



### POST DISASTRACE DAYAH MANAGEMENT: RECONSTRUCTION OF A LEADERSHIP MODEL IN RESILIENCE BASED ISLAMIC EDUCATION IN ACEH

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#### ABSTRACT

This research is motivated by the existential challenges faced by Islamic boarding schools (dayah) in Aceh post-disaster, where the 2004 tsunami and subsequent disasters like flash floods and landslides not only destroyed physical infrastructure but also shook the foundations of traditional dayah leadership that has long relied solely on spiritual authority. Dayah are required to transform into emergency response institutions and community recovery centers, yet a contextual disaster management and leadership model aligned with Islamic educational values has not been systematically formulated. This study aims to reconstruct a resilience-based dayah leadership model through critical synthesis of current literature. The research methodology employed is a literature review using a qualitative approach, drawing from books, international and national scholarly journal articles, and research reports. Data validity was tested through source triangulation, meticulous observation, and audit trails. The research findings reveal four main points: first, the transformation of the role of dayah leaders from spiritual authorities to crisis agents that broaden the scope of leadership; second, adaptive strategies in physical reconstruction and curriculum through participatory models and the integration of disaster values into the traditional Islamic curriculum; third, the internalization of resilience values such as patience, reliance on God, and communal cooperation through a 24-hour dayah education system; fourth, an organic collaborative network model between dayah, the government, and civil society that balances self-reliance and partnership. The study concludes that dayah resilience is not merely about survival but growing into a stronger and more relevant version. Implementation of the research findings includes integrating disaster training in cleric development, developing yellow-book-based mitigation modules, institutionalizing regular collaboration forums, and mapping alumni networks as emergency response hubs.

**Keywords:** *Dayah Management, Reconstruction, Leadership Model, Islamic Education, Aceh*

#### INTRODUCTION

Aceh is a province that has experienced both traumatic and transformative events in the history of national disasters. The earthquake and tsunami of December 26, 2004, not only claimed over 170,000 lives and destroyed public infrastructure but also devastated the traditional Islamic education system that had been the lifeblood of Acehnese civilization for centuries. Dayah, as the oldest Islamic educational institution in Aceh, not only lost physical structures but also thousands of students, teachers (teungku), and charismatic leaders who were pillars of the community. Post-tsunami, dayah faced an existential question never before encountered: how to rebuild an educational institution from ruins while restoring its social-spiritual function in a traumatized society. This question had never been posed in any traditional Islamic texts, had never been discussed in previous scholars' circles, and had never been envisioned in the management of traditional dayahs that had operated as they were. Consequently, the study of post-



disaster dayah management becomes significant not only for academic purposes but also to meet the practical needs of Acehnese communities still residing in disaster-prone areas. As emphasized by Lassa, Surjan, and Prihadi in their study on the impact of floods on learning quality in Indonesia, post-disaster education recovery requires a profound understanding of the specific vulnerabilities of educational institutions and their adaptive capacities (Lassa et al., 2023).

The urgency of research on post-disaster dayah management is intensifying as we witness that disasters in Aceh never truly cease. The latest data from the Aceh Dayah Education Office indicates that out of 1,800 dayah scattered throughout the province, around 600 units were affected by floods and landslides by the end of 2025, with 125 of them suffering severe damage, unable to resume teaching and learning activities until early 2026. The affected areas include North Aceh, East Aceh, Aceh Tamiang, and Pidie Jaya, the same regions struck by a tsunami two decades ago and now repeatedly hit by flash floods and landslides. This recurring cycle of disasters creates an accumulative vulnerability situation that not only destroys infrastructure but also erodes the collective psychology of students and educators. The current attendance rate of students in post-disaster Aceh schools is reported to be below 70 percent, attributed to family dislocation to evacuation camps and the loss of transportation means previously used by parents to escort their children. In this context, dayah institutions are required to function not only as educational facilities but also as nodes for the socioeconomic recovery of the community. A study conducted by Bashori and Moerdijat on adaptive Islamic resilience in post-conflict and post-disaster schools in Aceh longitudinally found that the school recovery process will not be effective without strong leadership at both the top and middle levels, as well as the organization's ability to learn from experiences (Bashori & Moerdijat, 2023).

The theoretical framework on organizational resilience in the context of disasters has rapidly evolved over the past decade. However, its application to traditional Islamic educational institutions like dayah remains highly limited. Hillmann and Guenther, in their comprehensive study on the construct of organizational resilience in research management, assert that resilience is not merely the ability to withstand shocks but an adaptive capacity that enables organizations to not only recover but also thrive in unfavorable conditions. They identify that strong leadership, adaptive organizational culture, and continuous learning are three main pillars consistently emerging in various empirical studies across sectors and countries. Nevertheless, their research also acknowledges that the majority of organizational resilience studies are still dominated by Western corporate contexts and seldom touch upon religious institutions in developing countries, let alone those operating in extreme post-disaster environments. This gap makes the study of Aceh's dayah not only locally relevant but also contributes to the development of organizational resilience theory from the overlooked perspectives of culture and religion (Hillmann & Guenther, 2021).

Furthermore, the dimension of leadership in disaster management within Islamic educational institutions has begun to receive serious attention from contemporary researchers. Utomo, Bafadal, Timan, Mustiningsih, and Syam, in their literature review on the role of Islamic educational leadership in addressing the psychological impacts of post-disaster students in Indonesia, assert that school principals and leaders of Islamic



educational institutions have an undelgatable responsibility in student trauma recovery. Islamic principles such as compassion, trustworthiness, and justice form the ethical foundation for structured leadership interventions through stabilization phase, emotional sharing, and rebuilding trust. They argue that Islamic educational leadership in times of crisis requires not only conventional managerial skills but also spiritual sensitivity and deep empathy rooted in transcendental values. Effective communication, resource management, and collaboration with teachers, families, and communities are key to minimizing long-term psychological impacts of disasters on learners. This study provides a vital groundwork to comprehend how Islamic values can be operationalized in emergency responsive leadership practices, although it raises questions about the specific contexts of dayah institutions that have distinct leadership structures, curricula, and community relationships compared to formal madrasahs or Islamic schools (Utomo et al., 2025).

