Rapid Assessment of Islamic Boarding Schools (Dayahs) in Post-Tsunami Aceh

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PROVINSI
NANGGROE ACEH DARUSSALAM

Save the Children

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Dinas Pendidikan Provinsi NAD, Save the Children and Unicef

2007

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PROVINSI
NANGGROE ACEH DARUSSALAM

Save the Children

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• A world which listens to children and learns
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Rapid Assessment of Islamic Boarding Schools (Dayahs) in Post-Tsunami Aceh

FOREWORD
Head of Education Office
Nanggroe Aceh Darussalam Province

Assalamualaikum Warahmatullahi Wabarakaatuh,

First of all, let us be grateful and offer Praise to God the Almighty who always bless us with His mercy and enjoyment and let us extend our greetings and invocation to Prophet Muhammad, May Peace and Blessings be upon him, who has helped us to leave the age of darkness to the Islam under guidance of the Holy Quran.

I appreciate and warmly welcome the implementation of the rapid assessment on the children affected by tsunami –who reside in a number of dayahs in the Province of Nanggroe Aceh Darussalam. The assessment was conducted by field researchers from Rabithah Taliban, IAIN Ar –Raniry and ulemas in the relevant dayas (HUDA), and Muhammadiyah. The result is a comprehensive report on the dayahs which accommodate children affected by the Tsunami.

Dayahs, as one the oldest educational institutions in Indonesia, particularly in Nanggroe Aceh Darussalam, train and educate cadres of ulamas. Moreover, dayahs, as the bases for people and human resources development should certainly be financially and materially supported by the regional government. This is in line with the Law no. 44 of 1999 on the Special Administration of Aceh and Law no. 18 of 2001 on Special Autonomy for Nanggroe Aceh Dasussalam.

The government of Aceh has allocated significant assistance and support to the dayahs and dayah teachers, as the implementation of its commitment and care in addressing social problems in the society.

Please allow me to extend my gratitude to you all for your excellent and fruitful cooperation.

Head of Education Office
Nanggroe Aceh Darussalam Province

Muhammad Ilyas SE. MM

FOREWORD
Country Director, Save the Children

In the aftermath of the devastating tsunami and earthquake that hit the coast of Aceh in December 2004, thousands of local, national and international organizations worked together to respond to the urgent needs of the affected population and begin the long process of helping them rebuild their lives and communities. Among these, the Dayahs, the Islamic Boarding schools in Aceh played a particular important role as well known and well established institutions fulfilling not only a religious but also a key social role in Acehnese society. As immediate relief needs gave way to longer term challenges in terms of helping families cope with the longer term impact of that disaster in their lives and in particular on their capacity to care for and provide for their children, the role played by Dayahs and other institutions in Aceh needed to be understood more fully. This was essential not only to ensure that services provided could be delivered in the best interest of these children and families but also so that the organizations fulfilling that key roles could be properly supported to do so.

This research project, developed through a collaboration with the NAD Department of Education, the Department of Social Affairs and the Department of Religious Affairs and together with UNICEF, presented real challenges in a context where too little data and knowledge was available about the situation of the children in the aftermath of the tsunami but also about the role and situation of the Dayahs in that context. It was only possible through the efforts of field researchers from Rabithah Taliban, IAIN Ar –Raniry and the Council of Ulamas (HUDA) as well as Muhammadiyah. This collaborative effort highlights the commitment of all these agencies to knowing and understanding better how this tragic disaster impacted on the lives of Acehnese children and their families but also how the role and situation of the Dayahs as key Achenese institutions evolved in response to it. The research findings confirm that the Dayahs across wide parts of the province played a major role not only in the immediate aftermath but also to this day through accommodating, caring and providing basic services to children and young people affected by the tsunami. It also highlights some of the strain being put on what are primarily educational institutions being stretched to respond to what were often very different needs but also massive increases in the number of students. It is hoped that by providing a crucial picture of the situation of the Dayah students affected by the Tsunami and of the Dayahs themselves, these institutions and the organisations running or supporting them can better assess how they can fulfil their critical role towards Acehnese children and young people and strengthen their own capacity to respond not only to emergencies but to the longer term needs of their communities.

