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Design of Aceh Government's *Dayah*
(Study of Conflict Interaction and Effectiveness in Organizations)

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ABSTRACT: *The difference in boarding school management characteristics in Aceh significantly contrasts with other provinces is the Board of Education/Dayah Office. Through the Dayah Region, the Aceh government has border boarding schools in four districts (Aceh Tamiang, Aceh Singkil, Southeast Aceh and Subulussalam City). The borders aim to fortify the encroachment of Muslims in the border region through educational access. This research is comparative qualitative research. Data sources were obtained from descriptive written and oral data and observed people and their behaviour. The presentation of research data is presented through data classification, general characteristic conclusions, propositions, and theories. Inductive techniques of analysis do the writing. This writing is expected to be a reference for the government in fostering boarding schools and managers generally in improving the effectiveness of boarding schools. The results of the study show a Border Power management model reviewed from managerial functions, namely planning operations in primary strategic plans; leadership functions lead to cooperation and participative styles; implementation functions (management sites) integrate between salafy-modern- and government and evaluative processes in organizational development concepts that prioritize on aspects of HR, economics and infrastructure mean. Implementing management on each border as a government boarding school is already underway, effectively referring to empirical data, the quality and quantity of Dayah Perbatasan are superior to the other educational institutions in their respective districts.*

Perbedaan karakteristik pengelolaan pondok pesantren di Aceh dengan yang sangat kontras dengan provinsi lain adalah Dinas Pendidikan/Dayah. Pemerintah Aceh melalui Daerah Dayah memiliki pesantren perbatasan yang terletak di empat kabupaten (Aceh Tamiang, Aceh Singkil, Aceh Tenggara dan Kota Subulussalam). Bertujuan untuk membentengi perambahan umat Islam di wilayah perbatasan melalui akses pendidikan. Penelitian ini merupakan penelitian kualitatif komparatif. Sumber data diperoleh dari data deskriptif tertulis dan lisan serta orang-orang yang diamati dan perilakunya. Penyajian data penelitian disajikan melalui klasifikasi data, kesimpulan yang bersifat umum, proposisi, dan teori. Penulisan dilakukan dengan teknik analisis induktif. Penulisan ini diharapkan dapat menjadi acuan bagi pemerintah dalam membina pondok pesantren dan pengelola pondok pesantren pada umumnya dalam

meningkatkan efektifitas pondok pesantren. Hasil penelitian menunjukkan model pengelolaan *Border Power* ditinjau dari fungsi manajerial yaitu fungsi perencanaan dalam rencana strategis primer; fungsi kepemimpinan mengarah pada kerjasama dan gaya partisipatif; fungsi implementasi (manajemen situs) mengintegrasikan antara *salafy-modern*. Fungsi evaluatif dalam konsep pengembangan organisasi yang mengutamakan aspek SDM, ekonomi dan sarana infrastruktur. Pelaksanaan pengelolaan di setiap perbatasan sebagai pondok pesantren sudah berjalan efektif dengan mengacu pada data empiris, kualitas dan kuantitas Dayah Perbatasan lebih unggul dari lembaga pendidikan lain di kabupatennya masing-masing.

I. INTRODUCTION

Islamic education is an integral part of the National Education System. As part of the national education system, Islamic education has the legitimacy to survive and thrive in Indonesia to meet the educational needs of the Islamic community as a majority citizens' religion (Zarkasyi, 2016). Since the new order era, an education decentralization policy allowed the Aceh government to preserve the local cultural heritage, named *dayah*, a local name for Islamic Boarding School in Acehnese Language (Ali Buto & Hafifuddin, 2020);(Ilyas, 2016). Through the Dayah Education Office, the Aceh government has four fostered Islamic Boarding Schools located in the border areas of the province. The Islamic boarding schools are Dayah Manarul Islam in Aceh Tamiang Regency, Dayah Safinatussalamah in Aceh Singkil, Dayah Border Darul Amin in Southeast Aceh, and Dayah Minhajussalam in Subulussalam City. *Dayah* in border areas was established to fortify the Muslims' faith through education access. Irwandi Yusuf and Muhammad Nazar initiated the program in 2009 (Fitriah M. Suud, Moh. Toriqul Chaer, 2020);(https://dpd.acehprov.go.id/, 2019).

In the socio-cultural context, the Acehnese refer to pesantren as *dayah*. According to them, *dayah* is a school where fundamental Islamic studies and understanding are taught to the students. The hallmark of *dayah* education is to teach them Islamic studies and knowledge through the books such as *Kitab Kuning* or *kutubutturats* with a traditional learning system (Fahmi Arrauf Nasution, Miswari, & Sabaruddin, 2019). Building the pesantren education system to the transformation process of change can be carried out by utilizing the leadership figures or *dayah* teachers who are intellectual elites and cultural elites. It is common to find that the development of pesantren is full of political communication (Yusfriadi, 2020);(Zulfikar et al., 2020). In addition, *dayah* is a form of acehnese local wisdom in education and religion that allows the movement to strengthen the faith to run more naturally, democratically, and with schooling (Ilyas & Sibuea, 2019);(Nur, 2020).

