

CHARISMATIC-VISIONARY LEADERSHIP OF TEUNGKU IN DEVELOPING THE ROLE OF DAYAH MUDI MESRA SAMALANGA, BIREUN, ACEH

Nadlifah

State Islamic University of Sunan Kalijaga Yogyakarta
Email: nadlifah@uin-suka.ac.id

Zainal Arifin

State Islamic University of Sunan Kalijaga Yogyakarta
Email: zainal.arifin@uin-suka.ac.id

Sri Rahmi

Islamic University of Negeri Ar-Raniry Banda Aceh
Email: srirahmi77@gmail.com

Abstrak: Dayah merupakan salah satu lembaga pendidikan Islam yang masih eksis di Aceh. Sebagaimana pesantren di Jawa, dayah menghadapi persaingan ketat dengan lembaga-lembaga pendidikan formal lain, seperti sekolah, madrasah, atau perguruan tinggi. Penelitian ini bertujuan untuk mendeskripsikan bagaimana kepemimpinan teungku dayah (Abu MUDI Mesra Samalanga) dalam pengembangan peran dayah di era modern. Pendekatan penelitian ini adalah kualitatif yang memadukan antara kajian pustaka dan penelitian lapangan di Dayah MUDI Mesra Samalanga Bireun Aceh. Hasil penelitian menjelaskan bahwa (1) otoritas kepemimpinan Abu MUDI adalah karismatik yang bersumber dari sikap istiqomah dalam menjalankan ajaran Islam sehingga menjadi teladan dalam pengamalan syari'ah, (2) tipe kepemimpinan Abu MUDI adalah karismatik-visioner yang memiliki visi mengembangkan peran dayah di era modern dengan mendirikan Ma'had Aly dan IAI Al-Aziziyah agar alumni dayah selain menjadi teungku juga dapat berperan lebih luas di tengah-tengah masyarakat, seperti menjadi pegawai di instansi pemerintah karena memiliki ijazah formal dari perguruan tinggi.

المخلص: «الداية» هي إحدى مؤسسات التربية الإسلامية التي لا تزال موجودة في آتشيه. مثل البيزنترين (المعهد الإسلامي) في جاوى، تواجه «الداية» منافسة شديدة مع مؤسسات التعليم الرسمي الأخرى، مثل المدارس والجامعات. يهدف هذا البحث إلى وصف كيفية قيادة أستاذ (Teungku) «الداية» (أبو مودي مسرى سامالانغا) Abu MUDI Mesra Samalanga) في تطوير دور «الداية» في العصر الحديث. مدخل البحث هو نوعي يجمع بين الدراسة المكتبية والميدانية في «الداية»، مودي مسرى سامالانغا بيرين آتشيه. أوضحت نتائج البحث أن (1) السلطة

القيادة لأبي مودي Abu MUDI هي كاريزمية التي تنبع من موقفه «الاستقامة» في تنفيذ التعاليم الإسلامية بحيث أصبحت مثالا في ممارسة الشريعة، (٢) كان نوع القيادة لأبي مودي Abu MUDI هو كاريزمية-بصيرة لديه رؤية لتطوير دور «الداية» في العصر الحديث بإنشاء المعهد العالي وجامعة «العزيمية» الإسلامية بحيث يمكن لخريجي «الداية» بإضافة إلى كونهم الأستاذ (Teungku)، هم يستطيعون أن يلعبوا دوراً أوسع في المجتمع، مثل: موظف حكومي لأن لديهم شهادة رسمية من مؤسسة جامعية.

Keywords: charismatic; visionary; *teungku*; *dayah*; *MUDI mesra samalanga*

INTRODUCTION

Nanggroe Aceh Darussalam (NAD) is famous as ‘Verandah of Mecca.’ Historically, Kamaruzzaman and Patrick Jory (in Solichin) said that it is related to the quality of muftis, Islamic education, and the religious Acehnese society.¹ The epithet ‘Verandah of Mecca’ is used based on Acehnese muftis’ academic culture in copying and composing some books. Therefore, the manuscripts of Aceh, such as the works of Hamzah Fansuri, Syamsuddin As-Sumatrani, Nuruddin Ar-Raniry, and so on, are spread to Thailand, Filiphine, Brunai Darussalam, even to Mecca-Madina.²

Aceh is also well-known because of its Islamic education institutions, such as *Rangkang*, *Meunasah*, and *Dayah*. *Rangkang* is a place for *Madrasah Tsanawiyah* students to learn about Arabic, geoscience, history, mathematics, akhlaq, fiqh, and so on. Moreover, in *Meunasah* (*madrasah*), students learn how to read, write, learn religious knowledge, learn *Melayu* language, akhlaq, and Islamic history.³ *Meunasah* is also used to pray *fardhu* congregationally, recitation, and preaching of Islam.⁴⁵ *Meunasah* is as the Islamic education center which teaches writing, reading Arabic letter and Al-Qur’an, worshipping, and so forth.⁶ At first, *Meunasah* was built for customary deliberation institutions, but then it

¹ Mohammad Muchlis Solichin, “Pendidikan Islam Moderat dalam Bingkai Kearifan Lokal”, *Jurnal Mudarrisuna: Media Kajian Pendidikan Agama Islam* 8, no. 1 (20 July 2018): 125, <https://doi.org/10.22373/jm.v8i1.2950>.