The intriguing yet concerning paradox in the discourse on pesantren and dayah in Indonesia is that public attention and policies are often triggered by tragedies rather than by appreciation for longstanding good practices. The tragic event of the collapse of the Al Khoziny Pondok Pesantren building in Sidoarjo, East Java in September 2025, which claimed the lives of 67 people and injured over 170 others, mostly students performing the zuhur prayer, served as a catalyst for the introduction of a new policy on the establishment of the Directorate General of Pesantren within the Ministry of Religious Affairs of the Republic of Indonesia. President Prabowo Subianto, in his speech commemorating National Santri Day on October 22, 2025, officially announced the establishment of this new directorate as a demonstration of the state's commitment to provide more attention, protection, empowerment, and welfare improvement for pesantren. Observers and educational practitioners positively welcomed this step as a correction to the weak oversight and governance of pesantren thus far, particularly concerning aspects of building construction safety, financial management transparency, and educator competency standardization. However, on the other hand, Masron, in his incisive analysis, warns that the establishment of a new bureaucratic structure will not suffice without a paradigm shift in viewing pesantren from merely regulatory subjects to developmental entities that possess agency and innovation capacity. He cites the progressive practice of Peacesantren Welas Asih in Garut, West Java, which built Indonesia's first green mosque from recycled plastic palettes through crowdfunding mechanisms and active community involvement, as evidence that progressive and open-minded pesantren leadership towards cross-sector expertise can yield creative solutions that transcend traditionalism and modernism boundaries. Masron emphasizes that investing in pesantren human resources is as crucial as ensuring robust physical building constructions (Masron, 2025).

The Aceh context has its own uniqueness that distinguishes it from pesantrens in Java or other regions of Indonesia. Dayahs in Aceh have never been fully subordinate to the national education system; they have autonomy over curriculum, cadreship systems, and well-established social networks long before Indonesia's independence. Ilyas, Matsyah, and Ismail, in their study on the competence of educational staff and education in dayahs for sustainable development in Aceh, found that the main challenge of contemporary dayahs lies not in resistance to change, but in the managerial capacity gaps



in managing institutional complexity in the era of regional autonomy. Their study revealed that many dayah leaders in Aceh still employ a charismatic-traditional leadership model that is highly effective for mobilizing the masses and maintaining loyalty, but lacks skills in strategic planning, modern financial management, and institutional documentation systems. As a result, when post-disaster aid flows rapidly, dayahs often struggle to access it because they are unable to meet the administrative requirements demanded by donors. Furthermore, when aid is successfully obtained, many dayahs experience public accountability issues due to the lack of transparent financial reporting and audit-ready systems. This research recommends the need for developing specific competency standards for dayah leaders that not only measure the depth of mastery of the Islamic scriptures but also managerial capabilities and institutional leadership (Ilyas et al., 2023).

At the policy level, the Aceh government actually initiated efforts to enhance the competencies of post-tsunami dayah teachers through the Dayah Education Development Agency (BPPD) from 2008 to 2016. Zubaili, in his policy study, found that the designed programs included training, internships, incentives, scholarships, as well as the addition of Arabic and English language teachers for dayah schools. However, the implementation of this policy did not proceed optimally due to the absence of specific Standard Operating Procedures (SOP), budget constraints that did not reflect the government's full commitment, and the lack of specific local regulations or ordinances governing the competency standards for dayah teachers and leaders. Zubaili's study recommended the necessity of sustainable policies that are not dependent on the individual leadership of regional heads but are institutionally established in the form of binding regulations. This recommendation becomes increasingly relevant two decades post-tsunami as we continue to witness dayah schools in Aceh struggling independently to face recurring disasters without systematic support from local government. Dayah schools are still positioned as unequal partners only engaged when disasters occur, rather than being an integral part of the early warning and disaster mitigation system constructed by the government. As a result, the significant potential of dayah schools as grassroots communication hubs and community mobilization centers is not fully utilized in disaster management in Aceh (Zubaili, 2017).

The other paradox that arises from literature review is the asymmetric attention of policy makers and the public towards pesantren and dayah: substantial during crises but minimal when discussing long-term capacity building. The Sidoarjo tragedy gave birth to the Directorate General of Pesantren; however, did it also spawn adequate budget allocation for systemic improvement of pesantren governance? The Disaster-Resilient Pesantren Program (Pestana) initiated by the East Java Regional Disaster Management Agency through the Safe Education Unit for Disasters training at three pesantrens in Malang Regency in November 2025 deserves recognition as a progressive step. Yet, with over 7,347 pesantrens and nearly 300,000 students in East Java, the coverage of three pesantrens is just a drop in the ocean. Moreover, such programs still heavily rely on the initiative of individual regional leaders or BPBD commissioners, rather than being a standardized national program with continuous budgeting. In Aceh, the collaboration between the Al Falah Social Fund Foundation (YDSF) and the Aceh Dayah Education Department for post-disaster recovery program encompassing clean water sanitation, educational facility improvements, student empowerment, orphan assistance, and trauma



healing in January 2026 also reflects a similar pattern: private sector generosity and Islamic philanthropy filling the gaps left by the state. While this pattern is certainly laudable, it cannot be relied upon as a structural solution due to its ad hoc, temporary, and uneven nature (East Java BPBD, 2025; Duta.co, 2026).

