can play a practical role in the implementation of Islamic law by directly engaging in the process of providing education, supervision, and guidance to ensure compliance with religious values.
10	Coordination with Government and Institutions	Collaboration and coordination with local government and related institutions are essential to ensure a balanced and effective involvement of Dayah teachers without neglecting their primary educational responsibilities.

Based on the results of interviews that have been conducted, it was found that the community in the dayah has a positive attitude towards the implementation of Islamic law in Aceh. Understanding that the community's enthusiasm for implementing Islamic law in Aceh is very high can provide an overview of people's views and attitudes towards religion and the policies implemented in the region. The strong cultural, historical, traditional, and religious influences in Aceh may have been the determining factor in increasing this enthusiasm. The application of Islamic law covers various aspects of life, including criminal law, marriage, inheritance, and education. In the context of the people of Aceh, there is a strong belief that the application of Islamic law will bring justice, order, and blessings. Therefore, society, in general, supports the application of Islamic law as part of their cultural and religious identity.

The dayah community realizes that the implementation of Islamic law in Aceh does not always run fully, and various factors influence this. The application of Islamic law in an area involves various aspects of life, including legal, social, cultural, and educational. While some aspects may have been well implemented, it is possible that some things still need to be improved or have not been fully realized. Challenges in the implementation of Islamic law can be related to various understandings about the interpretation of teachings and their application, coordination between related institutions, as well as social and cultural changes that affect the dynamics of society. In addition, aspects of human rights and justice also affect the application of Islamic law. The government and society need to work together to ensure that the implementation of Islamic law is carried out proportionally, taking into account the principles of democracy, freedom of religion, and human rights. This is, as stated by one of the interviewees, *"not fully appropriate, not all implemented."*

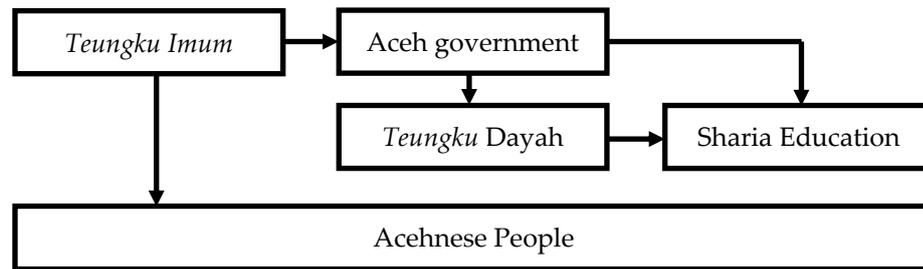
In supporting the implementation of Islamic law, the government and various related parties need to pay attention to and support Dayah education. This includes the provision of resources, facilities, training, and curriculum development according to the needs of the times. In addition, it is also important to ensure that Dayah education collaborates with other formal educational institutions so that students continue to have access to a holistic education. With the support of adequate Dayah education, it is hoped that the implementation of Islamic law in Aceh can be maximized and have a positive impact on forming a devoutly religious society that has strong morality and upholds religious principles.

### **Discussion**

Based on the findings presented above, there are several basic concepts and fundamental axioms that have been developed among the dayah. *Teungku* dayah understands exactly the ins and outs of matters related to the implementation of Islamic law in Aceh in the context of its theoretical and practical implementation accompanied by various existing problems. From there, it can be seen that, basically, two aspects receive less attention from the implementation of Islamic law in Aceh, namely the educational aspect and the implementation aspect. In the educational aspect, the scientific background and understanding of the people of Aceh is still lacking. Therefore, comprehensive and in-depth education is needed. Here, dayah education plays a role.

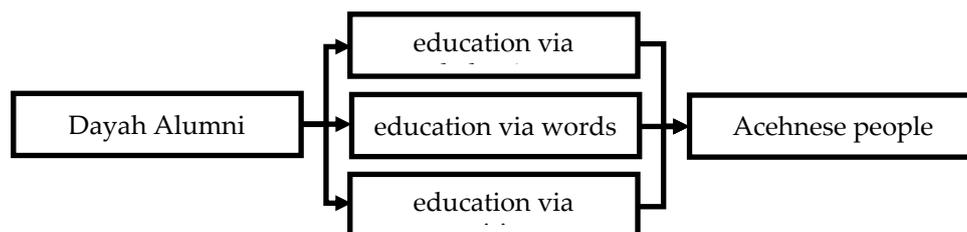
Dayah education has at least two main roles. First, the role of creating a society that can accept Islamic law properly. Second, the role of forming a government that can create Islamic sharia regulations that follow the culture of the Acehnese people so that they are easily accepted among the people. These two roles can be accumulated and integrated through one important role, namely the role of science and understanding, for the general public and the government. For public education, this can be channeled by transferring knowledge and understanding from the *teungku* dayah to the *teungku imum* through the Aceh government as an intermediary. Then, the *teungku imum* can transmit this knowledge and understanding to the community as the real role of the *teungku imum* in the villages. For more details, it can be seen in Figure 2.