I would particularly like to thank the Head of the Department of Education and the UNICEF Child Protection team in Aceh. My thanks also go to the research teams including the field researchers as well as the team from PKPM Atmajaya for their effort and contribution to this research.

SAVE THE CHILDREN
Country Director

Mark Fritzler

Foreword
UNICEF Representative in Indonesia

The 2004 Boxing Day Tsunami separated thousands of children from their families in Indonesia. Despite the overwhelming scale of the disaster in the Aceh province, nearly 80% of these children spontaneously located and reunited with their parents, extended families and communities without any assistance from Government or humanitarian agencies. An additional close to 2,500 children were reunified with their families through the critical support from agencies involved in the Inter-agency Family Tracing Network. Despite these success, many children - especially those that had spontaneously reunited with the families - were later sent to orphanages or Islamic boarding schools (Dayahs).

This assessment reveals that approximately 15,000 children were sent to 631 Dayahs across Nanggroe Aceh Darussalam (NAD) Province as a result of the Tsunami and its subsequent impacts on the social and economic well-being of families and communities. They were sent to these institutions by parents, siblings or relatives. Often Dayahs were the first institutions to offer shelter, education and care for children affected by the Tsunami, due to their ability to mobilize signifacant social and financial resources. This assessment highlights the important roles that Dayah played in terms of positively supporting communities in the immediate aftermath of the disaster.

However, as Dayahs are primarily educational institutions, the assessment reveals their limited capacity to effectively respond to specific needs of Tsunami affected children. In particular, Dayahs were not well-equipped to provide high-quality institutional care, support for psycho-social recovery or facilitation of the effective return and reintegration of these children to their families and communities of origin.

Furthermore, this study also confirms that a high number of child victims of tsunami who were placed in Dayahs still remain there, without any plan for their return and reintegration. This lack of reintegration planning and supports runs contrary to international commitments and the Government of Indonesia's 2005 policy on Separated Children in Emergency Situations, both of which emphasize the primary of the family-based care.

This study provides a number of recommendations to support Dayahs in fullfilling their responsibilities towards children in their care more effectively and appropriately. UNICEF urges the government of Indonesia as well as non-government organizations managing Dayahs to implement the recommendations of this study. These recommendations have been constructed as a tool to guide design and implementation of services, in order to increase the protection provided to vulnerable children in NAD who are currently in Dayahs or could be placed in Dayahs in the future.

We thank, the research leaders and the research team who were involved in undertaking this study. UNICEF is grateful for the support and contributions provided to this sudy by the following national and provincial level partners: the provincial Government offices of Education (Dinas Pendidikan), Social Affairs (DinSos), Religious Affairs (Depag); the national Government office of the Department of Social Affairs (DEPSOS); the Council of Ulamas from Islamic Boarding School (HUDA); Muhammadiyah; the Council of Dayah students (Rabitah Taliban); and Save the Children in Indonesia.

Unicef Representative in Indonesia
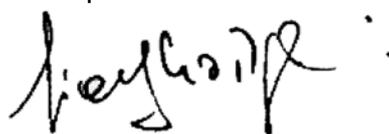
Dr. Gianfranco Rotigliano

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This research would have not been possible without the efforts and support from many people. We are grateful to the research teams who worked hard to collect the data in the dayahs across the Province of Nanggroe Aceh Darussalam. Aceh covers a wide area so it needed their patience and perseverance in order to reach all of the dayahs. The field researchers worked hard to visit these dayahs and collect the necessary data.

This research would certainly not have been possible without the cooperation, support and active participation from the heads of all the dayahs, the ustadz and ustadzah (teachers), the staff and the students, who welcomed us and were generous with their time and knowledge. We are very grateful for their openess and their willingness to share their experiences and expertise with us.