Based on the complexity of the issues outlined above, this study finds academic and practical urgency to reconstruct a resilience-based leadership model for Islamic boarding schools (dayah). The academic urgency lies in the scarcity of studies specifically addressing post-disaster management in the perspective of Islamic educational leadership, particularly those utilizing a systematic literature review approach to current literature. Most studies on dayah still focus on history, theology, and knowledge transmission, while studies on dayah as managed and developed organizations remain very limited. Yet, dayah in Aceh today no longer simply serve as institutions for studying Islamic texts but have evolved into multidimensional educational institutions managing dormitories, cooperatives, agricultural land, even hospitals, and universities. The complexity of these institutions demands a leadership model that goes beyond mere spiritual authority. The practical urgency lies in the pressing need for dayah in Aceh and other disaster-prone regions in Indonesia to have managerial guidelines that can be operationalized in facing increasingly shorter disaster cycles due to the climate crisis. By critically synthesizing previous research findings, this literature review seeks to formulate a conceptual framework on how post-disaster dayah leadership is reconstructed, what adaptive strategies are developed, how resilience values are internalized by students, and what kind of collaborative networks are built between dayah, the government, and civil society. This formulation is expected to not only be a theoretical contribution to the development of Islamic educational management science but also serve as a policy reference and practice guide for stakeholders concerned about the future of dayah in Indonesia.

## **METHOD**

Research on post-disaster dayah management with a focus on reconstructing a resilience-based leadership model in Islamic education in Aceh employs a qualitative approach using a literature review methodology. The literature review involves activities related to collecting bibliographic data, reading and noting, and processing research materials all derived from library sources without the need for field observation. In the context of this study, the literature review approach is chosen due to the conceptual and theoretical nature of the issues under investigation, namely, how to reconstruct a resilience-based dayah leadership model from various research findings scattered in the literature. A literature review also allows researchers to critically synthesize previous research findings spread over different time frames and locations, thus gaining a comprehensive understanding of the post-disaster dayah leadership dynamics in Aceh from the post-tsunami 2004 era to subsequent disasters that occurred over the next two decades. As explained by Connaway and Radford in the seventh edition of their classic book on library and information science research methods, a literature review is not merely a summarizing activity but a systematic process involving the identification, evaluation, and synthesis of published works to generate new understandings of a phenomenon and provide a solid theoretical foundation for knowledge development (Connaway & Radford, 2021).



The literature review in this research is not positioned as a second-class alternative to field research, but rather as a deliberately designed methodological approach that offers its own advantages in addressing the research questions posed. Questions regarding the transformation of the role of dayah leaders, adaptive strategies for physical and curriculum reconstruction, the internalization of resilience values among santri, and the collaborative networking model of dayah with external stakeholders are inquiries that have been partially answered by various researchers in the past but have not been synthesized into a comprehensive conceptual framework on resilience-based dayah leadership. Consequently, this research does not claim to discover entirely new knowledge from untouched fields but aims to construct new knowledge through the intersection and dialogue of existing texts. Ghony and Almanshur assert in their book on qualitative research methodology that a good literature review does not simply transfer information from written sources to a research report but involves critical analysis, systematic comparison, and creative interpretation of texts to generate an understanding that surpasses what each text conveys separately. This principle guides the researchers in designing the entire research procedure.

The data sources in this study are classified into three main categories based on the hierarchy of scholarly authority and their relevance to the research topic. The first category consists of academic books, both methodological textbooks and monographs discussing Islamic educational leadership, disaster management, organizational resilience, as well as pesantren and dayah in Indonesia. The selection of books as the primary source is based on the consideration that books generally provide more comprehensive, systematic discussions and have undergone rigorous editing processes compared to other types of publications. The second category includes international and national scholarly journal articles, obtained from databases such as Scopus, Web of Science, Google Scholar, as well as accredited Ministry of Education and Culture Research and Technology journal portals. Journal articles are crucial data sources as they contain recent empirical research findings on post-disaster Aceh dayah that have not been documented in books. The third category comprises research reports in the form of working papers, policy reports, and official publications from government institutions such as the Ministry of Religious Affairs, the National Disaster Management Agency, as well as non-governmental organizations with dayah support programs in Aceh. Gooding, Terras, and Ames in their latest book on library catalogs as data emphasize that contemporary library-based research no longer limits itself to printed books and journals but actively utilizes various digital sources, including technical reports, conference proceedings, dissertations, and even metadata from institutional repositories as valid analytical materials (Gooding et al., 2025).

The second stage was the selection and prioritization of sources based on predefined inclusion criteria: thematic relevance to the research focus, scholarly authority of authors and publishers, and availability of access to full texts. The third stage involved documentin, allowing researchers to store metadata, group sources by theme, create digital annotations, and efficiently track inter-source relationships. The fourth stage was data extraction through intensive reading, note-taking, and summarizing relevant sections of each source, which were then compiled into a literature synthesis matrix. Bungin in his book on manual data analysis procedures for qualitative research emphasizes that data collection in literature reviews should not be done haphazardly but must follow clear and



well-documented protocols to ensure that the intellectual search process can be replicated and tested by other researchers (Bungin, 2022).

The data analysis technique employed in this study utilizes an interactive qualitative analysis approach consisting of three simultaneous and cyclical activities: data reduction, data display, and conclusion drawing or verification. Data reduction involves summarizing, selecting key points, focusing on central themes formulated in the research questions, and categorizing data into four main thematic clusters: leadership transformation, adaptive strategies, internalization of resilience values, and collaborative networks. This reduction process is not a one-time event but continues throughout the study, even before formal data collection, i.e., when researchers decide on the conceptual framework, select data sources, and determine recording instruments. Data presentation is done in a descriptive-analytical narrative format organized based on systematic discussion, supplemented with direct quotations from relevant original sources to provide textual support for the researcher's interpretation. In practice, data presentation also takes the form of inter-study comparison matrices and concept relationship diagrams to help researchers visualize emerging patterns from diverse literature. Conclusion drawing is a gradual process, starting from provisional conclusions that are loose and open, then narrowing down and becoming grounded as data collection and analysis processes proceed continuously. In his book on Thick Analysis published in 2025, Evers introduces the important concept that in-depth qualitative analysis is not sufficient by relying only on one round of analysis from one researcher but requires a process of rereading, rethinking, and reanalyzing from various perspectives to achieve a truly rich understanding of data complexity. He terms this approach as analytic triangulation, enabling researchers to examine the same data from various theoretical and methodological perspectives so that the conclusions drawn have depth and robustness (Evers, 2025).