² Silahuddin Silahuddin, “Transformasi Budaya Pendidikan Dayah di Aceh”, *Jurnal Mudarrisuna: Media Kajian Pendidikan Agama Islam* 5, no. 2 (29 December 2015): 383, <https://doi.org/10.22373/jm.v5i2.634>.

³ Ramayulis, *Sejarah Pendidikan Islam* (Jakarta: Kalam Mulia, 2012), 225.

⁴ Muhsinah Ibrahim, “Dayah, Mesjid, Meunasah Sebagai Lembaga Pendidikan dan Lembaga Dakwah di Aceh”, *Jurnal Al-Bayan: Media Kajian dan Pengembangan Ilmu Dakwah* 20, no. 2 (22 December 2014): 24, <https://doi.org/10.22373/albayan.v20i30.121>.

⁵ Muhammad Rizal and Muhammad Iqbal, “Dayah and Meunasah: Abu Teupin Raya Is the Reformer of Islamic Education in Aceh”, *Jurnal Pendidikan Islam* 7, no. 1 (24 July 2018): 201, <https://doi.org/10.14421/jpi.2018.71.185-207>.

⁶ Ibrahim, “Dayah, Mesjid, Meunasah Sebagai Lembaga Pendidikan dan Lembaga Dakwah di Aceh”, 25.

becomes an Islamic learning center for the children, as *mushola* for TPA in Java. (Interview with Tgk. Muhammad Nasir, 5 September 2019).

The term of *dayah* in Aceh is much like *surau* in Minangkabau, *pesantren* in Java, *pondok* in Malaysia, and *Pho No* in South Thailand.⁷ Ibrahim Ishaq (in Sri Suyanta) said that the word *dayah* derives from the word *zawiyah* (Arabic), which means the corner. The change of *zawiyah* meaning to *dayah* comes from the recitation held in the corners of the mosques.⁸ Tuanku Abdul Jalil (in Sri Suyanta) argues that *zawiyah* changes into ‘*deyah*’ or ‘*dayah*’ because of the influence of the Acehese language, which doesn’t have the “z” sound and tends to shorten it.⁹

Rangkang, *Meunasah*, and *Dayah* have four functions for Acehese society. They are (1) as the religious studies center and the place of worship, (2) as the base defense Acehese fighters against the colonizers, (3) as the institutions which contribute to educating Acehese society, and (4) as the social and community activities center.¹⁰ *Dayah* has been produced a lot of priest, *umara*’; even the struggle figures to defend the homeland from the colonizers, for example, Tgk. H. Hasan Krueng Kalee, a well-known priest in Aceh Besar.¹²

In its development, the Aceh *dayah* education system has experienced some progress, such as the establishment of formal schools, *Ma’had Aly*, as further education after *dayah*, and universities. Developing a *dayah* education system in Aceh is almost the same as the *pesantren* in Java. There are generally two *pesantren* education systems, namely (1) *salafiyah* (traditional) and (2) *khalafiyah* (‘ashriyah/modern), but there are also those that combine the two systems (mixed).¹³ The *dayah* education system is also known by two models, namely *salafiyah* and *khalafiyah*, which integrate the Ministry of Religion’s curriculum with the Ministry of Education and Culture.¹⁴

⁷ Kamaruzzaman Bustamam-Ahmad, “Educational Practice: Lessons to Be Learned from Madrasah and Religious Schools in Contemporary Southeast Asia”, *Indonesian Journal of Islam and Muslim Societies* 5, no. 1 (1 June 2015): 30, <https://doi.org/10.18326/ijims.v5i1.29-48>.

⁸ Sri Suyanta, ‘Idealitas Kemandirian Dayah’, *Jurnal Ilmiah Islam Futura* 11, no. 2 (1 February 2012): 18, <https://doi.org/10.22373/jiif.v11i2.52>.

⁹ Suyanta, 18.

¹⁰ Solichin, “Pendidikan Islam Moderat dalam Bingkai Kearifan Lokal”, 149.