We would like to thank the Head of the Departement of Education and Head of the Department of Religious Affairs in Nanggroe Aceh Darussalam, along with their district/municipal offices, who gave us their important support in discussing the research and during the process of data collection in the field.

We would also like to thank the Unicef Child Protection Team in Indonesia for their support and cooperation in this project.

Last but not least, we are grateful to all our friends in Save the Children, who gave us their support, time and efforts that were cruical in ensuring that this work could be carried out successfully.

Terms and Abbreviation

BRR	Badan Rehabilitasi dan Rekonstruksi - Rehabilitation and Reconstruction Agency (RRA)
Dayah	A term given in Acehnese for Islamic educational institutions providing students with dormitory, but also accept students who stay in the community
Dayah *Salafiyah*	Traditional dayah where students learn the "traditional kitab"
Dayah *Khalafiyah*	Modern or integrated dayah, which combine the system of traditional dayah and the curriculum of national education.
DEPAG	Department of Religious Affairs
DEPSOS	Department of Social Affairs
DINSOS	Social Office, either at provincial or district levels
EMIS	Electronic Management Information System, an electronic-based system of information
FTR	Family Tracing and Reunification
HUDA	Association of Dayah Ulamas (religious leaders)
MI	Madrasah Ibtidaiyah (Islamic elementary school)
MTS	Madrasah Tsanawiyah (Islamic junior high school)
MA	Madrasah Aliyah (Islamic senior high school)
Meunasah	Islamic school
NAD	Nanggroe Aceh Darussalam, official name of Aceh province
Pesantren	Islamic Boarding School
Santri	Student at a dayah/pesantren
SC	Save the Children
SD	Elementary School
SLTP	Junior High School
SLTA	Senior High School
SIK	Operational Authorization Letter
Teungku	Leader of a dayah
Ustadz/Ustadzah	Islamic teachers

Rapid Assessment of Islamic Boarding Schools (Dayahs) in Post-Tsunami Aceh

I. THE RESEARCH AND ITS CONTEXT

A.   Introduction

The earthquake and tsunami in Aceh in 2004 had a major impact on children and their families and their care situation. Children's care situation began to change most directly when children were separated from their parents in the disaster. In order to response to that situation, some local, national and international organizations carried out a program to trace and reunify separated children, known as the Family Tracing and Reunification (FTR). Members of the FTR network were involved in identifying and supporting children who were separated from their parents, tracing them or their families and supporting reunification.

In addition to children being separated from their families as a direct result of the tsunami, it became also clear that there were many childcare institutions, Children's Homes or "orphanages" that were being established based on the assumption that many children had become orphans and that they did not have any family left. In order to better understand the situation, the Department of

Social Affair (Depsos) and Save the Children supported by UNICEF carried out a Rapid Assessment of Child Victims of the Tsunami in Children's Homes (Panti Asuhan) across Aceh in 2006. This assessment showed that while there were indeed many child victims of the tsunami in childcare institutions, the majority of them were not orphans. In fact, over 85% of them still had at least one or both parents alive and over 97% of them had been placed in the institutions by their own parents and relatives. In addition, almost half of the 2.500 child victims of the tsunami had been placed in the institutions sometime after the disaster primarily as a result of the decreasing ability of their parents to care for them and in particular to send them to school resulting in what was called *secondary separation*.

The assessment also found that there were children placed in orphanages which were parts of *dayahs* (Islamic Boarding Schools). In addition to that, there were dayahs which did not function as childcare institutions but which also accommodated victims of the tsunami, including children. Many dayahs were also damaged during the disaster. According to the Regional Office of Department of Religious Affairs NAD (2005), of 860 dayahs all over Aceh accommodating more than 244,418 students (also called *santri*), 160 dayahs were damaged in the earthquake and tsunami and 4,219 students and 294 ustadz (teachers) were killed.