In this literature review, the data validity testing technique employed four criteria adapted from the naturalistic qualitative paradigm, namely credibility, transferability, dependability, and confirmability. Data credibility was sought through several strategies. First, it involved researchers' extended involvement in reading and delving deeper into literature not limited to explicit sources discussing Aceh traditions but also theoretically relevant literature such as crisis leadership, organizational resilience, and disaster sociology. Second, it emphasized diligent observation by conducting repeated examinations of data with potential multiple interpretations, particularly from sources reporting conflicting findings. Third, it incorporated source triangulation, comparing information obtained from books, journal articles, and research reports to observe consistency, differences, or even contradictions for further analysis. Lastly, it entailed discussions with peers in limited academic forums to receive critique and feedback on the evolving interpretations. Transferability, or the study's transferability of results, was tackled by providing thorough and rich descriptions of the Aceh traditions context, traditional leadership characteristics, disaster history, and Aceh social-cultural dynamics, enabling readers to independently assess the extent to which the study findings could be applied to other contexts with similar characteristics. Dependability and confirmability were ensured through systematic documentation of an audit trail, including raw literature search notes, summaries, abstractions of each source, synthesis matrices, and analytical memos recording the researcher's train of thought from the initial to final research stages.



Susanto, Risnita, and Jailani, in their study on data validity testing techniques in academic research, assert that literature-based research is often considered weak in terms of data validity as researchers do not directly engage with informants in the field. Hence, they recommend strict source triangulation, extensive literature searches, and transparent analysis process documentation as strategic steps to build trust in literature-based research findings (Susanto et al., 2023).

The data analysis process in this research did not proceed linearly but followed an interactive analysis model that required the researcher to move back and forth between the three components of reduction, presentation, and conclusion drawing during the data collection phase. In the initial stage, the researcher extensively reviewed literature on the Aceh community, the history of the 2004 tsunami, and the dynamics of Islamic education post-conflict to develop theoretical sensitivity and contextual understanding. From this initial review, the researcher identified four main themes that later became the framework for data categorization. Each identified source was selectively and substantively read, relevant sections related to the four themes were extracted and coded using an inductively developed coding scheme. Initial coding was open and descriptive, then gradually grouped into more abstract and theoretical categories. This process resulted in a literature synthesis matrix containing information about the authors, year, methodology, main findings, relevance to the research themes, and the researcher's critical notes. Humble and Radina in the second edition of their book on how qualitative data analysis actually occurs emphasize that the claim "themes emerge from the data" is a misleading statement because it masks the intensive analytical work researchers do in sorting, comparing, integrating, and interpreting data. They advocate procedural transparency at every stage of analysis, including in literature review research, so that readers can understand how researchers arrive at specific conclusions and evaluate the quality of reasoning conducted (Humble & Radina, 2025).

This principle of transparency is the ethical and methodological commitment in this research. There are several challenges and limitations in the design of this literature study that need to be openly acknowledged. First, the availability of literature specifically addressing post-disaster dayah management in Aceh with a focus on leadership is still limited. Most studies on Aceh's dayah are still oriented towards history, knowledge transmission, and social contributions, while studies on dayah as modernly managed organizations are still very rare. Second, there is a significant variation in the quality and depth of analysis among the sources found, ranging from rigorously methodological empirical research to reflexive opinion pieces. Third, there is a potential bias in source selection due to limited access to paid international databases and specific physical library collections. Fourth, there is complexity in synthesizing findings from various studies that use different theoretical frameworks, methodologies, and contexts. To address these challenges, researchers expanded their literature search by utilizing open access services and institutional repositories, communicated with several authors to gain access to publicly unavailable publications, and explicitly considered the methodological strengths and weaknesses of each source in the analysis process. With full awareness of these limitations, this study does not claim to be a final and universal model reconstruction but rather an initial effort to map and synthesize existing knowledge, while also identifying future research agendas that require further exploration through field research.



## RESULTS AND DISCUSSION

### Transforming the Role of Dayah Leaders: From Spiritual Authority to Crisis Agent

A literature review reveals that the paradigm of leadership in Aceh's Islamic boarding schools (dayah) post-disaster has undergone an inevitable fundamental shift. This shift is not merely a tactical change but a transformation of deep-seated role identity, where figures previously focused on religious authority alone have transformed into strategic actors in humanitarian crisis management. Research by Silahuddin, Wirianto, Riza, and Zalnur on coastal dayahs in Aceh confirms that dayah leaders (Abu) have shifted from an exclusive and orthodox paradigm towards a more inclusive and flexible one in responding to current dynamics (Silahuddin et al., 2023).

Within the framework of spiritual leadership proposed by Tobroni, this role transformation can be understood as a manifestation of the leader's function as a murabbi (shepherd) who not only maintains internal dayah stability but also protects the community from post-disaster disintegration threats. Tobroni asserts that true spiritual leadership always transcends formal organizational boundaries and responds to humanitarian calls based on solid religious ethics (Tobroni, 2023). The Aceh dayah context demonstrates that when a tsunami devastates infrastructure and creates collective trauma, the Abu no longer solely teach religious texts in study groups but also participate at the forefront in evacuation, logistics distribution, and psychosocial recovery efforts.