Integrating local wisdom values is believed to be effective in preparing Islamic boarding schools with distinctive characteristics (Mujib, Abdullah, & Nugroho, 2014). Along with the development of technology and the demands from society, *dayah* in Aceh is rapidly transformed in management, learning systems, and organizational development. The indication is the implementation of formal education which includes

co-curricular and extra-curricular activities at *dayah* (Bashori, Manumanoso Prasetyo, & Rahmi, 2021);(Marhamah, 2018);(Sabirin, 2020).

This paper is an empirical observation for ten years by the researcher who directly involved himself in the Dayah management process in the border area. This paper not only departs from theoretical frameworks or formulations in the management field, which may not be familiar enough with the pesantren environment but also is arranged with qualitative data analysis using grounded method techniques. The thoughts contained in this study describe the researcher's experience and practice during managing Dayah in border areas until now.

This paper aims to develop a characteristic model by the Acehnese government to enhance the quality of Islamic boarding schools in border areas. Management includes several aspects of strategic planning, leadership style, implementation of the education system, and organizational development as a form of monitoring and evaluating the organization. Dayah, with government management, promises an effective pesantren education system in the Acehnese community, especially the Acehnese border community. The characteristics of Dayah's superiority can potentially emerge as the idea of strengthening faith through the education level (Prasetyo, Bashori, & Masriani, 2020).

The research results contribute to the management model of affiliated pesantren and the interacting performance under government guidance. It also contributes to the importance of policymakers' perception that pesantren do not have to have the private foundations status, but also state level because of the government's presence in the development of Dayah in border areas. As little research has been conducted, future research should further investigate the government's formal contribution to developing pesantren. In addition, with an effective management model, the expected social implications can increase the pesantren's effectiveness in bringing positive changes to the community around the pesantren in terms of improving the economy and education.

II. METHOD

The research object is a boarding school in the border area belonging to the Aceh government. There are four Islamic boarding schools under the guidance of the Dayah Service: Darul Amin Islamic Boarding School (Southeast Aceh), Manarul Islam Islamic Boarding School (Aceh Timiang), Minhajussalam Islamic Boarding School, and Safinatus Salah Islamic Boarding School in Singkil. The informants were rais aam Dayah (the leader of the pesantren), the principal, and the teachers. This paper is an empirical observation of the problem of Dayah management which is studied from the perspective of organizational conflict. This research is comparative qualitative research. The type of qualitative approach is the procedures for research activities of data collection, data processing, and data validation (Emzir, 2013);(Moleong, 2011). Qualitative results were obtained from written and oral descriptive data and the observed people and their behaviour. The presentation of research data is presented through data classification consisting of categories of conclusions, conclusions of general characteristics, propositions, and theories (Bungin, 2019);(Ghoris, 2007). Comparative research is presented through data classification, which consists of categories of conclusions, general characteristic findings, propositions, and theories. To strengthen the results of the interviews, data were taken from observations and

documentation at formal events, and group discussion forums (FGD) held annually. The presentation of the data in this paper uses a comparison model in the form of tables and figures. Data verification using theory and source triangulation (Ikhwan, 2021).

III. RESULT AND DISCUSSION

Dayah Management by the Government

The establishment of pesantren by the Aceh government is in line with the spirit of strengthening Aceh's unique cultural values, which have long been strongly related to Islamic values. The Dayah Education Office fostered 4 border areas: Dayah Manarul Islam in Aceh Tamiang, Dayah Darul Amin in Southeast Aceh, Dayah Safinatussalamah in Aceh Singkil, and Dayah Minhajussalam in Subulussalam City. The Islamic boarding school in Aceh has its uniqueness. Referring to the Aceh government's qanun (rules/law term in Aceh), the definition of pesantren is an Islamic educational institution with Acehnese characteristics, the characteristic of kedayahan or teaching Fundamental Islamic studies and understanding using unique books known as *Kitab Kuning Kutubutturats*. The classification of the four Dayah in border areas categories is presented in Table 1 below:

Tabel 1. Comparison of *Dayah* Profiles in the border area

No	*Dayah*	Location	Leader	Leadership Period
1.	Manarul Islam	Aceh Tamiang Regency, Langkat South Sumatra Regency	Mustafa Abdussalam Syah, M.Kom.I	3 years
2.	Darul Amin	Aceh Tenggara Regency, Karo Regency	Drs. H. Muchlisin Desky, M.M.	10 years
3.	Safinatussalah	Aceh Singkil Regency, Dairi Regency	H. Abi Hasan, MH. M.Ag.	Ten years
4.	Minhajussalam	Subulussalam City, Tapanuli Tengah Regency	Syafruddin Al-Yusufi	10 years

Management in the process is a managerial action that includes planning, organizing, leadership, and monitoring (Robbins, 2010);(Sulthon & Khusnuridlo, 2006). The strategic program carried out by the *Dayah* Education Office is to make the Aceh-Sumatra border area a buffer zone to maintain Islamic law so far. The presence of Islamic boarding schools in the border area is expected to increase the faith of border communities through education.

