

## LEADERSHIP STRATEGIES OF THE HEAD OF THE DHIYA ULHAQ AL AZIZIYAH LUENG TEUNGOH JEUNIB IN IMPROVING THE QUALITY ISLAMIC EDUCATION

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### ABSTRACT

Dayah, as traditional Islamic educational institutions in Aceh, play a strategic role in shaping the character, morals and academic knowledge of the younger generation. However, the quality of Islamic education in dayah still faces various challenges, such as limited human resources, infrastructure, operational funding, and the relevance of the curriculum to the needs of the modern era. This study aims to examine the leadership strategies employed by the management of Dayah Dhiya Ulhaq Al Aziziyah Lueng Teungoh Jeunieb in improving the quality of teaching staff, to analyse the supporting factors, and to identify the main obstacles faced. The research method used is descriptive qualitative, with data collection techniques including interviews, observation and documentation. The research subjects included the dayah's leadership, teaching staff, and students, whilst the research object was the quality of education at the dayah. The research findings indicate that the leadership strategies of the Islamic boarding school heads are visionary, adaptive and transformational, with a focus on developing a relevant curriculum, enhancing teachers' competencies, and empowering students to become more independent. Supporting factors include the commitment of the leadership, community support, and strong traditional Islamic values. The main constraints faced are limited funding, a lack of facilities and infrastructure, and resistance to innovation. This study concludes that effective leadership is the key to improving the quality of Islamic education in Islamic boarding schools. It is hoped that these findings will contribute to the development of Islamic educational management theory whilst also providing practical solutions for Islamic boarding schools in addressing contemporary challenges.

**Keywords:** *leadership, dayah, quality of Islamic education, teaching staff, management strategies*

### INTRODUCTION

Dayah, as traditional Islamic educational institutions in Aceh, play a vital role in shaping the character, morals and academic knowledge of the younger generation. Since time immemorial, dayah have served as centres of religious learning, where students acquire knowledge of Sharia, ethics and strong Islamic traditions (; 11) . Dayahs serve not only as educational institutions but also as moral bastions for Acehnese society( Asmarani, Sukarno, and El Widdah 2021; 62) . In this context, Dayah Dhiya Ulhaq Al Aziziyah Lueng Teungoh Jeunieb stands as one of the Islamic educational institutions committed to continuing scholarly traditions whilst addressing the challenges of the modern age. However, amidst increasingly rapid social, economic and technological developments, a major question arises: what leadership strategies should the dayah's leadership adopt to improve the quality of Islamic education so that it remains relevant and able to compete with modern educational institutions (Abidin, Hilmiyati, and Zohriah 2024; 514) .

The quality of Islamic education in dayahs is often confronted with various challenges. One of the main issues is the limited availability of human resources, both in terms of the number and quality of teaching staff (Abidin et al. 2024; 31) . Many dayah teachers or teungku are highly enthusiastic about teaching, but not all of them have received adequate pedagogical training. This has an impact on teaching methods, which still tend to be traditional, and are therefore less able to meet the needs of students in the digital age (Al Kautsar and Muhammad 2022; 27) .



Furthermore, limited facilities and infrastructure are also a real cause for concern. Islamic boarding schools still face challenges in providing modern learning facilities, such as digital libraries, laboratories, or adequate internet access (Azhari and Jailani 2023; 15) . This situation creates a gap between the community's expectations regarding the quality of Islamic education and the reality on the ground. On the other hand, the people of Aceh, particularly in Bireuen Regency, have high expectations of dayahs as educational institutions capable of producing a generation of santri who are not only knowledgeable in religious matters but also possess life skills, a broad outlook, and economic independence. Bireuen's nickname as the 'city of santri' underscores the socio-cultural identity of its people, which is deeply rooted in the tradition of Islamic education ( ; 16) . However, if the leadership strategies of the dayah are not properly directed, this title risks becoming merely a symbol devoid of substantive meaning. This concern arises because many students, after completing their education at the dayah, still face difficulties in adapting to the world of work or continuing their education to a higher level (Irhamna 2025, 65) .

In the context of leadership, dayah leaders play a central role in determining the direction of policy, strategy and innovation in Islamic education ( 2023; 91) . Visionary, adaptive and transformational leadership is essential to address the challenges of our time. Dayah leaders serve not only as principal teachers, but also as managers, motivators and strategic decision-makers. Appropriate leadership strategies can drive improvements in the quality of Islamic education through the development of relevant curricula, the enhancement of teachers' competencies, and the empowerment of students to become more independent. However, in reality, many Islamic boarding school leaders still face a dilemma between preserving old traditions and the need for new innovations( Asmarani et al. 2021; 10) .