Furthermore, literature findings reveal that crises serve as a medium for the most authentic transformation of leadership consciousness. Thakadipuram, in his study on Leadership Wholeness, concludes that leaders who embrace crises as an integral part of the journey towards wholeness expand the basis of life and deepen their understanding roots. They demonstrate the capacity to reconcile the paradox between power and shadows on the path towards greater wholeness (Thakadipuram, 2023). In Aceh's dayah leaders, this paradox manifests in the tension between preserving the purity of pesantren traditions and the demand to act pragmatically in emergency situations. They do not abandon their spiritual authority but rather extend it to previously unexplored realms. The role of a crisis agent also requires the dayah leader to operate in radical uncertainty. Raei, Guenther, and Berkley, in the preface of the book *Leadership at the Spiritual Edge*, emphasize that the meta-crises and poly-crises faced by contemporary humanity demand a profound shift in awareness at the individual, collective, and systemic levels. Leadership in times of crisis requires more than just managerial intelligence; it demands the capacity for surrender, compassion, and achieving wholeness amidst fragmentation (Raei et al., 2024). Dayah leaders in post-tsunami Aceh cannot possibly endure with a business as usual leadership model. They are compelled to step into the space of uncertainty: corpses strewn about, students losing family members, buildings destroyed, and the social system on the brink of collapse. It is within that space that they discover a new meaning of leadership.

Fauzan, in his book *Paradigmatic Management*, offers a relevant theoretical framework to understand this transformation. According to Fauzan, prophetic management is rooted in divine values, integrates reason and empirical experience, and makes the organization a platform for worship as well as human struggle (Fauzan, 2025). Dayah, as a traditional Islamic educational institution, was never designed to function as an emergency response body. However, when the state and modern institutions move



slowly, dayah with its prophetic leadership unexpectedly evolves into the epicenter of recovery. This is not by chance; it is evidence that the internalized spirituality within the leadership structure yields an adaptive capacity that surpasses the logic of conventional organizations. The function of the dayah leader as a social adhesive post-disaster is also enshrined in the literature findings. Rasidi, in *Disaster Mitigation Education*, emphasizes that the psychosocial aspects and post-disaster community well-being cannot be restored solely through material aid. Figures with cultural legitimacy and community trust are needed to mend the torn social fabric (Rasidi, 2025). In Aceh, the Teungku and Abu possess these credentials. They not only lead prayers but also mediate in conflicts over aid distribution, pacify traumatized residents, and reconstruct collective narratives of hope. This social cohesion function is not taught in pesantren but emerges from leadership instincts intertwined with the community's pulse.

Thus, the transformation of the dayah leader's role from a spiritual authority to a crisis agent is both a historical inevitability and a humanitarian achievement. They never cease to be religious teachers, but they have become much more than just that. They are living proof that a crisis does not always paralyze; sometimes, it purifies and broadens the meaning of leadership itself.

### **Adaptive Strategies in Physical and Curriculum Reconstruction**

Literature review on post-disaster management in Aceh reveals that the adaptive strategies implemented by Islamic boarding schools (dayah) operate in two simultaneous arenas: physical reconstruction and curriculum reconstruction. These two aspects do not progress independently but rather intertwine in a unified motion of integrative recovery. Rasidi, in his comprehensive book on disaster mitigation, emphasizes that effective post-disaster management must encompass impact evaluation, rehabilitation, reconstruction, and a serious focus on the psychosocial aspects of the community (Rasidi, 2025). Dayahs in Aceh demonstrate that physical reconstruction goes beyond mere rebuilding of collapsed structures; it also involves restoring the social-educational functions inherent in the architectural design of the dayah itself.

Within the realm of physical reconstruction, literature findings indicate that dayahs have developed participatory rebuilding models grounded in local wisdom. Nurdin, in the *Additional Teaching Book on Disasters* published by the Ministry of Religious Affairs of the Republic of Indonesia, outlines that integrating disaster knowledge into educational units requires support from school management and relevant stakeholders (Nurdin, 2024). Dayahs in Aceh implement this principle through communal efforts involving students, alumni, and surrounding communities. In contrast to top-down reconstruction projects that often overlook cultural contexts, dayahs reconstruct learning spaces, dormitories, and mosques with designs that uphold the values of simplicity and functionality typical of pesantren (Islamic boarding schools), reinforced with earthquake-resistant structures. In their transdisciplinary study on disaster risk reduction integration in Islamic education, Bakti, Abu Bakar, and Fuad emphasize that teachers play a key role in inserting and integrating disaster risk reduction in schools. The topics covered in the national curriculum essentially have the potential to teach disaster risk reduction and climate change adaptation (Bakti et al., 2023). These findings are relevant for understanding the steps taken by pesantrens in reconstructing post-tsunami curricula. The religious leaders



did not wait for formal instructions from the Ministry of Religious Affairs; they autonomously began incorporating narratives of disasters into the teaching of Islamic texts. For instance, when studying the Ta'lim al-Muta'allim on the ethics of seeking knowledge, messages on the importance of self-rescue during earthquakes were inserted. When studying the Fath al-Qarib on the chapter of communal obligations, the discussion was expanded to include procedures for burying bodies en masse.

Curriculum innovations in pesantrens go beyond thematic insertion. Silahuddin et al. found that the reorientation strategies in Islamic education at pesantrens include implementing the Mua'dalah program, the Ma'had Aly higher education program, and training human resources to become educators (Silahuddin et al., 2023). The Mua'dalah program, which equates pesantren certificates with formal education, is a smart adaptive strategy. Post-tsunami, many students lost their educational documents and were unsure if traditional Islamic education had a future. Through Mua'dalah, pesantrens demonstrated that tradition and modernity can coexist. Pesantren curricula maintain their uniqueness in studying Islamic texts while being recognized as equivalent to the national education system. This exemplifies exceptional institutional resilience.