**Figure 2.** Islamic Law Education to the People of Aceh by *Teungku* Dayah through *Teungku Imum*



In Figure 1 above, it can be seen the educational flow of Islamic Sharia education in Aceh to the people of Aceh in general. At first, *Teungku imum*, through the Aceh government as an intermediary and facilitator, gained insight into the understanding of Islamic law education from the *Teungku* dayah. Then, the *teungku imum* will pass on this understanding to the community at the layer closest to his position as the *teungku imum*, namely the *gampong* community in each village. This can be supported by the role of dayah alumni in each village. Dayah alumni, as representatives of dayah education, can help in terms of the role of community education with da'wah. As shown in Figure 3, it is stated that dayah alumni can provide and broadcast da'wah related to the implementation of Islamic law in Aceh with three things, namely: education via behavior, education via speech, and education via writing. These three educational models can be ordered hierarchically and refer to a priority scale where education via behavior occupies the priority, followed by education via speech, and then lastly by education via writing.

**Figure 3.** Islamic Sharia Education to the People of Aceh by Dayah Alumni

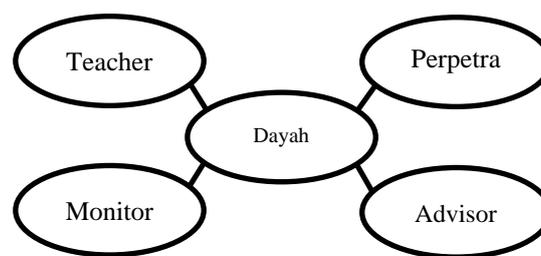


As a consequence of Emile Durkheim's functionalism theory, people in a community will be influenced by the education that exists in that community. In the Aceh context, the existence of dayah education is unavoidably related to the implementation of Islamic law in Aceh. Dayah's education, historically and culturally, has influenced how society perceives a phenomenon. Emile Durkheim's theory of functionalism explains that society consists of various parts that are interdependent and function to maintain social stability. In the context of implementing Islamic law in Aceh, there are several consequences in this regard. The implementation of Islamic law in Aceh can strengthen the cultural and religious identity of the Acehnesse people. The consistent

implementation of Islamic law can become an important symbol for the people of Aceh and strengthen their identity as a society that upholds Islamic values. This can give a feeling of solidarity and unity among the people of Aceh.

Implementation of Islamic law in Aceh can also increase social solidarity in society. Islamic principles that are applied collectively, such as zakat and infaq, can help strengthen social bonds and reduce economic disparities among community members. This is per Durkheim's concept of the importance of social solidarity in maintaining the stability of society. Implementation of Islamic law in Aceh can also reduce social conflicts in society. With clear rules based on Islamic law, it is hoped that the people of Aceh can reach a mutual agreement in managing their lives. Conflicts that may arise between groups with different views can be minimized through consistent implementation and the application of fair punishments. Durkheim argued that society needs stability to function properly. With consistent implementation of Islamic law, it is hoped that Aceh will be able to achieve higher social stability. Islamic legal principles, such as the prohibition of theft and violence, can help prevent crime and promote social order. However, it is important to remember that any policy or implementation of law has complex and varied consequences. The consequences of implementing Islamic law in Aceh also need to be thoroughly evaluated to understand its impact on various aspects of society, including human rights, religious freedom, and gender justice.

**Figure 4.** The Role of the Dayah Teacher in Implementing Islamic Law in Aceh



In addition to the role of dayah education described above, the following also describes the role of the dayah teacher in implementing Islamic law in Aceh. Conceptually, four roles can be constructed from the role of the dayah teacher, as illustrated in Figure 4. As a person who understands Islamic law in Aceh, the dayah teacher will have four roles: *first*, the role of a teacher is the sense that he is a person who conveys an understanding of true religion. *Second*, the role of sharia actors, namely people observing and practicing sharia principles in everyday life. *Third*, the role of an observer or supervisor in terms of ensuring that the implementation of Shari'a is running properly. *Fourth*, the role of the mentor in the context of being a person who provides advice and guidance to related parties in the implementation of Islamic law in Aceh. These roles are practical

roles from the concepts previously described.