The dayahs are known to play a major role as a religious educational institution in Aceh, and are also known as an alternative for families who face problems in the care or education of their children, either because of an emergency or due to a personal crisis. In the emergency context after the earthquake and tsunami, the dayahs played an important role in the response for the victims of that disaster. It is therefore important to understand the role dayahs played in the post-tsunami context and the situation of child victims of tsunami placed in the dayahs and how this, in turn, may have affected the role, function and situation of the dayahs after the tsunami. Following on the research on child victims of the tsunami placed in the childcare institutions, the research on the dayahs would provide a more complete picture of the impact of that disaster on the victims in the longer term, and especially on children and the services they received in that context.

In the context of Acehnese culture, it is a common practice to send children to a dayah for their education. The children are sent there from about age 7 to 10 until the end of their education at the age of 18-19 years although some stay considerably longer. Indeed as we will see, while the majority of students in the dayahs are children, there are also students who are well above 18 years of age. In fact the focus of the dayahs is not on age but on status as a student (Santri) and this can include anyone who is deemed to be still learning. The dayah, also known as 'pesantren' in other Indonesian provinces, is an institution for education and Islamic teaching with a long history in Indonesia. In Aceh, dayahs function not only as places of religious education and guidance, but also as places for social protection including at times of emergency. Dayahs are trusted and hold a strong position in a majority of communities in Aceh. They function primarily as educational institutions, where most children will be residing and will be taken care of for a prolonged period of time, usually for the entire period of their schooling. In addition, some dayahs have registered themselves or

established separate childcare institutions, often in order to access funding from the Ministry of Social Affairs. Therefore, the role of the dayah as an educational institution and a place that cares for children is changing.

Immediately after the tsunami, many leaders of the dayahs responded quickly to the disaster by providing accommodation and education for affected children. It was estimated that thousands of children had been placed in the dayahs all over Aceh following the disaster, but their number, situation and their relationships with their families were not known. In general, the dayahs' physical and technical capacity to accommodate children is known to be very limited. Facilities such as beds, classrooms, learning equipment, playground, sanitation and numbers of skilled teachers are often limited and not adequate as compared to the number of children in their care and the particular needs of children.

In the context of placing children in dayahs after the tsunami, a number of new needs needed to be filled and it was not clear to what extent dayahs would be able to do that (some children may not know where their parents are and need to trace them; others may need help to contact their families, or they may be stressed or experiencing post traumatic stress, while others may need clarification about their legal status including guardianship issues.) Relations between children and their families or community form a very important part of their effort towards recovery and rehabilitation.

Therefore, a survey on dayahs needed to be done to make sure that the situation of children placed in the dayahs was known, that their needs for tracing and other help were met, and that the role of dayahs and other educational institutions in that context was better understood.

B.   The Dayahs

Islam was introduced in the Nusantara archipelago when the third Khalifah Utsman of Arabia went to China through Malacca in the 7th century. From Malacca, Islam was then spread to Sumatra, Java, South Sulawesi, Maluku and North Maluku. The first Islamic kingdom in Peurelak (now part of East Aceh Regency) was established in the 8th century.[1] Dayahs developed soon after the spread of Islam in Aceh in the 10th century. The word *dayah* came from *Zawiyah*, which is believed by Acehnese religious leaders to be originated from Arabia and North Africa as the main mosque where the Sufis got together. The Sufis usually got together, shared experience, discussed, prayed and spent the night in the mosque. The word was then pronounced in Acehnese as 'dayah'.

Dayahs were the first Islamic boarding schools in Aceh. The first dayah in Acehnese history was the *Dayah Cot Kala* (10th century) in Peurlak kingdom, led by Teungku Chik Muhammad Amin.