Silahuddin, et al. (2023). Title of the Study. Further, the literature findings reveal that dayah develops what can be termed as an "readiness curriculum" that is internalized into daily routines. Tobroni, in his discussion on instilling gratitude and patience as part of spiritual leadership, emphasizes that fundamental values such as patience are not taught through dictation but through exemplification and habituation (Tobroni, 2023). Post-tsunami dayah consciously designs activities that build readiness: morning roll calls with evacuation simulations, assigning cleanliness team duties that also serve as an internal SAR team, and regular study sessions on the wisdom behind disasters. All of these are done without the formal label of a "disaster curriculum," yet effectively cultivate mitigation awareness.

The adaptive strategies of dayah are also reflected in the strengthening of post-disaster institutional infrastructure. Thakadipuram, in his spiritual intelligence model, emphasizes the importance of fostering an ethic of co-responsibility in organizational leadership (Thakadipuram, 2023). Major dayahs in Aceh such as Dayah Darussalam Labuhan Haji and Dayah Madinatuddiniyah Nurul Huda not only rebuild walls and roofs but also establish financial management systems that are more transparent and accountable post-tsunami. This is because the tremendous wave of aid demands management capacities that were previously unimaginable. Dayahs learn quickly. They create special teams, involve alumni with managerial competencies, and open public access to financial reports. This is an institutional adaptation equally as crucial as physical reconstruction.

Therefore, the adaptive strategies of dayah in physical reconstruction and curriculum are evidence of institutional intelligence born out of crisis pressure. Dayahs do not just recover as they were before; they recover into versions that are stronger and more relevant. Post-tsunami dayah buildings are not only structurally more robust but also more functional as 21st-century learning spaces. Dayah curricula do not lose their traditional roots but instead enrich themselves with contextual disaster insights. This is resilience in its most authentic definition: not just surviving but thriving amidst the storm.



## **Building Student Independence: Internalizing Resilience Values through the Dayah Education System**

The literature review results indicate that the development of self-reliance among students in Islamic boarding schools (dayah) after disasters does not occur through separate specialized programs distinct from the educational routine, but rather is organically integrated into the entirety of the dayah education system. Resilience values such as patience, reliance on God, communal cooperation, and toughness are not taught as standalone subjects but are internalized through daily experiences within the dayah environment. Tobroni, in his research on spiritual leadership, explicitly identifies patience as one of the ethical foundations of the religious core belief and core values in building a resilient organizational culture (Tobroni, 2023). Dayah in Aceh, with its long history as a character-building institution, has established cultural mechanisms to transmit these values across generations. Post-tsunami, these mechanisms are not only preserved but reinforced with a new awareness that patience is not merely a personal virtue but a collective asset for survival.

In the paradigm of prophetic management, Fauzan emphasizes that organizations grounded in divine values make their activities a means of worship as well as humanitarian struggle (Fauzan, 2025). In the context of dayah, this spirit is manifested in the belief that learning, teaching, cleaning the premises, cooking in the communal kitchen, and helping the community clean up tsunami debris are all forms of worship. Students do not need special lectures on the importance of self-reliance; they directly witness how the religious leaders and alumni work together to rebuild the dayah with their own sweat. They are involved in the reconstruction process not as spectators but as active participants. It is from there that the values of communal cooperation and self-reliance are internalized far more deeply than mere rhetoric.

The concept of tawakkul, often misconstrued as a form of passive fatalism, takes on a new meaning in post-disaster dayah education. Thakadipuram, in a study on global leaders' crisis experiences, found that leaders who achieve true integrity are those who embrace crises, learn from failures and weaknesses, turning them into an alchemy of inner transformation (Thakadipuram, 2023). In Aceh's dayah context, tawakkul has never meant being idle. It is understood as the pinnacle of effort: after evacuations are completed, after victims are rescued, after communal kitchens are established, then prayers are offered. Students are taught that tawakkul means surrendering to Allah after having done everything humanly possible. This understanding shapes a resilient mentality: not easily succumbing to despair, not blaming fate, but continuously seeking solutions.

Dayah education systems also cultivate students' self-reliance through structured mechanisms of collective responsibility. Rasidi, in discussing the community's role in disaster mitigation, emphasizes that community participation is key to the success of disaster risk reduction programs (Rasidi, 2025). In dayahs, this participation is organized through teams and divisions. Senior students are responsible for guiding juniors. Male students ensure nighttime security. Female students manage kitchen and dormitory cleanliness. Post-tsunami, this system proved adaptive for emergency response functions: existing teams quickly shifted to become evacuation teams, logistics teams, and communal kitchen teams. Students' self-reliance is not instantaneously built post-disaster; it has been nurtured over years through the dayah education system, with disasters only actualizing it



in extreme situations. Further, the internalization of resilience values also occurs through the transmission of narratives and collective memorabilia. Raei, Guenther, and Berkley emphasize the importance of surrender and compassion as the foundation of leadership in times of crisis (Raei et al., 2024). In Aceh, Dayah preserves collective memories of the tsunami not in the form of a formal museum but through stories passed down through generations. New students hear from senior students how Abu chose to stay in the mosque reading the Quran when the water came, or how a religious leader saved rare yellow books by swimming against the current while carrying them on his shoulders. These heroic narratives construct a moral imagination of commendable responses in crisis situations. Compassion is not taught through definitions but through real stories that touch the depths of the heart.

Muhsin, Walidin, and Suryanta, in their historical study on the development and dynamics of leadership at Dayah Darussalam Labuhan Haji in South Aceh, provide a concrete illustration of how the institution responds to the changing times while maintaining its scholarly authority. Founded in 1928 by Abuya Syekh H. M. Karim, this Islamic boarding school has witnessed three leadership eras and successfully endured various political upheavals, armed conflicts, and a tsunami disaster. Their research reveals that the key factor in sustaining the institution lies in the leaders' success in recontextualizing traditional values within a modern institutional framework without losing their essence. For instance, Abu Mudi, as the third-generation leader, confidently sent the best students of the school to pursue higher education at Al-Azhar University in Egypt and other Middle Eastern Islamic institutions while preserving the traditional Islamic teaching methods inherited for nearly a century. Furthermore, Dayah Darussalam Labuhan Haji also developed a productive endowment-based financial management system, enabling the institution to maintain financial independence without relying entirely on government aid or external donors. This study demonstrates that the dichotomy between traditional and modern, independence and collaboration, is a false dichotomy that does not reflect the complex reality of contemporary Islamic boarding schools. A resilient dayah is one that can dialectically blend past heritage with present-day demands (Muhsin et al., 2023).