¹¹ Nuraini, “Potret Islam Tradisional “Dayah dan Ulama di Aceh Abad Ke-20” dalam Perspektif Sejarah”, *Jurnal Mudarrisuna: Media Kajian Pendidikan Agama Islam* 4, no. 2 (30 December 2014): 261, <https://doi.org/10.22373/jm.v4i2.290>.

¹² Silahuddin, “Transformasi Budaya Pendidikan Dayah di Aceh”, 382.

¹³ Mardiyah, *Kepemimpinan Kiai Dalam Memelihara Budaya Organisasi* (Malang: Aditya Media Publishing, 2012), 16.

¹⁴ Arfiansyah and Muhammad Riza, “Dampak Peraturan Gubernur Aceh Nomor 451.2/474/2003 Terhadap Peningkatan Kualitas Pendidikan Dayah”, *Jurnal Ilmiah Islam Futura* 15, no. 2 (1 February 2016): 185, <https://doi.org/10.22373/jiif.v15i2.541>.

The essential elements of education in *dayah* are similar to those in pesantren. The five main aspects of *pesantren* consist of (1) *pondok*, (2) mosque, (3) yellow book, (4) *santri*, and (5) *kiai*,¹⁵ while in *dayah* consists of (1) educational objectives, (2) *teungku*, (3) *ureung meudagang* (students), (4) yellow book (known as *turas*), (5) methods, dormitory, and mosques.¹⁶ These elements are the characteristics of traditional education in *pesantren* (*dayah*), which distinguishes it from schools and madrasas.

The development of the *dayah* education system is an effort to maintain its existence and function to produce cadres of priest (*teungku*) in the midst of the people of Aceh. M. Hasbi Amiruddin (in Silahuddin) says it is because some of the functions of priest that were played by *dayah* alumni had been replaced by madrasa or university. Besides, many *dayah* priest's children who turn to formal institutions such as schools or colleges.¹⁷

This article aims to describe (1) the source of *Teungku* leadership authority and (2) the type of leadership of *Teungku Dayah Ma'hadal Ulum Diniyah Islamiyah* of *Mesjid Raya Aceh* or known as 'MUDI Mesra Samalanga' in developing the role of *dayah* to compete with formal educational institutions. According to Nasir Usman, et al., *dayah* MUDI Mesra Samalanga has been established since the time of Iskandar Muda with the vision of creating scientists and intellectuals based on five *dayah* souls, namely: sincerity, simplicity, independence, *ukhuwah Islamiyah* and freedom.¹⁸ It is the same as 'Panca Jiwa' of Darussalam Gontor Islamic Boarding School, Ponorogo.¹⁹

RESEARCH METHOD

This study employed a qualitative design. It combined the literature review and the field research in *Dayah MUDI Mesra* Samalanga, Bireun, Aceh. It focused on the leadership authority of *Teungku* (Abu) *Dayah MUDI Mesra* Samalanga in developing the role of *dayah* in this modern era by establishing *Ma'had Aly* and college (*IAI Al-Aziziyah*). The data were collected through in-depth interviews, field observation, and documentation. The respondents were

¹⁵ Zamakhsari Dhofier, *Tradisi Pesantren Studi Tentang Pandangan Hidup Kiai dan Visinya Mengenai Masa Depan Indonesia*, 9th ed. (Jakarta: LP3ES, 2011), 79.

¹⁶ Silahuddin, 'Transformasi Budaya Pendidikan Dayah di Aceh', 399.

¹⁷ Silahuddin, "Budaya Akademik Dalam Sistem Pendidikan Dayah Salafiyah di Aceh", *Miqot: Jurnal Ilmu-Ilmu Keislaman* 40, no. 2 (27 October 2016): 351, <https://doi.org/10.30821/miqot.v40i2.296>.

¹⁸ Nasir Usman, Murniati Ar, and Marzuki Marzuki, 'The Influence of Leadership in Improving Personnel Performance at Traditional Islamic Boarding School (Dayah)', *Jurnal Ilmiah Peuradeun* 4, no. 2 (28 May 2016): 207, <https://doi.org/10.26811/peuradeun.v4i2.98>.

¹⁹ Mukaffan and Ali Hasan Siswanto, 'Modernisasi Pesantren dalam Konstruksi Nurcholish Madjid', *Cendekia: Jurnal Kependidikan dan Kemasyarakatan* 17, no. 2 (5 December 2019): 297, <https://doi.org/10.21154/cendekia.v17i2.1719>.

taken by using purposive sampling. They were *Teungku dayah*, the students, the rector, the lecturers, and the students. The data were analysed by Miles and Huberman's interactive techniques.²⁰ Data from literature and field observations were collected and then reduced according to the focus of the study. After that, it was presented in the form of chapters (sub-chapters), and then concluded by discussing them with the theories.