The Dhiya Ulhaq Al Aziziyah Islamic boarding school in Lueng Teungoh, Jeunieb, presents an interesting case for study, as this institution is situated within a community that deeply values Islamic traditions whilst also calling for reforms in the education system. The school's leadership faces the challenge of preserving the authenticity of Islamic scholarly traditions whilst integrating modern educational management approaches. For example, what strategies do the leaders employ to manage teaching staff to ensure greater professionalism, how do they structure a curriculum that strikes a balance between religious studies and practical skills, and how do they utilise technology to support the learning process( Limbong 2025; 21) .

Another issue that frequently arises is the limited operational funding available to Islamic boarding schools. The majority of these schools still rely on community donations, zakat, infaq and waqf. This dependence means that school leaders must adopt creative leadership strategies in managing financial resources( Irhamna 2025b; 74) . Without a clear strategy, it will be difficult to improve the quality of education, as funding constraints have a direct impact on facilities, teachers' welfare and student development programmes. This concern is all the more acute as the community demands that Islamic boarding schools produce high-quality graduates, whilst financial support is not always adequate( Abab 2018; 81) .

Social dynamics within the community also influence the quality of Islamic education in dayahs. Students from disadvantaged economic backgrounds often face difficulties in meeting their educational needs( Azijah, Saputra, and Muhammady 2024; 35) . Dayah leaders are required to adopt leadership strategies that demonstrate care and offer solutions to the students' circumstances, for example by providing scholarship programmes, skills training, or productive



ventures run by the dayah. Such strategies not only improve the quality of education but also strengthen the role of the dayah as a centre for community empowerment (Bawembang et al. 2024; 45).

Another concern relates to the relevance of the curriculum. A dayah curriculum that focuses too heavily on religious studies without being balanced by practical skills risks leaving students ill-prepared to face the challenges of modern life. Dayah leaders must be able to formulate leadership strategies that integrate religious studies with general knowledge, technology and life skills. In this way, students will not only become experts in religious matters, but will also be competitive members of society (Rachmad et al. 2022; 53).

From the perspective of Islamic educational management, the leadership strategies of Islamic boarding school heads are key to improving the quality of education (Ahmad 2017; 63). Effective leadership can foster a conducive organisational culture, boost the motivation of teachers and students, and build networks of cooperation with external parties. However, if leadership is weak, the quality of education will stagnate and fail to meet the needs of the community. Therefore, research into the leadership strategies of the head of the Dhiya Ulhaq Al Aziziyah Islamic boarding school in Lueng Teungoh Jeunieb is highly relevant.

This study stems from concerns that the quality of Islamic education in dayahs continues to face various challenges, ranging from limited resources, facilities and infrastructure, and operational funding, to the relevance of the curriculum. Dayah leaders are required to adopt innovative, visionary and adaptive leadership strategies in order to improve the quality of Islamic education (Asmarani et al. 2021; 97). By examining the leadership strategies of the head of Dayah Dhiya Ulhaq Al Aziziyah, it is hoped that an effective leadership model can be identified for managing the dayah, improving the quality of teachers, empowering students, and strengthening the dayah's identity as a leading Islamic educational institution. Thus, the background to this study emphasises that the leadership strategies of dayah leaders are not merely an administrative matter, but a strategic instrument in realising quality Islamic education. It is hoped that this study will contribute to the development of Islamic educational management theory whilst providing practical solutions for dayahs in facing the challenges of the modern era.

## METHODS

This study employs a qualitative approach of a descriptive nature. The qualitative approach was chosen because this study seeks to gain an in-depth understanding of the phenomenon of leadership among Islamic boarding school (dayah) leaders through the perspectives of those directly involved, namely the leaders, teachers and students. The descriptive study aims to provide a detailed account of the leadership strategies implemented, the supporting and hindering factors, and their impact on the quality of Islamic education. Using this approach, the researcher was able to obtain rich, contextual data that reflects the social reality at Dayah Dhiya Ulhaq Al Aziziyah Lueng Teungoh Jeunieb. Primary data was obtained directly from interviews, observations and field documentation. This data includes the dayah leadership's views on leadership strategies, teachers' experiences in implementing policies, and students' perceptions of the quality of education they receive. Meanwhile, secondary data was obtained from the dayah's official documents, activity reports, policy archives, and literature on leadership and the quality of Islamic education.