Nurdin, in the disaster education textbook for Islamic junior high schools published by the Ministry of Religious Affairs, emphasizes that disaster knowledge needs to be taught integratively, continuously, and comprehensively (Nurdin, 2024). In Dayah, despite not using formal textbooks like in traditional Islamic schools, it excels in sustainability and comprehensiveness. Students reside in Dayah 24 hours a day, 7 days a week, for years. The process of internalizing values continues uninterrupted, unaffected by school bells or semester breaks. From waking up to going to sleep, every moment is a learning opportunity. When a senior student admonishes a junior student for neglecting their duties, they are teaching responsibility. When students share their food with those who didn't get enough, they are teaching cooperation. When they persist in studying the Quran amidst sad news, they are teaching resilience. Thus, building the self-reliance of students in Islamic boarding schools is not a project with a definite beginning and end. It is an undercurrent that continues to flow within the system of Islamic boarding school education, nurturing the consciousness of students drop by drop, until it eventually erupts in heroic actions when a crisis arises. Post-tsunami, thousands of Aceh Islamic boarding



school students volunteered in evacuation camps, became emergency teachers for orphaned children, and provided healthcare support even with minimal first aid knowledge. They did not suddenly become resilient; they had been prepared by the Islamic boarding school education system to be individuals who do not easily falter. This is the most subtle yet genuine contribution of Islamic boarding schools to Aceh's resilience: fostering a generation that is not only pious in rituals but also resilient in social and humanitarian aspects.

### **Collaborative Network Model: Synergy between Dayah, Government, and Civil Society**

The most significant literature finding in this research is the identification of a collaborative network model that organically emerges between Islamic boarding schools (dayah), the government, and civil society post-disaster. This model was not designed on paper by experts but rather arose from the emergency needs that compelled these three sectors to collaborate beyond their institutional egos. Silahuddin et al., in their study on the leadership strategies of dayah in Aceh, confirm that the success of dayah in enduring and reorienting is intricately linked to strategic partnerships with various stakeholders, including the government and external institutions (Silahuddin et al., 2023). Following the 2004 tsunami, dayah, which previously tended to distance themselves from the state due to past trauma of religious politicization, suddenly found themselves confronted with the reality that they could not recover alone. Government assistance and foreign NGOs poured in abundantly; rejecting it would be sacrificing the future of thousands of orphaned students.

Bakti, Abu Bakar, and Fuad, in their transdisciplinary study, assert that integrating disaster risk reduction into Islamic education requires close collaboration among teachers, school management, and external stakeholders (Bakti et al., 2023). Dayah in Aceh implemented this principle by fostering dialogue with the Regional Disaster Management Agency (BPBD), Ministry of Religious Affairs, and various non-governmental organizations. The forms of collaboration varied, ranging from disaster management training for *teungkus*, technical assistance for earthquake-resistant building construction, to developing disaster education modules based on Islamic values. Dayah did not forfeit their autonomy; they remained the subjects, not objects, of this collaboration. They selected partners aligned with their vision and rejected interventions that could potentially undermine the fundamental values of the Islamic boarding schools. The role of alumni networks from Islamic boarding schools in this collaborative networking model deserves special attention. Thakadipuram, in its ethics of shared responsibility that underpins integral leadership, emphasizes the importance of building collective responsibility that transcends the formal boundaries of organizations (Thakadipuram, 2023). Alumni from Islamic boarding schools spread across various sectors such as bureaucracies, academia, businesses, and NGO activists serve as bridges connecting the schools with modern institutions. When the schools face challenges in accessing reconstruction funds due to complex administrative requirements, alumni working in the social services department assist in facilitating the process. When the schools require financial management training, alumni from Islamic banks serve as resource persons. And when the schools seek advocacy for the recognition of *Mua'dalah* policies, alumni in



governmental bodies serve as lobbyists. This network did not form instantly post-tsunami; it has been built over decades through the emotional bonds of students toward their teachers. Disasters merely reactivated this dormant network into a formidable social force.

Rasidi, in his book on disaster mitigation education, emphasizes the importance of the role of mass media, public campaigns, public awareness, and community participation in disaster mitigation efforts (Rasidi, 2025). Islamic boarding schools in Aceh demonstrate exceptional capacity in mobilizing public awareness through their informal communication networks. When information about aftershocks or potential tsunamis needs to be disseminated rapidly, the schools utilize their weekly study groups, alumni WhatsApp groups, and community radio broadcasts to reach grassroots communities. While it may take government authorities hours to activate sirens and issue warnings, the schools can do so within minutes through their well-established communication chains. This is a strategic asset in disaster management that no other institution possesses apart from these schools. In prophetic management, Fauzan offers a theological foundation for this cross-sector collaboration. Even modern organizations need to make their activities a means of worship and humanitarian struggle (Fauzan, 2025). Despite having different institutional languages, governments, NGOs, and Islamic boarding schools (dayah) are brought together post-tsunami by a shared vocabulary: humanity. The Disaster Management Agency (BPBD) focuses on logistics and evacuation, NGOs on trauma healing and empowerment, and dayah on destiny and patience. However, when faced with a mother who lost three children, all these languages merge into a single concrete action: setting up tents, providing food, and sitting to listen to her cries. Collaboration does not always require uniformity of perspectives; it simply requires a convergence of actions.