THEORETICAL FRAMEWORK

The Concept of Leadership

Leadership comes from the word leader.²¹ The concept of leadership includes (1) activities (processes), (2) influences, exemplary behaviors/beliefs, (3) actors (leaders and followers), and (4) achievement of goals, group commitment, changes in organizational culture,²² (5) awareness and responsibility towards the organization.²³ David Gurr (in Raihani) states that leadership is a process of leaders influencing others to achieve goals.²⁴ Leadership has five strengths, namely: (1) technical, (2) human, (3) educational, (4) symbolic, and (5) cultural.²⁵

In Qur'an, there are several concepts of leadership, such as *Khalifah* (QS. [2]: 30), *Imam* (QS. [2]: 74), *Wali* (QS. [5]: 51), *Ulil Amri* (QS. [4]: 59), *Ra'in* (QS. [23]: 8), *Qawwam* (QS. [4]: 34), *Malik* (QS. [1]: 4), and *Za'im* (QS. [12]: 72).²⁶ Where as in Arabic, the leader is called as (1) *ar-ra'is* the plural form is *ru'asa'* means the head, chairman, leader, president, foreman,²⁷ (2) *al-Amir* the plural form is *'umara'* means *amir*, prince, crown prince, king, head, leader, ruler, guide,²⁸ and (3) *al-Qa'id* means to guide and lead. The word *al-Qiyadah* means leader and place of leader or commander.²⁹

²⁰ Matthew B. Miles and A. Michael Huberman, *Qualitative Data Analysis A Sourcesbook of New Methods* (London New Delhi: Sage Publications, 1984), 337.

²¹ Veithzal Rivai and Deddy Mulyadi, *Kepemimpinan Dan Perilaku Organisasi, Cet. Ke-9* (Jakarta: PT Raja Grafindo Persada, 2012), 6-7.

²² Philip Sadler, *Leadership* (London: Kogan Page Limited, 1997), 22.

²³ Wuradji, *The Educational Leadership Kepemimpinan Transformasional* (Yogyakarta: Gama Media, 2009), 3-4.

²⁴ Raihani, *Kepemimpinan Sekolah Transformatif, Cet. Ke-2* (Yogyakarta: LKiS, 2011), vii.

²⁵ Tony Bush and Marianne Coleman, *Leadership and Strategic Management in Education* (London: Paul Chapman Publishing, 2000), 20.

²⁶ Zainal Arifin, *Tafsir Ayat-Ayat Manajemen Hikmah Idariyah dalam Al-Qur'an* (Yogyakarta: Prodi MPI FITK UIN Sunan Kalijaga, 2019), 35-61.

²⁷ A.W Munawir, *Kamus Al-Munawir Arab-Indonesia Lengkap* (Surabaya: Pustaka Progressif (Surabaya: Pustaka Progressif, 1997), 458-459.

²⁸ Munawir, 38.

²⁹ Munawir, 1169.

Authority Leadership of Weber

To analyze the authority of MUDI *Teungku dayah* Mesra Samalanga, researchers used Weber's authority theory consisting of three, namely: (1) traditional, (2) charismatic, and (3) rational (legal).³⁰ Each authority has a different source. Those are the source of traditional authority on established beliefs about the sanctity of ancient traditions, the charismatic authority comes from the extraordinary purity (ability) and character that can be emulated from an individual, and rational authority is based on the legality of official regulations and laws (legal authority).³¹

FINDINGS AND DISCUSSION

Charismatic Authority of *Teungku Dayah MUDI Mesra Samalanga*

In Aceh, a person who is a religious (Islam) expert is given the title of *teungku* or abbreviated as Tgk. *Teungku* is the same as *ustadz/ah*. The difference is *teungku* for both men and women. According to Tgk. Wardani, one of the caregivers at MUDI Putri *Dayah*, the title of *tengku* is highly desirable for *santri* because it means that they have completed many yellow books and increase their degrees.³²

Hakim Nyak Pha (in Silahuddin) says that *teungku* is an honorary title given to someone who understands religious issues well.³³ It is given to both men and women who teach the basics of the Qur'an as well as those who have performed hajj.³⁴ According to Mannan Nur (in Nirzalin Armia), Acehnese call *teungku* with various calls, for example, *Teungku Chiek, Teungku Syeikh, Syeikh, Ayah, Abu, Abon, Abi, Tu, Walid, Buya* and *Abuya*.³⁵ For Acehnese, *Teungku* is like a mother, compared to *uleebalang* (traditional Acehnese tribal chief), who is considered to be like a father.³⁶

Teungku dayah, who has *keuramat (karamah)* is trusted by the Acehnese to be able to give *beureukat (barakah)* and *temeureuka (kualat)*. *Temeureuka* is an act of insubordination and disobedience to the orders of *teungku dayah*. It will bring disaster and troubled life.³⁷ A *teungku* is also has charismatic who can

³⁰ Max Weber, *Economy and Society* (New York: Bedminter Press, 1968), 215.