## RESULTS AND DISCUSSION

### Leadership Style at the Dayah

Based on an interview with the head of Dayah Dhiya Ulhaq Al Aziziyah Lueng Teungoh Jeunieb, Tgk Nurdin M. Judon (Abi Nas Jeunieb), the form of leadership he practises can be described as visionary, rooted in Islamic values, whilst remaining adaptable to the challenges of the times. Abi Nas emphasises that a Dayah leader does not merely function as a teacher of religious knowledge, but also as a moral role model and spiritual guide for the students. His leadership is characterised by an approach that is compassionate, disciplined and firm, whilst still prioritising consultation in decision-making (Hasiholan, Rifa'i, and Syukri 2024; 18).

Abi Nas explained that in managing the dayah, he always strives to strike a balance between classical scholarly traditions and modern needs. The dayah's curriculum is designed so that students not only understand the classical Islamic texts, but also possess social and cultural insights, as well as skills relevant to community life. This reflects transformational leadership, in which the head acts as an agent of change, encouraging students to become independent individuals of noble character who are ready to contribute to society (Interview with Tgk Nurdin M Judon (Abi Nas), Head of the Dhiya Ulhaq Al-Aziziyah Islamic Boarding School, on 17 February 2026, at 14:00 WIB. (n.d.) .

Furthermore, Abi Nas's leadership also emphasises the importance of harmonious relations between the dayah and the surrounding community. He states that the success of a dayah is not only measured by the quality of its students, but also by the extent to which it is able to provide social benefits to the local community. Therefore, he actively engages with community leaders, the government and various stakeholders to strengthen support for the development of Islamic education at the dayah (Azhari and Jailani 2023; 90).

Tabel. 1 Leadership Aspect

Leadership Aspects	Explanation
<b>Moral Exemplar</b>	Abi Nas emphasised that the leaders of Islamic boarding schools must set an example of moral character and behaviour for the students, not merely act as teachers of religious knowledge.
<b>Discipline and Compassion</b>	His leadership was characterised by firmness in enforcing rules, yet he remained full of compassion in guiding the students.
<b>Consultation</b>	Decision-making is carried out through consultation, reflecting a democratic and wise leadership style.
<b>Transformational</b>	Abi Nas combines classical scholarly traditions with modern needs, encouraging students to be independent and ready to face the challenges of the times.
<b>Connection with the Community</b>	He actively maintains communication with community leaders and government officials, emphasising that the success of a dayah is also measured by its social benefits.
<b>A Conducive Learning Environment</b>	Abi Nas's leadership has created a learning environment that is disciplined, warm and inclusive, ensuring that students feel both comfortable and motivated.

With a leadership style that combines firmness, wisdom and openness, Abi Nas Jeunieb has



succeeded in building a conducive learning environment, one that is disciplined yet warm and inclusive. His leadership serves as a concrete example of how a dayah leader can preserve the traditions of Islamic scholarship whilst preparing the younger generation to face the challenges of the modern age.

### **Strategies for Improving the Professional Competence of Teaching Staff**

Dayah Dhiya Ulhaq Al Aziziyah Lueng Teungoh Jeunieb is an Islamic educational institution committed to preserving classical scholarly traditions whilst responding to the demands of the modern age. In this context, the dayah's leadership recognises that the success of an educational institution is largely determined by the quality of its teaching staff (Interview with Tgk Nurdin M Judon (Abi Nas), Head of Dayah Dhiya Ulhaq Al-Aziziyah, on 17 February 2026, at 14:00 WIB.) . Teachers and ustaz serve not only as educators but also as moral role models, spiritual guides and agents of social change. Therefore, the leadership strategies implemented are aimed at strengthening the capacity, professionalism and integrity of teaching staff so that they are able to fulfil these roles to the fullest.