## CONCLUSION

The conclusion from the results of this study can be seen that Islamic education has at least two main roles. First, the role of creating a society that can accept Islamic law properly. Second, the role of forming a government that can create Islamic sharia regulations that are by the culture of the Acehnese people so that they are easily accepted among the people. For public education, this can be channeled by transferring knowledge and understanding from the *teungku dayah* to the *teungku imum* through the Aceh government as an intermediary. Then, the *teungku imum* can transmit this knowledge and understanding to the community as the real role of the *teungku imum* in the villages. Dayah alumni, as representatives of dayah education, can help in terms of the role of community education with da'wah via behavior, oral, and written, all three on a priority scale. In addition to the educational role of the dayah that has been described above, practically, the dayah teacher plays a role in implementing Islamic law in four roles, including the role of teacher, practitioner of sharia, observer, and mentor. The researcher provides recommendations to the Aceh government as an executive agency, the DPRA as a legislative agency, and the Aceh Islamic Shari'a Service (*Dinas Syariah Islam Aceh*) as a service directly related to the implementation of Islamic law in Aceh to pay more attention to input, direction, and guidance from qualified clerics in Aceh, in the field of dayah education, and therefore also in the field of knowledge of Islamic law. Then, the researcher also made recommendations to the Aceh Dayah Education Service (*Dinas Pendidikan Dayah Aceh*) and all *pesantren* stakeholders in Aceh to pay more attention to their respective positions and roles in terms of supporting the implementation of Islamic law in Aceh to be carried out effectively. The researcher also provides recommendations to further researchers in the future to conduct more in-depth research on Islamic law in Aceh by paying more attention to the socio-religious and socio-cultural context that exists in Acehnese society.

## REFERENCES

- Agustiansyah, A. (2018). Resistensi Penegakan Syariat Islam di Aceh Tenggara. *Journal of Contemporary Islam and Muslim Societies*, 1(2), 187–219. <https://doi.org/10.30821/JCIMS.V1I2.1392>
- Anita, N. (2022). Persepsi Masyarakat Terhadap Penerapan Hukuman Cambuk di Aceh Barat.

- Judge: Jurnal Hukum*, 3(02), 55–63. <https://doi.org/10.54209/JUDGE.V3I02.207>
- Asrol, S., Hesthria, N., & Rizki, O. S. (2023). Role of Pesantren in Improving Sociopreneurs of the Community Around Pesantren in Palembang City. *Peradaban Journal of Economics and Business*, 2(1), 43–56. <https://doi.org/10.59001/pjeb.v2i1.56>
- Bustamam-Ahmad, K. (2007). The Application of Islamic Law In Indonesia: The Case Study in Aceh. *Journal of Indonesian Islam*, 1(1), 135. <https://doi.org/10.15642/JIIS.2007.1.1.135-180>
- Creswell, J. W. (2015). *Penelitian Kualitatif & Desain Riset: Memilih di Antara Lima Pendekatan* (3rd ed.). Pustaka Pelajar.
- Durkheim, E. (1922). *Education and Sociology*.
- Durkheim, E. (1973). *On Morality and Society*. The University of Chicago Press.
- Faisal, A., Mukrimin, M., & Fikri H. Asnawi, F. H. A. (2023). Implementation Of Counter-Radicalisation in Pesantren Salafiyah Syafi'iyah Of Banuroja Gorontalo. *Al-Qalam*, 29(1), 12. <https://doi.org/10.31969/alq.v29i1.1203>
- Febrian, A., & Mahyuzar. (2018). Peran Humas Wilayahul Hisbah Dalam Mensosialisasikan Hukum Syariat Islam Di Banda Aceh. *Jurnal Ilmiah Mahasiswa Fakultas Ilmu Sosial & Ilmu Politik*, 3(3). <https://jim.usk.ac.id/FISIP/article/view/8488>
- Hadi, A. (2017). Eksistensi Lembaga Pendidikan Dayah dalam Ekskalasi Politik Bangsa. *Al-Ijtima'i*, 2(2). <https://repository.ar-raniry.ac.id/id/eprint/3657>
- Hamdani, H. (2019). Penegakan Syariat Islam di Aceh dalam Perspektif HAM. *Reusam: Jurnal Ilmu Hukum*, 7(2), 15–39. <https://doi.org/10.29103/Reusam.V7I2.2245>
- Iqbal, M., & Kabir, A. (2020). The Implementation of The Cunning Punishment in Aceh [Perkembangan Pelaksanaan Hukuman Cambuk di Aceh]. *Legitimasi: Jurnal Hukum Pidana Dan Politik Hukum*, 9(1), 153–175. <https://doi.org/10.22373/Legitimasi.V9I1.7331>
- Jailani, M. R., & Mohamad, M. T. (2019). Analisis Penerapan Syariat Islam Dalam Sektor Perbankan Pasca Pelaksanaan Syariat Islam Di Aceh, Indonesia. *Jurnal Syariah*, 27(2), 261–280. <https://doi.org/10.22452/js.vol27no2.3>
- Mahalli, Mukti, Abd., & Saputra, E. (2018). Kontribusi Dayah Darul Azhar Dalam Penerapan Syariat Islam Di Kabupaten Aceh Tenggara. *At-Tazakki: Jurnal Kajian Ilmu Pendidikan Islam Dan Humaniora*, 2(1), 74–90. <https://doi.org/10.47006/Attazakki.V2I1.1447>
- Mardhiah, N. (2017). Problematika Kebijakan Syariat Islam di Aceh Berdasarkan Peraturan Bupati Nomor 5 Tahun 2010. *Pandecta: Research Law Journal*, 11(2), 147–159.