Dayah mapping is carried out so that the management of the *Dayah* is more effective and the provision of assistance is more efficient. The mapping implementation mechanism is carried out through several processes: (1) implementation of coordination meetings involving *Dayah* Education Office officials in cities and districts; (2) Determination of assessment indicators contained in form by referring to the regulation of the Minister of Religion related to management and Islamic boarding schools in Indonesia; and (3) the survey team under the control of *Dayah* Education Office Aceh conducted concrete data validity in the field. The weight of this assessment form was agreed upon after receiving input from the Acehnese *Dayah* leaders.

Dayah management is comprehensive; it includes various dimensions, such as curriculum, human resources, finance, etc. The scope of management discussed in this paper refers to the implementation of management functions which consist of planning in strategic plans; leadership; performance (management system); and the evaluative process in the concept of organizational development.

Dayah Organizational Structure in Border Area

In the social structure, Dayah can also be referred to as a non-formal institution because its existence is in the path of the community education system. *Dayah* has its own set of programs and is generally free from formal, non-formal, and informal provisions that run throughout the day in a dormitory system. Thus, boarding schools are not only learning institutions but also the process of life itself.

Rais Aam, or Dayah Leader, is a top manager and the policymaker in Dayah institutional. Meanwhile, the Dayah Education Office acts as an education coach and facilitator. In this case, Dayah Education Office provides operational funds for teacher salaries according to the names listed in the decree. Besides that, it is also a distributor of physical assistance from APBA source funds. Within the structural hierarchy, Rais aam heads the Principal and Deputy Head of Field Dayah. In this case, the principal takes care of students' formal education (junior high and high school). As for students' daily activities, extracurricular activities are fully regulated by the student care staff. The secretariat is in charge of the treasurer, general subdivision, or infrastructure asset section. Operationalization of the structure describes the position of each unit in the system, main tasks, and functions of the organization.

Dayah Strategic Planning

Too often, a personal vision (leadership) cannot be translated as a shared vision that overlies an organization. For this reason, a shared vision circulates because the charisma of a leader is in line with the conception of effective leadership (Prasetyo, Anwar, Asvio, & M, 2022);(Rahim, 2013). Shared vision practice involves managerial skills. In this case, the leader avoids a counter-productive attitude. In addition, leaders often conduct socialization to understand the vision to create commitment. With commitment, members will avoid formality (Abdullah, 2020);(Dinas Pendidikan Dayah Aceh, 2019).

Strategic planning for each border area refers to the program of the Dayah Education Office under the Head of the Dayah Technical Implementing Unit (UPT). Furthermore, a vision that represents the border area management is developed in the realm of autonomy. In the picture, there is a clear and directed foundation of thought. The initiated system was adopted and fought for, defended by the pesantren community, and strengthened through the values embedded in the pesantren culture.

The solution to big problems depends on the policy sector. Therefore, strategic planning plays an essential part in creating *Dayah* stability. As a social organization, *Dayah* is oriented toward the people. The Dayah education system builds students' perceptions, thoughts, and attitudes in responding to changes in globalization.

Dayah Leadership

The comparison results in the aspect of leadership were analyzed through a study of leadership style, decision making, and leadership effectiveness. The *Dayah* leadership is appointed by the Head of *Dayah* Education Office in the Aceh Province through a

yearly decree. The leadership problems faced include, 1) because the status of a government boarding school is prone to political interests, such as the case experienced by Dayah Manarul Islam Aceh Tamiang often experiencing leadership changes due to conflicts of interest. It was recorded that within ten years, six changes hampered the development process of the *Dayah*.

Leadership is an attempt to influence others in achieving organizational goals (Avolio, 1999);(Fiedler, 2015). Operationally, the leadership management level is divided into three: the Leader as a top manager, the senior teacher as a middle manager, and the junior teacher (single and dedicated teachers) as a low manager. Whatever model is developed in an educational institution, it cannot be separated from the role of educational leadership that regulates the rhythm of the model. Therefore, the Leader in an academic unit institution has a very urgent role because, without the presence of educational leadership, the educational process, including learning, will not run effectively.

In this discourse, the actualization of leadership style in the border area is a participatory corporate leadership style. It follows the organizational structure of leadership in government institutions that is cooperative. Leaders try to meet the targets set by superiors. The participatory nature also refers to the decision-making process. Leaders must follow explicit directions from superiors and require the participation of subordinates in institutional decisions. This leadership shows how the leader and his associates strive to achieve a higher level of morality and motivation.