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1   Sejarah Indonesia Modern, 1200-2004, M.C Ricklefs, Serambi, 2005

Dayahs then spread to other regions through its alumni. Another well-known dayah in Aceh was *Dayah Makhadul Ulum Diniyyah Islamiyah* in Samalanga, Bireun, established in the 12th century. It is also known as *Dayah Mudi Mesra Masjid Raya Samalanga*. Dayah Darussalam was established by Teungku H. Muda Way Al-Khalidy in Labuah Haji, South Aceh in 1917.[2] In Java, Islamic educational institutions with dormitory are called *Pondok Pesantren* (Pondok: a place to stay, Pesantren: student/ santri area). Some historians assume that the history and development of pondok pesantren in the rest of Indonesia is different from the development of dayahs in Aceh because pondok pesantren were influenced by the pre-Islamic era (Buddhist-Hindu), where there had been other religious institutions which were then transformed into Islamic institutions. The texts used by these institutions were also different. Pondok Pesantren used texts written in Malay, Arabic and Javanese by Arabic, Malay, and Javanese ulamas; while dayahs used texts written by Arabic ulamas only.[3]

In the past, only one type of dayah was identified. But now most people know two types of dayah: the Dayah *Salafiyah* (the *traditional* Dayah) and the Dayah *Khalafiyah* (the *modern/integrated* dayah). According to the Ministry of Religious Affairs and the Regional Office of Religious Affairs in Aceh, there is also another type of dayah, a *combination* dayah. *Modern* dayahs integrate the system of *traditional* dayah education together with the system of national education by applying both the national curriculum and part of the traditional dayah educational curriculum, such as Arabic language to be taught to students as additional subject. Combination dayahs are dayahs which provide both the traditional dayah education but also the national curriculum in full.

Traditional dayahs and *combination* dayahs are in much greater number than *modern* dayahs in Aceh. According to the Regional Office of Religious Affairs NAD, from a total number of 857 dayahs in Aceh there are 57.5% *combination* dayahs, 31.2% *traditional* dayahs, and 11.3% *modern* dayahs.[4] This data is different from the breakdown in relation to pondok pesantrens at the national level, which shows that modern pesantrens are in greater number than traditional pesantrens. There 14,798 pondok pesantrens all over Indonesia, with 47.5% *combination* Pesantrens, 31% *modern* Pondok Pesantrens, and 21.5% *traditional* Pondok Pesantrens.[5]

Dayahs were established as centers of learning of Islamic culture and values in a comprehensive way, with the hope that the students (Santri) will attain deeper faith and act in ways that are truly in accordance to Islamic teachings. When the students are to learn to read Al Quran and to get basic knowledge about Islam, they study in the *Meunasah*, that is, a small mosque used to pray and to study. If the students feel it necessary to increase their knowledge, they will go to the *rangkang*, that is, a place build in a mosque/meunasah to study. And if they think that they still lack religious knowledge, they will go to the dayahs. For students, a dayah is the only place where they can learn

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2   Wacana Pemikiran Santri Dayah Aceh, BRR NAD & NIAS, PKPM Aceh, Wacana Press, 2006.
3   Islam in the Indonesia World, An account of Institutional World, Mizan, 2006.
4   Data EMIS (*Education Management of Information System*), Pondok Pesantren Provinsi Nanggroe Aceh Darussalam, Tahun 2006-2007, Bidang pendidikan Keagamaan dan Pondok Pesantren Kantor Wilayah Departemen Agama Provinsi Nanggroe Aceh Darussalam.
5   Booklet Statistik Pendidikan Agama & Keagamaan Tahun Pelajaran 2004-2005, Bagian Data dan Informasi Pendidikan Direktorat Jenderal Kelembagaan Agama Islam, Departemen Agama, 2005.

to become an ustadz (religious teacher) or if they want to establish a dayah in another place. If they want to continue to university to follow Islamic studies or study Islamic culture (whether at an Islamic University or an Islamic Institute), they have to finish their studies in a dayah. In practice, dayahs have also become places for families whose children are experiencing problems or challenges in their lives. During the time that Aceh was in conflict, dayahs became an option for children to get education and safety.