#### **1. Strengthening Academic Capacity**

The first strategy implemented by the dayah's leadership is to strengthen the academic capacity of the teaching staff. This is achieved through several measures:

- a. In-house training: The dayah regularly organises advanced study sessions on classical Islamic texts, led by the head of the dayah or senior teachers. The aim is for teaching staff to continually deepen their understanding of classical Islamic texts.
- b. Collaboration with Islamic universities: Teaching staff are encouraged to pursue formal studies at Islamic universities, so that they acquire a broader academic foundation and are able to integrate tradition with modern scientific methodology.
- c. Seminars and workshops: The heads of Islamic boarding schools organise seminars featuring external speakers—including both academics and practitioners in Islamic education—to broaden the teachers' horizons.

Through this strategy, teaching staff not only master the classical Islamic texts but also develop the ability to critically analyse contemporary issues.

#### **2. Fostering Work Ethic and Professionalism**

In addition to academic aspects, the dayah leadership emphasises the importance of work ethic and professionalism. Teachers are expected to arrive on time, prepare their teaching materials thoroughly, and set a good example in their daily conduct. The strategies employed include ' 2012; 86) :

- a. Enforcement of institutional discipline: The dayah's management establishes clear rules regarding attendance, teaching responsibilities and participation in students' activities.
- b. Regular evaluation: Teaching staff are evaluated periodically, both through classroom observation and assessment by the management. This evaluation is not intended as a form of punishment, but rather as a means of improvement and self-development.

- c. Recognition and motivation: Teachers who demonstrate a high level of dedication are recognised, either through symbolic awards or opportunities to participate in professional development programmes.

In this way, teaching staff feel valued whilst being encouraged to improve the quality of their teaching.

### **Integration of Spiritual and Moral Values**

The dayah's leadership emphasises that teaching staff are not merely conveyors of knowledge, but also spiritual guides. Consequently, leadership strategies are geared towards integrating moral and spiritual values into every educational activity;

- a. Leadership by example: The dayah's leadership itself sets an example in terms of worship, moral conduct and commitment to education.
- b. Development of teachers' moral character: Educators are guided to always maintain proper conduct when interacting with students, fellow teachers and the community.
- c. Joint religious activities: Teachers are required to take part in communal worship, zikr and regular religious study sessions, thereby fostering a strong spiritual atmosphere.

With this strategy, teaching staff serve not only as educators, but also as moral role models who shape the character of the students.

### **Development of Teachers' Management and Leadership Skills**

The dayah's leadership also recognises the importance of educational management. Consequently, teaching staff are involved in the decision-making process and the management of the dayah. (Irhamna 2025; 53)

- a. Delegation of tasks: Teachers are given responsibility for managing classes, extracurricular activities and educational administration.
- b. Leadership training: Teachers are trained to develop managerial skills, enabling them to organise their classes and guide students effectively.
- c. Participation in curriculum planning: Educators are involved in designing the curriculum, so that they feel a sense of ownership and responsibility for the direction of education at the dayah.

This strategy empowers teachers, making them not merely implementers but also part of the educational leadership.

### **Improving the Well-being of Teaching Staff**

The quality of teaching staff is determined not only by their academic knowledge and professionalism, but also by their welfare. The dayah leadership strives to improve teachers' welfare through (Interview with Tgk Nurdin M Judon (Abi nas), Head of Dayah Dhiya Ulhaq Al-Aziziyah, on 17 February 2026, at 14:00 WIB.):

- a. Financial incentives: Providing a decent honorarium in line with the institution's capabilities.
- b. Support facilities: Providing workspaces, access to books and adequate learning resources.
- c. Social support: Teachers facing personal difficulties are assisted through institutional solidarity, whether in the form of material assistance or moral support.

With improved wellbeing, teachers can be more focused and enthusiastic in carrying out their duties.

### **Synergy with the Community**

The dayah leadership also builds synergy with the community to support the improvement of teaching staff quality. (Interview with Tgk Nurdin M Judon (Abi nas), Head of Dayah Dhiya Ulhaq Al-Aziziyah, on 17 February 2026, at 14:00 WIB.

- a. Collaboration with community leaders: Inviting religious and community leaders to provide input and support for educational programmes.
- b. Teacher outreach programme: Teaching staff are involved in social activities, such as giving talks at mosques, community development, and da'wah activities.
- c. Support from students' parents: The dayah's management maintains communication with students' parents to ensure they support the educational process.