³¹ Max Weber, *On Charisma and Institution Building, Edited by S.N. Eisenstadt* (Chicago and London: The University of Chicago Press, 1968), 46.

³² Interview with Tgk. Wardani, 5 September 2019

³³ Silahuddin, 'Transformasi Budaya Pendidikan Dayah di Aceh', 400.

³⁴ Jajat Burhanudin, 'History, Authority, and Power: A Case of Religious Violence in Aceh', *Journal of Indonesian Islam* 8, no. 1 (1 June 2014): 123, <https://doi.org/10.15642/JIIS.2014.8.1.112-138>.

³⁵ Nirzalin, "Teungku Dayah dan Kekuasaan Panoptik", *Substantia* 16, no. 1 (21 April 2014): 19.

³⁶ Fakhriati, "New Light on The Life and Works of Teungku di Pulo an Acehnese Intellectual in the Late 19th and Early 20th Centuries", *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 34, no. 1 (2 June 2010): 26, <https://doi.org/10.30821/miqot.v34i1.184>.

³⁷ Nirzalin, "Teungku Dayah dan Kekuasaan Panoptik", 31.

be a *peuneutoh haba* (final decision maker) on various issues that are always followed by Acehnese. It is because *teungku* is a figure of a holy man, the heir to the prophet, someone who has *karamah*, and he/she is like a mother who always defends the interests of society.³⁸

The role of *teungku dayah* in Aceh is almost the same as *kiai* in *pesantren*; as the highest leader in their respective institutions. In Dhofier perspective, *kiai* is the essential element of *pesantren*. It is likened to a small kingdom in which *kiai* has absolute power and authority.³⁹ Besides, Armia explains that the power of *teungku dayah* over the Acehnese is based on the mastery of religious knowledge and the three other resources such as *keuramat*, *beureukat* and *temeureuka*. Thus, this power is panoptic; without physical and total violence.⁴⁰

The charismatic authority of *kiai* has a firm persuasion in instilling ideology. So, it is called ideological power.⁴¹ Charismatic authority can be obtained by (1) given from physical form or having genealogical ties to previous charismatic *kiai* and (2) artificial process through the mastery of religious knowledge and pious personality.⁴² Hiroko Horikoshi (in Bambang Budiwiranto) states that charismatic authority encourages people to be obedient and avoid defiance to *kiai's* orders to get blessed and avoid *kualat*.⁴³ Moreover, three values support charismatic of *Nyai*; they are (1) affection with a gentle, sympathetic, and motherly, (2) discipline in doing *pesantren* activities, dan (3) mastery of religious knowledge (yellow book).⁴⁴

The highest leader of *dayah* MUDI Mesra Samalanga, Bireun, Aceh, is Tgk. H. Hasanoel Bashry bin H. Gadeng (1989-present). He is the son-in-law of the previous leader; Tgk. H. Abdul `Aziz bin M. Shaleh (1964-1989) or known as 'Abon Abdul 'Aziz'. Tgk. H. Hasanoel Bashry was also given the title of 'Abu' atau 'Abuya' MUDI, as respect for his mastery of religious knowledge and spiritual strength.⁴⁵ Kamaruzzaman says that *teungku* (priest) was also given the title (call)

³⁸ Nirzalin, 19.

³⁹ Dhofier, *Tradisi Pesantren Studi Tentang Pandangan Hidup Kiai Dan Visinya Mengenai Masa Depan Indonesia*, 93-94.

⁴⁰ Nirzalin, 'Teungku Dayah dan Kekuasaan Panoptik', 13.

⁴¹ Chumaidi Syarif Romas, *Kekerasan di Kerajaan Surgawi Gagasan Kekuasaan Kyai, dari Mitos Wali Hingga Broker Budaya*, (Yogyakarta: Kreasi Wacana, 2003), 205.

⁴² Abdur Rozaki, *Menabur Karisma Menuai Kuasa, Kiprah Kiai dan Blater Sebagai Rezim Kembar di Madura* (Yogyakarta: Pustaka Marwa, 2004), 87-88.