<https://doi.org/10.15294/pandecta.v11i2.7859>

- Melayu, H. A., Muhammad, R. A., Bakar, M. Z. A., Makinara, I. K., & Salam, A. J. (2021). Syariat Islam dan Budaya Hukum Masyarakat di Aceh. *Media Syari'ah: Wahana Kajian Hukum Islam Dan Pranata Sosial*, 23(1), 55–71. <https://doi.org/10.22373/JMS.V23I1.9073>
- Miles, M. B., Huberman, A. M., & Saldana, J. (2014). *Qualitative Data Analysis: A Methods Sourcebook* (3rd ed.). Sage Publications.
- Moleong, L. J. (2021). *Metodologi Penelitian Kualitatif* (Revisi). PT Remaja Rosdakarya.
- Mubarrak, H., & Yahya, F. (2020). Women in the Public Sphere and Religious Discourse Interpretation in the Post-Conflict Aceh. *Mazahib*, 195–218. <https://doi.org/10.21093/mj.v19i2.2204>
- Nikmatullah, C., Wahyudin, W., Tarihoran, N., & Fauzi, A. (2023). Digital Pesantren: Revitalization of the Islamic Education System in the Disruptive Era. *Al-Izzah: Jurnal Hasil-Hasil Penelitian*, 1. <https://doi.org/10.31332/ai.v0i0.5880>
- Nurbaiti, N., Wahyuni, W., Rizki, M., & Nisa, H. (2019). Pandangan Masyarakat terhadap Pelaksanaan Hukuman Cambuk di Aceh. *Indigenous: Jurnal Ilmiah Psikologi*, 4(2), 96–104. <https://doi.org/10.23917/Indigenous.V4I2.6482>
- Nurdin, A. (2016). Reposisi Peran Ulama dalam Penerapan Syariat Islam Diaceh. *Al-Qalam*, 18(1), 54–65. <https://doi.org/10.31969/ALQ.V18I1.244>
- Ottaway, A. K. C. (1955). The Educational Sociology of Emile Durkheim. *The British Journal of Sociology*, 6(3), 213–227. <https://doi.org/10.2307/586948>
- Rahman, A. (2020). Sistem Pemerintahan Berbasis Syariat Islam di Indonesia (Studi Kasus Penerapan Qanun Jinayat Di Pemerintah Provinsi Aceh). *Kais Kajian Ilmu Sosial*, 1(2), 91–106. <https://doi.org/10.24853/Kais.1.2.91-106>
- Rani, F. A., Fikri, F., & Mahfud, M. (2020). Islam and National Law: A Formal Legal Review on Sharia Laws in Aceh. *Al-Risalah*, 20(1), 47. <https://doi.org/10.30631/al-risalah.v20i1.521>
- Sugiyono. (2021). *Metode Penelitian Kuantitatif, Kualitatif, dan R&D* (2nd ed.). Alfabeta.
- Suyudi, M., Awaliatul Laili, N. F., Rahmatullah, A. S., & Nur Aziz, A. (2023). The Role of Nisaiyah Education in Pesantren in Forming Resilient and Characterful Muslim Women. *International Journal of Social Science Humanity & Management Research*, 2(06). <https://doi.org/10.58806/ijsshmr.2023.v2i6n18>
- Umar, Y. (2023). Quality Management of Pesantren-Based Education. *Journal Transnational Universal*

*Studies*, 1(4), 153–160. <https://doi.org/10.58631/jtus.v1i4.23>

Usman, A. S., & Hadi, A. (2021). Peran Dinas Pendidikan Dayah Dalam Peningkatan Mutu Pendidikan Dayah Di Aceh. *Intelektualita*, 10(01), 127–139. <https://jurnal.ar-raniry.ac.id/index.php/intel/article/view/10651>

Winowoda, O. R., & Quddus, A. (2021). Kinerja Wilayatul Hisbah dalam Pelaksanaan Syariat Islam Di Kota Banda Aceh Provinsi Aceh. *Jurnal Media Birokrasi*, 44–63. <https://doi.org/10.33701/jmb.v3i2.2477>