Learning in *traditional* dayahs is divided into 7 levels. At each level, students learn 5 subjects: Islamic law (*fiqh*), theology (*kalam*), mysticism (*tasawuf*), history and development of Islam in Aceh, and Arabic language. There is no clear time-limit to finish each level, nor a set age whereby a child should start or finish his/her education. However, students in Aceh usually spend 10 years to study in the *meunasah, Rangkang* and the Dayah. A student needs to finish all levels in order to be recognized as having graduated from a dayah. His graduation is decided by the teacher (ulama/ tengku) of that particular dayah. Previously, no certificate or diploma was given to students, but now students who have graduated from a *traditional* dayah will receive certificates. They use the certificate to go to Islamic Universities. Those who have finished their studies in a dayah will be recognized by the community as religious teachers/tengku to teach in the *rangkang*. If a student wants to deepen his or her learning or wants to establish a dayah in another place, he or she can continue studying in the dayah while teaching younger students. They are then called senior students. Modern dayahs on the other hand follow the levels set under the national education system. A graduate from a modern dayah will automatically receive a certificate that he or she can use to go to a public university. Usually, modern dayahs do not provide elementary level education (*Madrasah Ibtidaiyah)*, but they provide education at junior and senior high school levels (*Madrasah Tsnawiyah* and *Madrasah Aliwiyah*).

The physical environment of a dayah generally consists of an area with a place of religious practice (a mosque or *meunasah*), a hall to study (a rangkang), a dormitory or students residential area, the residence of the head of the dayah, and a piece of land where students can learn to farm, raise cattle or fish. A dayah is managed by a male leader called a *Teungku*. This does not, however, mean that a dayah cannot be managed by a woman. There are dayahs set up especially for female students, managed by female ulama called *Ummi*. The Teungku has a role in almost all aspects of the provision of education, such as the provision of facilities, the regulation of the learning system, the management of resources, fund-raising, etc. The Teungku also acts as a teacher, a head of dormitory as well as a carer for the children in the dayah. In modern dayahs, the role of head of dormitory or carer is sometimes delegated to the assistant Teungku. This is different from the tradition in the Pondok Pesantrens in Java, where most have someone that has the specific mandate to act as head of dormitory, and who works with the *Kyai* who is the head of the pesantren and central figure. But the terms *Teungku* does not always denotes the head of the dayah. Even though this hierarchy is often no longer observed, the head of the dayah is actually called the *Teungku Chiek*, while the religious expert who manages the place to learn religion near the mosque is called the *Teungku Rangkang*.

The Santri (students) are those who study in a dayah. There are two kinds of students: students who reside in the dayah (*santri mondok/meudagang*) and students who do not reside in the dayah (*santri kalong*). The latter usually come from the families who live near the dayahs. As we will see in the next part, there are slightly more male students in Aceh who are sent to study in the dayahs than female and as a result the number of male students is slightly greater than female students in total. However, there are also dayahs that are only for female students while others are only for male students. Every person who studies in a dayah is called a *santri*. An adult who teaches young santris but still learns from the teungku is still called a santri. Therefore, there are no age criteria for students to start or to finish studying in the dayahs. So a santri can be an adult aged 18 years old or above. Thus it is also quite possible for a senior santri to be 30 or more. However, in *modern* dayahs, as the educational system adopts the national educational system, there is an age limit for students.

The mosque is a central place in a dayah. Apart from the place to pray, the mosque is also used by students to learn to read, memorize and interpret the Koran. Meanwhile, another place used for studying is the hall near the mosques. It is usually called *rangkang*. Beside that, dayahs also provide another building which is used as a place for students to stay. This is usually called *pondok*. It is the existence of the pondok that differentiates dayahs from other Islamic religious education institutions such as the as the *'balai pengajian'* for example. Classical religious texts are the main resource for learning in the dayahs. Classical books or the "yellow books" are generally understood as the books that contain religious teachings in the Arabic language and that use the Arabic script written by the religious scholars (ulamas) and Moslem scholars from the Middle East. These main resources are a somewhat different from the texts used in the pondok pesantren in Java. In Java, the 'yellow books' are religious texts written in Arabic, Malay, Javanese, or other local languages using not only the Arabic script written by the ulamas from the Middle East but also by Indonesian ulamas.