⁴³ Bambang Budiwiranto, "Pesantren and Participatory Development: The Case of the Pesantren Maslakul Huda of Kajen, Pati, Central Java", *Journal of Indonesian Islam* 3, no. 2 (1 December 2009): 269, <https://doi.org/10.15642/JIIS.2009.3.2.267-296>.

⁴⁴ Viki Amalia and Zainal Arifin, "Kepemimpinan Nyai dalam Memelihara Kajian Kitab Kuning Di Ma'had Aly Nurul Jadid Probolinggo", *Manageria: Jurnal Manajemen Pendidikan Islam* 3, no. 2 (1 November 2018): 226-227, <https://doi.org/10.14421/manageria.2018.32-01>.

⁴⁵ Interview with Tgk. Muhammad Nasir, 5 September 2019.

by Abu or Abonyang is hierarchical. The highest priest is called as Abu (ayah), and it is usually associated with villages (regions) such as Abu Tanoh Mirah, Abu Awe Geutah, so on.⁴⁶

For his *santri*, Abu MUDI is a charismatic figure. His charisma comes from his steadfastness in holding shari'a values. Abu MUDI's daily behavior is based on the knowledge that has been taught to his *santri*. So, he practices his teaching steadfastly.⁴⁷ Badruzzaman et al. also says that the charismatic authority of *teungku* encourages total obedience as the source of Islamic values, the determiner of the way of thinking, and the act of Acehnese.⁴⁸

Tgk. Wardani; one of the caretakers in women's *Dayah* MUDI who has served for 11 years agreed to Tgk. Muhammad Nasir's statement. For her, Abu MUDI was a charismatic and visionary leader. He had high and noble aspirations to establish a campus that was integrated with *Dayah* MUDI so that his students could contribute more broadly to *bil-hal* preaching in government institutions, and so forth.

The charisma of Abu MUDI was proven by the large number of students who study at *Dayah* MUDI. Besides, he was a public figure who often delivers religious lectures in several mosques, such as Baiturrahman Great Mosque of Banda Aceh. His charisma arises from his religious knowledge competence. It becomes a reference (model) for the community and the other *teungku dayah*. The source of a priest's authority is his spiritual quality and strengthened by *karomah*.⁴⁹

The charismatic authority of Abu MUDI reinforces Weber's theory. It is said that charismatic sources are based on the purity (ability) of the extraordinary person and the exemplary character. Weber (in Bryan S. Turner) says that charismatic authority characteristics come from obedience. It is not because of the rules or traditions. It is personality factors associated with holiness, heroism, and extraordinary character.⁵⁰

Abu MUDI's ability is related to his mastery of religious knowledge becomes a reference in the practice of sharia at Samalanga, Bireun, Aceh. It is the same

⁴⁶ Kamaruzzaman Bustamam-Ahmad, "A Current Portrait of Islamic Education in Aceh", *Islamika Indonesiana* 1, no. 1 (2 April 2014): 3, <https://doi.org/10.15575/isin.v1i1.1>.

⁴⁷ Interview with Tgk. Muhammad Nasir, 5 September 2019.

⁴⁸ Badruzzaman, Syafei Ibrahim, and Zainur Rozikin, "Leadership Teungku Dayah (Study Of Social Reality Regarding Tengku Role In Society The District Of Kuta Baro, Aceh Besar District)", *IOSR Journal Of Humanities and Social Science (IOSR-JHSS)* 23, no. 11 (2018): 35.

⁴⁹ Zainal Arifin, "The Authority of Spiritual Leadership at Pesantren Temboro Based on Jamaah Tabligh Ideology", *Jurnal Pendidikan Islam* 6, no. 2 (27 December 2017): 266, <https://doi.org/10.14421/jpi.2017.62.265-292>.

⁵⁰ Bryan S Turner, *Weber and Islam, a Critical Study* (London: Routledge & Kegan Paul, 1974), 23.

as *kiai's* authority in Java. Abdurrahman Wahid (in M. Dawam R) said that *kiai* has an absolute authority hierarchy. So that, many *santri* tied to *kiai* for their lifetimes. *Kiai* becomes their inspirators and moral supporter in their personal lives.⁵¹

The character of Abu MUDI encouraged many *santri* "feel like home" in *dayah* for years. *Teungku (Tgk) Wardani* said that it also happened to him. After completing his study at *Dayah MUDI*, he went home at Takengon, Aceh Tengah, where he was born. He tried to take some jobs there. Unfortunately, he did not get any peace there. He could not get any tranquility as he got it in *Dayah MUDI*. Finally, he got back to *Dayah MUDI* and continued his study at IAI Al-Aziziyah.