This synergy strengthens the position of teachers as members of the community who play an active role in social development. The leadership strategy of the head of Dayah Dhiya Ulhaq Al Aziziyah Lueng Teungoh Jeunieb to improve the quality of teaching staff includes strengthening academic capacity, fostering a strong work ethic, integrating spiritual values, developing teacher management skills, improving welfare, and fostering synergy with the community. (Interview with Tgk Nurdin M Judon (Abi Nas), Head of Dayah Dhiya Ulhaq Al-Aziziyah, on 17 February 2026, at 14:00 WIB. All these strategies complement one another and are aimed at producing educators who are knowledgeable, professional, of noble character, and capable of serving as role models for students and the community. In this way, the quality of Islamic boarding school education can continue to improve, the tradition of Islamic scholarship can be preserved, and the challenges of the modern age can be met wisely.

### **Supervision and Evaluation Strategies**

The supervision and evaluation strategies at Dayah Dhiya Ulhaq Al Aziziyah Lueng Teungoh Jeunieb, as explained by the head of the dayah, Tgk Nurdin M. Judon (Abi Nas Jeunieb), form an integral part of his leadership in maintaining the quality of education and the guidance of the students. Abi Nas emphasises that supervision is not merely formal monitoring, but rather a form of guidance characterised by care and compassion. He frequently visits classrooms or study circles in person to observe the learning process, engage in dialogue with teachers, and provide constructive guidance. In his view, supervision must be carried out with a humanistic approach so that teachers and students feel supported, rather than being rigidly monitored (Interview with Tgk Nurdin M Judon (Abi Nas), Head of the Dhiya Ulhaq Al-Aziziyah Islamic Boarding School, on 17 February 2026, at 14:00 WIB.)

In an interview, Abi Nas explained that assessment at the dayah focuses not only on academic achievement, but also on the students' moral character, discipline and social skills. Assessment is carried out regularly through examinations, teachers' meetings and evaluations of day-to-day behaviour. He emphasised that students who are knowledgeable must also possess noble character, so moral assessment is just as important as academic assessment.

Abi Nas also explained that supervision and evaluation strategies must be reflective in nature. This means that the findings of each evaluation are used as a basis for improvement to

enhance the quality of teaching and mentoring. Teachers who receive feedback from supervision are guided to improve their teaching methods, whilst students who receive comments in their evaluations are guided to become more disciplined and responsible. In this way, supervision and evaluation form a continuous cycle that consistently drives improvements in the quality of the dayah.

He added that the success of supervision and evaluation is not only measured by exam results or written reports, but also by the learning environment that is created. If the students feel comfortable, disciplined and motivated, then this is an indicator that the supervision strategy is working effectively. Abi Nas believes that the leadership of a dayah must be able to strike a balance between firmness and gentleness, so that students grow up in a conducive environment, one that is disciplined yet warm and supportive( Interview with Tgk Nurdin M Judon (Abi Nas), Head of Dayah Dhiya Ulhaq Al-Aziziyah, on 17 February 2026, at 14:00 WIB)

Aspects	Strategies for Supervision and Evaluation
A Humanistic Approach	Supervision is carried out with care and compassion, rather than merely as rigid monitoring. Teachers and students feel supported in their development.
Direct Observation	Abi Nas visits the classrooms and study circles in person to observe the learning process, engage in dialogue with teachers, and provide constructive guidance.
Academic Assessment	Assessment is carried out through examinations and teachers' deliberations to ensure that learning outcomes align with the curriculum.
Character Assessment	In addition to academic performance, the character and discipline of the students are a key focus. Students are assessed on their day-to-day behaviour.
Reflection and Improvement	The results of the evaluation are used as a basis for reflection to improve teaching methods and the guidance of students.
A Balance of Firmness and Gentleness	Supervision and evaluation are carried out with strict quality control, whilst still providing guidance with gentleness.
Indicators of Success	The success of supervision is measured by a learning environment that is disciplined, comfortable and motivating for the students.

With such supervision and evaluation strategies, Dayah Dhiya Ulhaq Al Aziziyah is able to uphold the tradition of Islamic scholarship whilst preparing students to face the challenges of the modern age. Abi Nas Jeunieb emphasises that supervision and evaluation are not merely tools of control, but rather means of guidance that foster the students' academic quality, moral character and independence.