This leadership model is also known as open, accessible, or non-directive leadership. People who adopt this approach have little control over the decision-making process. It only provides information about problems and opportunities for organization members to develop strategies and solutions. The leader's job is to mobilize the team to reach a consensus. In essence, participatory leadership is leadership that continuously involves all elements of the organization in making organizational policies. The emphasis is only on using the participation of corporate members. The leader will only be someone who legalizes all parties' decisions.

This participatory style, in its application, especially in the aspect of authority, has a low ability but has a high willingness to work. According to Dubrin, the characteristics of the participatory leadership model in border areas can be identified through the following: (1) the leader performs two-way communication; (2) actively listen and respond to all difficulties experienced by subordinates; (3) encourage subordinates to use capabilities operationally; (4) involving subordinates in decision making; (5) encourage members to participate; and (6) the level of maturity of members from medium to high.

Decision-making by the leadership is situational. The *Dayah* Education Office as a coach gives autonomy to the administration to implement a management system based on the socio-cultural conditions of the local community. Darul Amin, located in Southeast Aceh, applies situational leadership. This can be seen from the work system carried out not too formally. However, monitoring and evaluation are carried out regularly through weekly deliberation.

Leadership is causal. The level of leadership effectiveness can be seen from members' motivation (teachers and employees) at work (Dokuzoğlu & Eren, 2020). The reinforcement theory of motivation relies on the principle of operant conditioning. This effort is carried out through restrictions by implementing a reward and

punishment system. Teachers and employees at the pesantren receive additional incentives according to the financial condition of the pesantren. In addition, the facilities in the form of a conducive place to live become a separate bargaining power for teachers to continue their service at the pesantren. If motivation is to be activated, maintained, and directed, the leader as a manager must know the needs, intentions, preferences, goals, reinforcement, and comparisons. Failure to learn and understand this concept will create the wrong opportunity to motivate teachers and employees positively.

In simple terms, leaders must be actively involved. These characteristics are the characteristics of participatory leadership in every struggle in profit and non-profit organizations and immediately move and run mechanically without any pattern or development effort with a particular model. Three pillars of leadership intelligence: intellectual intelligence (IQ) is cognitive intelligence (thinking activity), emotional intelligence (EQ) is emotional intelligence, and spiritual intelligence (SQ) is cognitive intelligence which is closely related to the charisma of a pesantren leader. These three things are described as pillars that must be upheld in leadership. Suppose one of these three pillars of leadership intelligence is not fulfilled maximally. In that case, it will result in instability in the performance of an effective leader in his efforts to create an organizational condition conducive to achieving its corporate goals.

The leader's background primarily determines the effectiveness of leadership. The *Dayah* leaders in each border area are native sons of the region. The development of Islamic boarding schools in Aceh is relatively slow. This is because society, in general, is challenging to accept reforms, especially the modern *Dayah* education system.

In the context of research, the leadership of the *Dayah* is in charge of organizing, developing, and reviving the life of the boarding school. For this reason, the leader must be a person who is diligent, hardworking, and completely masters the problem. Whether it concerns values, systems or materials, and *Dayah* education programs, the findings are supported by the research results (Almuhajir, 2020);(Maskuri, Riza, & Subardi, 2020);(Mukhtar & Prasetyo, 2020);. The leadership style applied to changing situations is increasing. The presence of adaptive leadership is beneficial. The organization's collectivity and relational capacities are essential attributes in this case. It has been recognized that the intensity and quality of these two capacities are highly dependent on the thoughts and characteristics of the leaders and other interacting agents (including non-actors and the rate of the leader-agent exchange). Overall, high leadership capacity and organizational mental cohesion are vital requirements. In general, the success of today's global turbulence can only be achieved through global mental cohesion.

Dayah Management System

The Acehnese society's homogeneous condition presents difficulties for *dayah* managers. In the mirror, at the beginning of 2009, Dayah Darul Amin experienced conflicts with the surrounding community due to the implementation of the policy of compulsory boarding school students.

HR recruitment for teachers and employees refers to the needs of *dayah* with a specific priority scale. Priority refers to the education system applied to each pesantren. The institutional governance system refers to the application of principles that emphasize the following aspects:

1. Participation: Encouraging every citizen to use their right to express opinions in the decision-making process concerning the community's interests, either directly or indirectly.

2. Enforcement of rules and discipline; realizing practices that are fair to all parties, starting from when teachers are appointed through an honorarium decree that pays attention to the values that live in society.

3. Transparency; in this case, there are already rules that regulate according to the government's formulation. The aim is to create trust between the public and the government by providing information and ensuring the ease of obtaining accurate and adequate information.