Tgk. Muhammad Nasir explained that the charisma of Abu MUDI also appeared in his assertiveness that he held the values of *dayah* as the center of Islamic education of *Ahlusunnah Waljamaah (Aswaja)* with *Syafi'iyah* strictly. For example, the rules of veiling for female *santri*. Although, there were also many *dayah* which did not ask to wear the veil. It is in line with the authority of *dayah's* priest in Islamic law. It must meet two conditions; they are (1) having *Syafi'i madzhab* and (2) mastering the authoritative works (sources) of *Syafi'i madzhab* such as the book of Minhaj al-Thalibin by Imam al-Nawawi, al-Mahalli by Jalal al-Din al-Mahalli, Tuhfah al-Muhtaj by Ibn Hajar al-Haitami, and I'anat al-Thalibin by Abu Bakr bin Muhammad al-Dimyati.⁵²

The rules for female *santri* to wear veil were also applied when they attended the lectures at Islamic Institute (IAI) Al-'Aziziyah; a college which was built by Abu MUDI to give *santri* opportunity in continuing their studies after finishing their study at *Dayah MUDI Mesra*, Samalanga. Abu MUDI's policy in wearing veil as a form of firmness in the application of the ideology of *Aswaja* by Imam *Syafi'i madzhab*, so that the nuance of *Dayah MUDI Mesra*, Samalanga appeared to be *shari'a centric*.

According to M. Ridlo Agung (*dayah* alumni), the type of *dayah* development were divided into two. They were (1) *dayah* which developed in the west/ south coast of Aceh were tended to have Sufism nuance, (2) *dayah* which developed in the north/east coast of Aceh tended to have Shari'a (fiqh) centric, one of which was *Dayah MUDI Mesra Dayah*. Kamaruzzaman argues that the teaching of Islam in Aceh are limited to the problem of Sufism and the serious implications of Islamic thought. Before Nuruddin Ar-Raniry came to Aceh, the most

⁵¹ M. Dawam Rahardjo (ed.), *Pesantren dan Pembaharuan*, Cet. Ke-5 (Jakarta: LP3ES, 1995), 43.

⁵² Muhammad Nasir, "Resistensi Ulama Dayah Aceh Tamiang Terhadap Hak-Hak Perempuan dalam KHI", *Miqot: Jurnal Ilmu-Ilmu Keislaman* 41, no. 1 (20 December 2017): 49, <https://doi.org/10.30821/miqot.v41i1.358>.

prominent religious issues were mysticism, such as Hamzah Fansuri (1550-1600) and Syamsuddin As-Sumatrani (died at 1629).⁵³

Charismatic-visionary Leadership of *Teungku Dayah MUDI Mesra Samalanga* in Developing the Role of *Dayah*

The charismatic figure of Abu MUDI appeared from the observance of his *santri* in following the rules of *dayah*. The source of Abu MUDI's charisma came from his steadfastness attitude in upholding the shari'a values taught to his *santri*. Thus, Abu MUDI became an example in the practice of worship and *muamalah* in everyday life. Aside from being a charismatic figure, Abu MUDI was also known as a visionary leader who had the vision to advance the role of *dayah* amid society, namely the establishment of Ma'had Aly and the Islamic Institute of Al-Aziziyah (IAI) to provide opportunities for students to develop his knowledge.

Teungku (Tgk) Wardani said that Abu and Umi MUDI Mesra were charismatic and visionary leaders. A high and noble ideal of Abu MUDI was to establish a campus integrated with MUDI, namely IAI Al-Aziziyah. *Dayah MUDI Samalanga* is a place for the forging of religious knowledge while IAI Al-Aziziyah was preparing students who were also *santri* of *dayah* to get the responsibility of *bil-ha>l* preaching. They were prepared to take part in government institutions and insert Islamic teaching in these institutions.

In Teungku Dr. Muntashir's perspective, his son-in-law, who is the rector of IAI Al-Aziziyah, Abu MUDI's vision was to establish Ma'had Aly and IAI Al-Aziziyah to prepare *dayah's santri* to broaden the scope of their preaching to the community. For example, by having a diploma (S1), they could work in governance to influence government policies based on *dayah* values.

Abu MUDI's policy in establishing the college was controversial and was opposed by some of the *teungku dayah* in the beginning. Even it was not based on the direction of Abon Abdul Aziz (father-in-law and teacher of Abu MUDI). However, according to Tgk. Muntashir, the reason why Abon forbid *santri* to continue their studies was *Samalanga* lacked *teungku*, whereas MUDI alumni have become *teungku*. So, Abu MUDI's policy of establishing the college was to prepare *dayah santri* of being able to play a broader role in their preaching.