C   Research Methodology

This research was initially aimed at understanding the number and situation of child victims of the tsunami placed in the dayahs. The age limit for children, in accordance with Law No. 23 of 2002 on Child Protection, is under 18 years of age. However it was found in the course of the research that the focus on the concept of the Santri (the Student) was very strong in the dayahs and that there was very little focus or awareness of their status as children. The word 'Santri' indicates anyone who studies in a dayah and is not limited by age or related to concepts of childhood or children's education and as a result there is no differentiation between students that are children and those that are not. As a result it became very difficult to focus specifically on children and the survey provides instead a comprehensive picture of the situation of the santri but also providing data on age and differentiating on those that are defined as children and those that are not whenever possible.

This survey gives a general description about the situation of student victims of the tsunami in dayahs in NAD province. The majority of them are children. The purpose is:

- To provide a general picture of the situation of students/santris (including children) victims of the tsunami in the dayahs in NAD province as institutions which not only provide Islamic education but also provide services for student victims of the tsunami.

- To better understand the extent to which the tsunami affected the care situation of children in Aceh.

- To better understand the role of dayahs either as educational institutions or as care institutions after the disaster.

In accordance with these aims, this research collected the following information:

1. Information on the situation of the students (*Santri*):

   a. Systematic data about the number, sex and current situation of students who are in the dayahs either as direct or indirect result of the impact of the earthquake and tsunami. As far as possible, the data was also collected about students, especially children, known to have been accommodated in the dayahs due to tsunami, and then sent home or moved to other institutions.

   b. Systematic data about the students who lived in the dayahs before the tsunami and who became victims of the disaster.

   c. Data about the situation of students who are victim of the tsunami which can help clarify the nature and circumstances of their placement, its time, duration and the key decision makers for the placement.

   d. Data about the level of their separation with their parents and other relatives that remain as a result of the tsunami. The extent to which student victims of the tsunami know the whereabouts of their parents and relatives. The possibility of reunification with their parents or extended families, the number of biological siblings placed in the same institutions, and the distance of their homes to the dayah.

   e. The rapid assessment also collected data about all the students who were cared for and/or educated in the dayahs, including their age, sex, level of education, parental status, and if possible, their disability.

   f. The survey also aimed to collect available data about the number and situation of students in the dayahs placed there due to the conflict in Aceh, if and whenever the information was available. As the identification of children as victims of conflict is a complex and sensitive matter, this research did not look into the way each dayah defined children as victims of the conflict. This would have required a specific and separate piece of research in order to ensure the accuracy of the data and the safety of the individuals from whom data was collected in such a context.

2.   Information on the situation of the dayahs

This survey uses a quantitative approach, aiming at making an accurate generalization about the situation of student victims of the tsunami placed in the dayahs and the situation of the dayahs themselves all over Aceh province. This report which is descriptive in nature, gives a general description about the situation of the student victims of the tsunami and the situation of the dayahs. The terms 'dayah' and 'student victims of the tsunami' are defined in this research as:

• A dayah is an Islamic educational institution in NAD province that provides a place to stay (boarding) for its students even though it may also accept some children who live in the community and study in the dayah.

• Student/santri victims of the tsunami are students who stay in a dayah, namely:
   a. Students who were in a dayah before the tsunami and whose dayahs were damaged by the tsunami and as a result of which they became victims.
   b. Students who lived with their parents/caregivers before the tsunami and were placed in a dayah immediately after the disaster (several hours or days after the disaster) or after a period of time (several months later or a year or more).