### Monitoring and Follow-up Strategies

The monitoring and follow-up strategy at Dayah Dhiya Ulhaq Al Aziziyah Lueng Teungoh Jeunieb forms an important part of the guidance system implemented by the dayah's leadership and management. Monitoring is carried out on an ongoing basis to ensure that every educational programme, character-building initiative and student activity is conducted in line with the dayah's vision and mission. Based on an interview with one of the dayah's administrators, monitoring is not

only carried out by the leadership but also involves teachers and the day-to-day management team. They routinely monitor students' attendance, their discipline in attending lessons, and their participation in religious and social activities. The administrators emphasise that monitoring must be preventative in nature, i.e. detecting potential problems at an early stage so that they can be dealt with immediately before they develop into more serious breaches.

Follow-up on the results of monitoring is usually carried out through internal discussions between the management, teachers and administrators. If weaknesses are identified in teaching methods, teachers are given guidance on how to improve their approach. If a student is undisciplined, special guidance is provided, either through direct advice or a personalised approach, to help the student understand their mistake. In certain cases, follow-up may also take the form of educational sanctions aimed at educating rather than punishing. The dayah management added that follow-up does not focus solely on problems, but also on reinforcing strengths. Students who demonstrate academic achievement or good moral character are recognised so that they may serve as role models for their peers. In this way, follow-up serves as a means of addressing weaknesses whilst simultaneously reinforcing strengths.

Abi Nas Jeunieb himself emphasised that monitoring and follow-up must be carried out with a balance between firmness and gentleness. According to him, the main objective is not merely to uphold the rules, but to nurture students who are knowledgeable, of good character, and ready to contribute to society. This strategy transforms the dayah not merely into an educational institution, but also into a centre for ongoing character development. Through systematic monitoring and reflective follow-up, Dayah Dhiya Ulhaq Al Aziziyah is able to maintain the quality of education whilst fostering a learning environment that is conducive, disciplined and imbued with Islamic values.

Teachers and students are key to the continuity of education at Dayah Dhiya Ulhaq Al Aziziyah Lueng Teungoh Jeunieb. The quality of the teaching staff is crucial to the standard of learning, whilst the number and character of the students reflect the institution's appeal and the community's trust in it (Interview with Tgk Nurdin M Judon (Abi Nas), Head of Dayah Dhiya Ulhaq Al-Aziziyah, on 17 February 2026, at 14:00 WIB).

1. Number of Teaching Staff and Educational Backgrounds  
Dayah Dhiya Ulhaq Al Aziziyah has around 36 teaching staff with diverse educational backgrounds. The majority of teachers are graduates of traditional Islamic boarding schools who possess in-depth expertise in classical Islamic texts, whilst others are graduates of Islamic higher education institutions who bring a modern academic perspective. This combination enriches the learning process, as students gain both classical religious knowledge and contemporary insights.
2. Number of Students and Class Groupings  
The current number of students stands at 260, with classes organised according to ability level and educational stage. Students are divided into several classes, ranging from the basic level (new students learning the fundamentals of religious knowledge), the intermediate level (students who have mastered the basic texts and are beginning to study the texts on fiqh, tafsir and tauhid), to the advanced level (senior students who are studying the major texts and are ready to become da'wah cadres).

To clarify the data, the following table shows the number of teaching staff and students

(Documentation, 2026):

Component	Number	Description
Teaching Staff	36	Background: graduates of traditional Islamic boarding schools and Islamic higher education institutions
Santri	260	Divided into beginner, intermediate and advanced classes
Classrooms/halls	10	Used for the study of classical Islamic texts and general subjects

This educational institution has 36 teaching staff—Tgk and Ustaz—from a variety of backgrounds. The majority are graduates of traditional Islamic boarding schools, who bring a wealth of classical Islamic scholarly tradition, whilst others are alumni of Islamic higher education institutions, who contribute a modern academic perspective. The combination of these two backgrounds creates a learning environment that strikes a balance between tradition and modernity, enabling students to appreciate both the depth of religious knowledge and its relevance to the contemporary context( Interview with Tgk Nurdin M Judon (Abi Nas), Head of the Dhiya Ulhaq Al-Aziziyah Islamic Boarding School, on 17 February 2026, at 14:00 WIB) .

The number of students studying at this institution stands at 260. They are divided into three levels: basic, intermediate and advanced. This division allows the learning process to be more targeted, in line with each student’s abilities and level of understanding. In the basic level, students are introduced to the foundations of religious knowledge and basic skills in reading religious texts. At the intermediate level, they begin to delve deeper into classical texts with more intensive guidance. Meanwhile, at the advanced level, students are guided to gain an in-depth understanding of the classical religious texts and to develop critical analytical skills regarding various religious and social issues.