Abu MUDI's courage to establish an initially controversial college was based on his vision to develop the role of *dayah* in the future. Collins (in Dwivedi) says that visionary leaders can think boldly, have the spirit to see the future, and

⁵³ Kamaruzzaman Bustamam-Ahmad, "The Application of Islamic Law in Indonesia: The Case Study in Aceh", *Journal of Indonesian Islam* 1, no. 1 (1 June 2007): 148, <https://doi.org/10.15642/JIIS.2007.1.1.135-180>.

need innovations.⁵⁴ Abu MUDI's visionary policy was based on developing the role of *Dayah* in the modern era so that students could participate more widely in society. If *dayah* was founded to produce *teungku*, nowadays, *dayah* provide scholars who can contribute to various government and private institutions.

The establishment of IAI Al-Aziziah had an impact on the progress of the Islamic boarding schools around MUDI Mesra in the Samalanga, Biruen, Aceh. Tgk. Amirudin said that one of the contributions is the increase in the number of *santri* in *dayah* MUDI Mesra. It is because students who study at IAI Al-Aziziyah are required to stay at *dayah* MUDI Mesra or the other *dayah* around it. Abu MUDI policy requires students of IAI Al-Aziziyah to live in order to prevent promiscuity among students as happened on other campuses. MUDI often controls IAI Al-Aziziyah students' social interaction. Also, *santri* of *Dayah* MUDI Mesra Samalanga, who wants to continue their study are required to study 4 years there and pass the book of I'anat al-Thalibin.

The visionary leadership of Abu MUDI in developing the role of *dayah* in this modern era can be more active in society. It provides solutions for community's needs to obtain social sciences and religious knowledge from *dayah*. So, *dayah* can compete with other educational institutions, such as madrasas and schools that have general education programs. Abdul Muin says that visionary leaders can direct, motivate, inspire, and maximize the potential to be the strength in the competition.⁵⁵

The visionary leader orientation sees the future and what will be realized in the future. A visionary leader is always committed to the members of their organizations to realize the vision (hope) of the future they aspire to.⁵⁶ Abu MUDI's policy in opening *Ma'had Aly* and higher education program is as a form of revolution of *dayah's* role to meet the needs of the society in the future. *Ma'had Aly* is for *santri* who want to learn religious knowledge deeper while the college (IAI Al-Aziziyah) is for students who wish to study religious, social, and humanities at higher levels.

⁵⁴ R. S. Dwivedi, "Visionary Leadership: A Survey of Literature and Case Study of Dr A. P. J. Abdul Kalam at Drdl", *Vision* 10, no. 3 (1 July 2006): 13, <https://doi.org/10.1177/097226290601000302>.

⁵⁵ Abdul Muin, "Peran Kepemimpinan Visioner dalam Menghadapi Masyarakat Ekonomi Asean (MEA)", *Fikrotuna* 4, no. 2 (2016): 8, <https://doi.org/10.32806/jf.v4i2.2744>.

⁵⁶ Muhammad Anshar, "The Impact of Visionary Leadership, Learning Organization and Innovative Behavior to Performance of Customs and Excise Functional | IJHCM (International Journal of Human Capital Management)", 54, accessed 13 November 2019, <http://journal.unj.ac.id/unj/index.php/ijhcm/article/view/4757>.

CONCLUSION

The source of Abu MUDI's charismatic authority comes from his steadfastness toward upholding the religious values taught to his students. He sets an example in the practice of worship and *muamalah* in everyday life. It reinforces the theory of Weber. It says that a charismatic figure has exemplary characters. The study conducted by Zainal Arifin in Salafiyah Islamic Boarding School, Mlangi Yogyakarta, confirms that religiousness and exemplariness of Islamic *akhlaq* in everyday life encourage *kiai's* charismatic.

The charismatic leadership of Abu MUDI heightens his vision in developing the role of *dayah* to contribute to Acehnes society's education by establishing *Ma'had Aly* and *Institut Agama Islam (IAI) Al-Aziziyah*. It allows the students to broaden their knowledge and competencies so that they can take a more active role in Aceh society. The establishment of *Ma'had Aly* and *IAI Al-Aziziyah* is as the vision and strategy of Abu MUDI to compete for *dayah* with the other formal institutions, such as public schools and colleges. The visionary leadership of Abu MUDI in promoting the role of *dayah* in this modern era by establishing *Ma'had Aly* and *IAI Al-Aziziah* shows his commitment to make his vision a reality. He wants the students will be able to play a more active role in the society. This policy of Abu MUDI is the revolution part of *dayah's* role to meet the community's need in the future. *Ma'had Aly* gives the students chance to learn religious studies more. Besides, the students can earn their formal education in *IAI Al-Aziziyah* to get the admission (diploma certificate), so they can apply for a job in both government and private agencies.

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