Meanwhile, a field study conducted by the research team of Psychology at Malikussaleh University in Dayah Babussalam Al-Hanafiyyah, North Aceh in September 2025 offers a different yet equally significant perspective. Led by Febriani Rahma, the research focuses on the resilience aspects of post-disaster students in the religious school located in flood-prone areas. Their initial findings indicate that the students not only face academic challenges but also tangible and recurring environmental challenges such as floods. Interestingly, the study identifies that the students' ability to rise, build self-strength, and cultivate emotional regulation despite limitations is greatly influenced by the quality of leadership provided by the caregivers at the religious school in creating a psychologically safe environment. Responsive school leaders who are physically and emotionally present during crises and can communicate hopeful narratives amidst despair have been shown to correlate positively with the students' resilience levels. Conversely, leaders who maintain a distance and fully delegate crisis handling to staff tend to have student communities that take longer to recover from trauma. So, harmonious or heterogeneous interactions between one element and another will affect the results and will influence whether or not the goal is achieved (Azmi et al., 2022). This research is significant as it shifts the focus from resilience as an individual attribute to resilience as a relational capacity built through interactions between leaders and the led within the religious school ecosystem. In other words, the resilience of the students cannot be separated from the leadership model practiced in their religious schools (Rahma et al., 2025).



In the disaster education textbook by the Ministry of Religious Affairs (Kemenag), Nurdin mentions that the process of integrating disaster education into educational institutions needs support from school management and relevant stakeholders (Nurdin, 2024). Dayah has developed a collaboration model that goes beyond ad hoc coordination, institutionalizing it within the organizational structure. Several prominent dayah now have public relations and strategic partnership divisions specifically dedicated to collaborating with external parties. Memorandums of Understanding (MoUs) are signed, joint work programs are developed, and regular monitoring and evaluation are conducted. The collaboration model, originally reactive-emergency, has transformed into a proactive-systematic approach. Dayah no longer waits for disasters to strike before collaborating with the government; collaboration is carried out in normal situations to prepare for the worst-case scenarios. The collaborative network model developed by post-disaster dayah in Aceh is a brilliant synthesis of tradition and modernity, of locality and globality, of self-reliance and partnership. Dayah do not need to choose between keeping a distance from the state or getting lost in bureaucracy; they have found a middle way through critical collaboration. Dayah do not need to choose between rejecting foreign NGOs or becoming conduits for foreign interests; they have discovered a dignified partnership formula. This model is worthy of replication in other disaster-prone areas in Indonesia, with adjustments to each context. Aceh has proven that traditional Islamic educational institutions are not relics of the past, but rather strategic partners for the future in building resilient disaster communities.

## CONCLUSION

The management of post-disaster Islamic boarding schools in Aceh has reconstructed a model of Islamic educational leadership that is not centered solely on the preservation of tradition but on the adaptive ability to face crises. The transformation of the role of boarding school leaders from spiritual authorities to crisis agents proves that crises do not paralyze but instead purify and broaden the meaning of leadership itself. The "Abu" and "Teungku" leaders have not ceased to be religious teachers; rather, they have become much more than mere religious instructors: crisis managers, social cohesion builders, and the epicenter of community recovery. Adaptive strategies in physical reconstruction and curriculum redesign demonstrate that resilience in boarding schools is not just about the ability to endure but to flourish amidst the storm. Boarding schools do not just recover to their former state but become versions that are stronger and more relevant: with sturdier buildings, curricula enriched with disaster awareness, and transparent and accountable financial management systems. Building self-reliance among students through the internalization of resilient values is the most authentic contribution of boarding schools to the future of Aceh. Patience, trust in the divine, mutual cooperation, and resilience are not taught as subjects but are internalized through daily experiences, role modeling, and intergenerational narrative transmission. The thousands of students who volunteered after the tsunami are evidence that they have been prepared by the boarding school education system to become resilient individuals. The collaborative network model between boarding schools, the government, and civil society that has organically emerged is an excellent synthesis of tradition and modernity, self-reliance and partnership. Boarding schools prove that traditional Islamic educational institutions are



not relics of the past but strategic partners for the future in building disaster-resilient communities. Thus, the reconstruction of post-disaster boarding school leadership models in Aceh has given rise to an authentic, contextual, and replicable prototype of resilience-based Islamic educational management that holds potential for application in other disaster-prone regions.

The implementation of this research can be carried out by integrating disaster management training, crisis communication, and psychosocial recovery into the ulama cadre program at the Islamic boarding schools (dayah) so that future leaders of dayah have the capacity as crisis agents since their educational period. The Ministry of Religious Affairs, together with the National Disaster Management Agency, needs to map out disaster-prone dayah in the regions as strategic partners for the safe education unit program and facilitate the development of disaster learning modules integrated into the study of yellow books, not replacing them with foreign formal curricula. A participatory dayah reconstruction model involving students, alumni, and the surrounding community should be adopted as the standard approach in every post-disaster rehabilitation and reconstruction program in Islamic educational institutions, with a budget allocation that allows for active participation of the local community. The 24-hour dayah education system needs to be optimized as a live laboratory for strengthening disaster-resilient characters by designing routine evacuation simulations, first aid training, and integrated emergency public kitchen management in the daily activities of students without disrupting the uniqueness of dayah education. The wide network of dayah alumni involved in various sectors should be systematically organized into emergency response nodes ready for activation at any time, facilitated with periodic training and fast communication protocols linked to the BPBD operations control center. Local governments in disaster-prone provinces need to issue policies that institutionalize routine collaboration forums between dayah leaders, BPBD, the Department of Education, the Ministry of Religious Affairs, and humanitarian organizations so that coordination does not start from scratch each time a disaster strikes. Research institutions and Islamic universities should systematically document good practices in post-disaster dayah management in various regions of Indonesia to formulate them into a national model of Islamic education leadership based on resilience that can be contextually adapted, supplemented with implementation guidelines and measurable success indicators.

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