To support the learning process, there are 12 classrooms, or ‘bale’. These ‘bale’ serve as centres for academic activities, where students study the ‘kitab kuning’—a legacy of classical Islamic literature—as well as general subjects relevant to the needs of the modern age. With adequate classroom facilities, teaching and learning activities can take place in an orderly and conducive manner, in line with expected educational standards.( Interview with Tgk Nurdin M Judon (Abi nas), Head of Dayah Dhiya Ulhaq Al-Aziziyah, on 17 February 2026, at 14:00 WIB.

In short, this institution has a fairly comprehensive structure: experienced teaching staff, students following a clear curriculum, and physical facilities in the form of well-equipped classrooms. All these components complement one another to create a dynamic Islamic educational ecosystem, rooted in tradition yet open to developments in modern knowledge.

The situation regarding teaching staff and students at Dayah Dhiya Ulhaq Al Aziziyah indicates both significant potential and challenges that must be overcome. With a sufficient number of teachers from diverse educational backgrounds, as well as a steadily growing number of students, this Islamic boarding school has strong foundations for development. However, improving the quality of learning requires support in the form of facilities, ongoing training, teacher motivation, and adaptation to technology. If these challenges can be overcome, the quality of education at the boarding school will continue to improve and it will be able to produce a generation of students who are highly knowledgeable and of noble character.



## Strategies for Cultural Development

The cultural development strategy at Dayah Dhiya Ulhaq Al Aziziyah Lueng Teungoh Jeunieb, as explained by the dayah's leadership and management, is a systematic effort to preserve Islamic scholarly traditions whilst adapting to the social dynamics of the community. The culture being developed is not limited to the routines of worship and the study of classical Islamic texts, but also encompasses character building, work ethic, and the values of community spirit that characterise life at the dayah. Abi Nas Jeunieb emphasised that cultural development at the dayah must be rooted in Islamic values, such as honesty, discipline and responsibility. He explained that the culture of the dayah is not merely a set of rules, but a system of values that shapes students to become individuals of noble character. Therefore, every activity undertaken by the students—from studying and worship to social interaction—is directed towards reflecting these values.

Meanwhile, one of the dayah's administrators added that cultural development strategies are also implemented through collective habits. For example, students are encouraged to pray in congregation, read the Qur'an together, and work collectively to maintain the cleanliness of their surroundings. These habits not only foster discipline but also cultivate a sense of togetherness and solidarity amongst the students. Furthermore, the administrator explained that the boarding school's culture is also developed through social activities involving the local community. Students are encouraged to be active in da'wah (proselytising), religious study sessions, and community service, so that the boarding school's culture not only thrives within the internal environment but also provides tangible benefits to the wider community. In this way, the boarding school becomes a centre for development that is relevant to social needs.

The cultural development strategy also encompasses modern adaptation. Abi Nas emphasises that although the dayah holds fast to tradition, it must remain open to the changing times. For example, the use of simple technology to support learning, or the introduction of practical skills to prepare students to face the challenges of modern life. Through a strategy that combines traditional values, collective practices, social engagement and modern adaptation, Dayah Dhiya Ulhaq Al Aziziyah has succeeded in building a robust, relevant and sustainable culture. This culture not only preserves the scholarly identity of Islam, but also prepares students to become a generation that is knowledgeable, of good character and beneficial to society.

## CONCLUSION

Leadership Strategies of the Head of the Dhiya Ulhaq Al Aziziyah Islamic Boarding School in Lueng Teungoh, Jeunieb, to Improve the Quality of Teaching Staff. The leadership strategies implemented focus on strengthening academic capacity, fostering a strong work ethic and professionalism, integrating spiritual values, and developing teacher management skills. The dayah's leadership emphasises the importance of striking a balance between classical Islamic scholarly traditions and modern approaches, so that teaching staff not only master the classical Islamic texts but are also able to respond to the challenges of the modern age. These strategies are implemented through in-house training, collaboration with higher education institutions, regular evaluations, and the provision of motivation and recognition for high-achieving teachers.

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Wawancara Dengan, Tgk Nurdin M Judon (Abi nas ), Pimpinan Dayah Dhiya Ulhaq Al-Aziziyah, Pada Tanggal 17 Februari 2026, Pukul 14:00 WIB. n.d.