4. Accountability; increase decision-makers' responsibility in all fields related to implementing quality pesantren education.

5. Supervision; the management's efforts to increase control for management are carried out by the Dayah Education Office intensively and incidentally so that quality improvement efforts do not seem artificial and occur naturally. The Dayah Education Office carried out the development effort by seeking the involvement of the private sector and the community.

6. Monitoring & evaluation of implementation/implementation; determination of vision and mission, and formulation of objectives in identifying alternative strategies; then alternative methods or programs are selected selectively for budgeting according to the evaluation of regional understanding.

Dayah should remain autonomous primarily to preserve their diversity and prevent their accountability from being transferred from their respective communities to government agencies. Management of border boarding schools refers to the principle of continuous quality improvement by exploring local wisdom. As a cultural heritage of pesantren local knowledge, the uniqueness of *dayah* as Islamic education is the learning of the *Kitab Kuning* and *tahfidz*. The quality management of pesantren education results from the construction of al Qur'an and al-Hadith values, internalizing these values, then giving birth to a prototype of *dayah* quality management which is different from general education through three approaches: quality planning, quality control, and improve quality. Management of the quality of pesantren education is carried out in continuous improvement, through several methods: plan, do check, and act so that the quality built is truly following community expectations and strengthens the existence of the *dayah* education.

As a tabulation of the differences between the four pesantren systems, they are as follows:

Table 2. Analysis of the Complexity of *Dayah* System in Border Area

No	*Dayah*	Teacher Status	Complexity Analysis
1.	Manarul Islam Aceh Tamiang	Civil Servant/ Honorary	In the pilot period of integration between Service-Modern-Salafy
2.	Darul Amin Aceh Tenggara	Civil Servant/ Honorary	The dominant system developed refers to the KMI Gontor system, both curriculum and managerial.
3.	Safinatussalah Aceh Singkil	Civil Servant/ Honorary	The salafy curriculum system and organizational system lead to modern.

4.	Minhajussalam Kota Subulussalam	Civil Servant/ Honorary	Salafy curriculum system and managerial system toward modern

Even though some teachers are civil servants, they must follow *Dayah's* rules and values. In principle, formal education held, be it junior high school or senior high school, is institutionally under the leadership of *Dayah* or *Rais aam*. In addition to these requirements, educational leadership as a manager in educational institutions must have three basic types of intelligence: professional intelligence, emotional intelligence, and managerial intelligence to work together and do things with others.

It is important to note that *dayah* in the border area has prepared a system and has the status of belonging to the people so that the assumption of changing the system's leadership does not apply. Educational standards formed through the system initiated, there is a misunderstanding of perception between the government and education practitioners who are not government officials. Therefore, the *dayah* Education Office gives autonomy to managers to pioneer the education system following the capabilities of the existing human resources in *dayah*. The *dayah* Education Office only slows down the standardization of educational evaluation in one period, for example. At the same time, standardization is needed to be used as a benchmark for controlling and developing the quality of *dayah* education itself.

The complexity of the dynamics of life in Islamic boarding schools includes administrative work, which also needs to be regulated and organized so that it becomes good and supports *dayah* programs. In addition, it is necessary to develop the community around the *dayah*. A leader must also bear this responsibility to create a society that supports and supports a better *dayah* life.

In managing the curriculum and maintaining the identity of *kedayan* (*Kitab Kuning* teaching proses), the administrator of the *dayah* also focuses on paying attention to the uniqueness of the system and methods of teaching religion, following the techniques that have been taught from generation to generation. The text review is determined by the *dayah* teacher (called *teungku*), starting from the criteria for the *dayah* students (called *santri*) and the evaluation system and standardization of abilities.

As leaders and managers of educational institutions, *dayah* leaders must manage their madrasa organizational culture in terms of human resources and the potential of other madrasas. Leaders are required to adapt to the conditions of the *dayah* and be able to describe these conditions into a vision, mission, and action to achieve the curriculum targets in the *dayah*.

Table 3. Comparison of Santri and Curriculum of *Dayah* in the border area

No	Pesantren	Curriculum	Formal Level	Number of Students
1.	Manarul Islam	Salafy – Modern	SMPN – SMAN	287 students
2.	Darul Amin	Modern/ Integrated	SMPS – MAS	743 students
3.	Safinatussalah	Salafy	SMPS – SMAS	401 students
4.	Minhajussalam	Salafy	SMPS – SMAS	453 students

The implementation of the *dayah* curriculum in the border area is integrative. The table above explains that the salafy curriculum is a mandatory curriculum applied by the *dayah* because the salafy curriculum is the identity of the *dayah* in Aceh that has been in effect for a long time. Although the safinatussalamah and minhajussalam *dayah* apply the salafy curriculum, in the institutional, managerial reality, the *dayah* in the border area has been transformed into modern management. This is evidenced by a hierarchical structure and the division of tasks and authority among teachers.

In implementing the approved curriculum, even though they are honorary status teachers, they must behave professionally. The professionalism aspect is fulfilled since the teacher is given a contract decree. Therefore, a teacher is required to live up to the agreed curriculum. The teachers of *dayah* in the border area have different educational backgrounds. However, they complement each other in terms of education and teaching.

The professionalism of teachers in *dayah* is a translation of teachers' beliefs, values, and attitudes when disseminating the curriculum in teaching. As the advisory board actively holds various types of curriculum training, the Education Office intends that the shortage of teachers can be an opportunity to maximize instruction, develop potential, and increase teacher professionalism simultaneously. In the aspect of learning the study results show that the border *dayahs* are in the pioneering stage and care about modernity by not losing their identity and successfully spreading religious teachings in Aceh (Fahmi Arrauf Nasution et al., 2019);(Salabi & Prasetyo, 2022).

Dayah Organizational Conflict Study

Dayah is required to be adaptive to globalization. Leaders as change agents are factually different from leading traditional settings. The centricity of the pesantren leadership is a new vital attribute that requires attention. The dynamics of pesantren management are prone to conflict, so a more profound study is needed. Phenomena that occur in the field a typical pattern of competition at all levels must be achieved stability-centric (centric - conflict agent <=> political skills/awareness - centric + stability - centricity).

The dynamics of the conflict demand political skills. In this case, the leader's factors play a role. The leader must be more intelligent, complex, adaptive, and develop nonlinearly. On an organizational scale, individual characteristics intrinsic awareness shape group behaviour, and 'collective intelligence' naturally shape organizational awareness anticipatory, adaptive capacity. Group conflict resolution requires management strategies with mediation techniques and complex networks. Both formal and informal networks become more dominant to help resolve existing conflicts. Effective conflict management demands collective efforts and capacity building (consensus and collaboration). At the level of conflict resolution, the organization becomes more complex, requiring intensive environmental factors. Other factors that influence the effectiveness of conflict resolution include the complexity of leadership knowledge, the acceleration of change, a more complex atmosphere, and the attributes of the conflicting party (modified agent).

Significant changes happened in strategic thinking on leadership attributes, governance characteristics, management capabilities, and operational styles at each level coordinator in the *dayah* institutional structure. In the current view, every organization has conflicts with different escalation levels. Conflict for leaders is no longer a taboo that cannot be avoided.

In general, leaders need conflict management skills or organizational, political skills. In addition, the leader-members gap needs to be narrowed regarding technicality. The relationship between leaders and members becomes a more complex and nonlinear relational parameter. Again, emphasize that intelligence/awareness-centricity should be the main focus of conflict leadership.

In such situations, more profound insight into complexity is inevitable. In this regard, a better understanding of leadership strategy and organizational dynamics can be gained by 'reflecting' some of the properties of complexity theory and different perspectives on the complexity of conflict management. In the conflict management model, a *dayah* leader must realize that political skills and capacity for conflict analysis increase stability. Simultaneously, a *dayah* leader can be a lateral/collective actor in effective conflict resolution because he can make policies.

Another art in conflict management in terms of individual capacity includes the applicable management system starting from trust agents, external networks, reward-punishment systems, family relationships that form intrinsic leadership capacity, and collective leadership, network and organizational capacity. External analysis of the organization involves a new set of stakeholders, including enablers, developers in higher positions (involvement of the Foundation or government), emerging unifying, strategist, and synergistic capabilities.

Therefore, an effective conflict manager must have specific relevant or appropriate attributes of traditional leadership and a set of features related to complexity-analysis of new problems that can better ensure the stability of the *dayah* system and integrate individual characteristics to increase resilience to *dayah* cultural values formed. Conflict affects not only individuals but also the harmonization of group work. Constructive conflict to organizational sustainability through achieving higher coherence, group synergy, constructionist effect, individual capacity regulation, leadership intelligence capacity, and unifying capacity. The recovery strategy that can be carried out by *dayah* is in the mental cohesion of the organization with a constructionist effect pattern, innovation, and creativity. This means that *dayah* focuses on sustainable gains from increasing organizational capacity. The expected implication through the study of organizational conflict is a paradigm shift that the need for competition is an absolute must for the development and existence of the organization.

Evaluation and Development

The evaluation function includes analysis of inhibiting factors and organizational development. The constraint factors experienced by the four Dayahs in the border area have in common, through a study of the phenomena that occur: (1) because *dayah* which are affiliated with the government create a more flexible work environment; (2) leadership dualism occurs between *dayah* and formal education (SMP and SMA); (3) a priori institutional status causes individuals who have difficulty setting personal goals; and (4) Conservative community mindset is also a barrier for leaders to innovate and develop.

Although institutionally and legally, the place is under the government, it is not guaranteed for teachers and employees to be appointed civil servants. As a result, some chose to leave to fight for personal goals according to their respective estimated capacities. Teachers' abilities should be developed more strongly, possibly meaning an enormous initial investment. Leaders are not only required to be coaches and mentors

but also to develop the teachers' skills. Border Islamic boarding schools, in general, have conducted various kinds of education and training with themes and capacities according to needs. In 2020, the *dayah* Education Office immediately acted as a facilitator for teacher pedagogy training.

Through research studies, the inhibiting factors faced by *dayah* in the border area are relatively the same. The first is the government bureaucracy. This is because of its relationship with the *Dayah* Education Office. Operational fulfilment and the provision of facilities are often not in line with the needs of the *dayah*. In the case of buildings, they must go through a tender system which often results are not as expected. The second is leadership dualism. Although formally, the highest policy officer in the *dayah* is the Leader or *Rais aam*, some school principals in border areas are not in line with the leadership's policy because they feel that in the official structure, their superiors are the Education Office, not the leader of the *dayah*. This case was experienced by Dayah Manarul Islam, which held formal education with state status.

The third is the institutional status. Although formally, the land has been successfully granted to the provincial government, the institutional level of the Dayah Perbatasan is not a public school or private foundation. The Conservative mindset of some elements in dayah is the root of the difficulties in transformational change. In this case, the Dayah Perbatasan created a system that the organizational community must follow to resolve personal problems. Based on this, each will choose change from the perspective of systems, people, organizations, and culture, referring to the planned organizational change model.

The development of *dayah* amid the local community dynamically becomes the community's fortress against social problems (Hanafiah, 2018). The urgency is positively proportional to the community's efforts to support the development of *dayah*. In general, people around Dayah in the border area have responded positively to *dayah* since its inception until now. This is indicated by the cooperative attitude concerning the policies made by the pesantren. In addition, the presence of pesantren leaders with the status of regional sons is a stimulus for community support for *dayah*.

The development activities carried out by *dayah* are increasing support and instilling public trust in the organization. Suppose there is a conflict with the community. In that case, the *dayah's* manager tries to reduce conflict intensity by accommodating the interests of the *dayah* community and according to the goals of the *dayah*. The participatory leadership style plays a vital role in an effective decision-making process so that all components of *dayah* can accept it.

The environment formed in each *dayah* in the border area is ideal. This cannot be separated from the knowledge and skills of the Leaders in managing the *dayah*. In addition, the strong support of senior teachers to the leadership plays a vital role in maintaining the stability of the *dayah*; The development of the *dayah* organization in this paper is assessed from 3 critical studies: (a) human resource development that includes regeneration; (b) the economic development of the pesantren includes business units, and (c) the construction of infrastructure facilities.
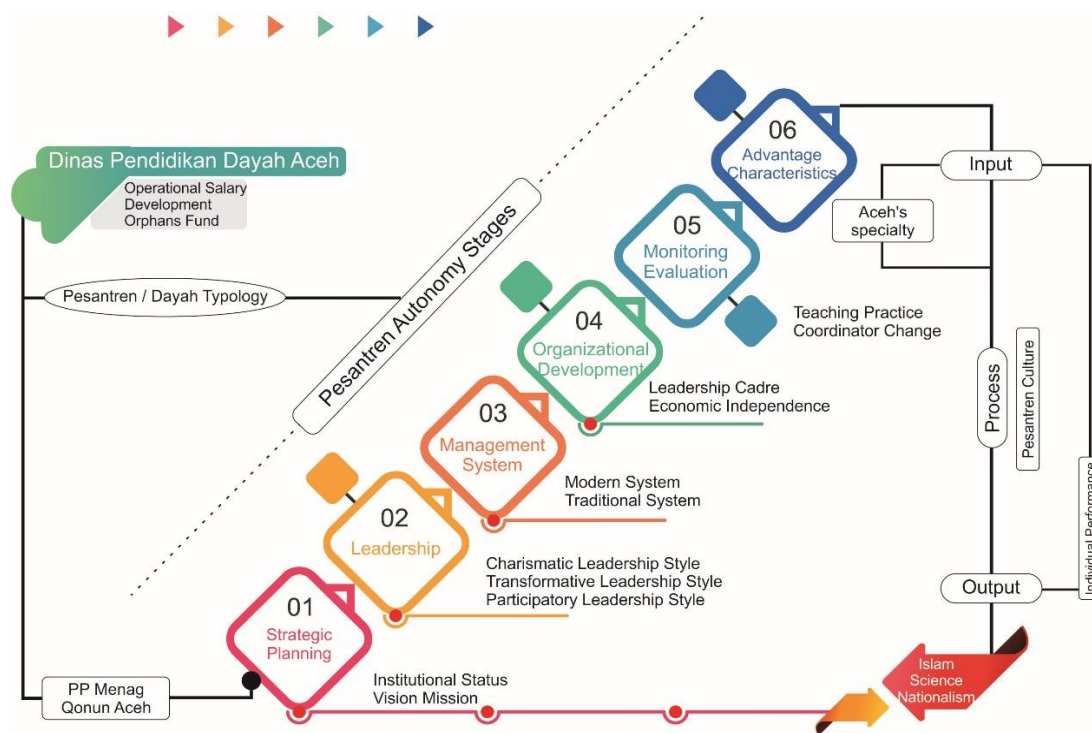
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Figure 1. *Integrative Model of Government Islamic Boarding School Management*

Novelty's picture above shows the management form of the Aceh government's *dayah*. As the coordinator, the Aceh Province Dayah Education Office is responsible for salary operations, infrastructure construction, and providing assistance to orphaned students. *Dayah* in Aceh, based on the results of the 2019 *dayah* accreditation, all Dayah Perbatasan received accreditation (A).

Dayah management has a juridical basis named the Aceh Qanun regarding the implementation of *dayah* education. Through the autonomy rights of *dayah, dayah* leaders are given the freedom to carry out transformational changes, provided they do not violate the provisions of the administration of *dayah* education. *Dayah* management in this discussion covers several aspects of managerial functions: strategic planning, leadership, management systems, organizational development, and evaluation monitoring.

So that the three entities (culture-leadership-individual performance) form a series that leadership behaviour is part of the organizational culture. Meanwhile, the version of corporate members is one of the most urgent elements of organizational culture. This series can be interpreted as a pattern of relational facts between three entities that focus on organizational effectiveness in achieving goals. The basis for organizational success is leadership competence, employee competence, and corporate culture that strengthens and maximizes competence.

One of the three entities, organizational culture, has a fundamental role in constructing values and norms within the organization. This is because corporate culture can shape the behaviour and attitudes of the organization's members, which are framed by the achievement of the goals and vision of the organization. However, embryonic organizational culture does not necessarily appear part of the organization. It is organized, designed, and built based on the organization's founding father's goals, beliefs, and values.

Regarding individual performance, the effectiveness of job appraisal is determined by the appraiser's personality, the employee's personality who is being assessed, and the relationship between the rater and the appraiser. Therefore, it is necessary to have mutual trust, openness, and respect between the appraiser and the person being assessed. Thus, teachers and employees accept the assessment results more quickly and feel. In addition, teachers and employees can discuss various things that support and hinder performance and plan multiple things to improve team member performance.

Governance or management of government *dayah* refers to the implementation of management functions: (1) strategic planning, (2) leadership, (3) implementation (system management), and (4) organizational development. Primary strategic planning refers to the provisions set by the *Dayah* Education Office as the coach. Strategic planning refers to each other's power. Although differences are necessary, the built system departs from the same foundation of thought. The leadership style applied to each *dayah* has something in common; it is cooperative and participatory. The implementation of the management system in each *dayah* has its characteristics to the capacity of the management of the *dayah*, which is an integration of the salafy and modern systems.

The effectiveness of the *dayah* refers to the performance of the organizational unit called the effective *dayah*. *Dayah*'s version can be shown through the output of the pesantren, which is measured according to the students' achievement after graduating from the *dayah*. The assessment indicator refers to the concept of an effective school proposed by Scheerens and Prasetyo (Scheerens, 2016). The contribution and role of the output of educational institutions.

The managerial process of government *dayah* is intended to achieve educational goals directed to national education while maintaining the traditional characteristics of *dayah* education in Aceh. In line with the research studies conducted by Effendi and Prasetyo (Effendi, 2014), the development of Dayah Perbatasan pays attention to two essential aspects of behaviour and systems. Conflicts between individuals and groups will be minimized if *dayah* in the border area has a cultural building applied in a good management system. An effective boarding school is a *dayah* with a management system that accommodates the goals of the organization's community and is in line with the organization's goals.

Dayah, through the gain of its alumni, can show its presence at the local and national levels. The value of sociological wisdom offered by *dayah* in the border area is its unique social process. This process has grown naturally in the *dayah* subculture, which appears to be more open to societal leadership roles. In this case, it is in line with Hanafiah's research that the education carried out by the Dayah Perbatasan can be a backlash against negative social reproduction trends in general education.

IV. CONCLUSION

The model in developing the *dayah* in border area organizations prioritizes human resource development, economy, and infrastructure. The management implementation at each *dayah* as government Islamic boarding schools has been running effectively. It refers to empirical data that the quality and quantity of the *dayah* in the border area are superior to similar educational institutions in their respective districts. The superiority

factor is due to the existence of bargaining power on behalf of the government, a guarantee of infrastructure facilities sourced from the APBD budget, and the character of the education system on offer. However, progress may be due to subjective considerations (relatives). In addition, each *dayah* are local religious leaders who have the emotional closeness of the community in building trust in the education system offered.

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