The sources of data used to determine the research population came from the Regional Office of Religious Affairs, the Education Office, HUDA, and Rabitah Taliban. Based on the definition of dayah used for the research, the population of dayahs was limited to include modern/integrated or traditional dayah that were established before or after the tsunami and that are located in NAD province, with at least some students residing inside. Non residential Islamic schools including places where the students go to learn the Koran but do not stay such as the *Balai Pengajian* were not included in the population because it was assumed that these places would not be accommodating student victims of the tsunami. The dayahs that had been included in the *Rapid Assessment of Children's Homes in post Tsunami Aceh* by Save the Children and the Ministry of Social Affairs in 2006 because they also ran a Children's Home (Panti Asuhan) were not included in the current dayah population to avoid the double counting of child victims of tsunami in dayahs.

The collection of data in the survey was done by sampling done in a number of areas that were clustered. NAD Province was divided into three clusters based on the impact of the tsunami. The areas which were directly affected were classified as Cluster I and II, and the areas which were not directly affected by the impact of the tsunami were classified as Cluster III. As a result, the districts/municipalities belonging to the three clusters were:

- Cluster I (6 districts/municipalities): Banda Aceh, Aceh Besar, Pidie, Bireun, Lhokseumawe, and Aceh Utara (North Aceh)

- Cluster II (5 districts): Aceh Jaya, Aceh Barat (West Aceh, Aceh Barat Daya, Aceh Selatan (South Aceh), and Aceh Singkil

- Custer III (3 districts): Aceh Timur (East Aceh), Aceh Tengah (Central Aceh), and Aceh Tenggara (Southeast Aceh)

The number of selected districts and municipalities was 14 or 67% from the total number of districts /municipalities in Aceh (21). Even though only two-third of the districts were selected for the sample, the result of this research can be taken to describe the overall situation in Aceh because those districts/municipalities were selected according to the following procedure:

1. Examination of the list of dayahs in the Regional Office of Religious Affairs of NAD to check there were dayahs in that particular District/Municipality.
2. The findings from the *Rapid Assessment of Children's Homes in post Tsunami Aceh* done by the Ministry of Social Affairs and Save the Children were used to identify districts or municipalities where a significant population of children affected by tsunami had been identified. The districts and municipalities that had more than 50 children affected by tsunami in the Children's Homes were selected.[6]
3. In addition to the point above, a separate cluster consisting of areas not recorded as having significant numbers of children affected by the tsunami in their Children's Homes (<50 children) was selected to provide a representative picture of the dayahs and the children in the dayahs in those areas. The three districts that were selected were Aceh Timur (5), Aceh Tengah (16) and Aceh Tenggara (2).

The total population of dayahs in the 14 districts/municipalities was 631. The research set the total sample of dayahs to be surveyed to 20% of the 631 dayah (127 dayahs), which were then proportionally divided into 14 districts/municipalities. The selection of dayahs to be the samples in each 14 districts was done by using simple random sampling based on the list 631 dayahs. In practice in the field, the number of samples that were surveyed was 132, more than the target so the percentage was actually 21%. In some districts, such in Aceh Tenggara, the target of 20% could not be achieved because from interviews through telephone or from visit to the dayahs no student victims of tsunami were found. On the

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6 The Rapid Assessment of Children's Homes in Post –Tsunami Aceh conducted by the Ministry of Social Affairs and Save the Children revealed that the number of children affected by tsunami who were placed in the Children's Homes in each district was as follows: Banda Aceh (254), Aceh Besar (419), Pidie (268), Bireun (263), Lhokseumawe(143) dan Aceh Utara (533), Aceh Jaya (78), Aceh Barat (250), Aceh Barat Daya (86), Aceh Selatan (61), Aceh Singkil (93), Aceh Timur (5), Langsa (11), Aceh Tamiang (1), Nagan Raya (0), Bener Meriah (0), Aceh Tengah (16), Gayo Lues (4) and Aceh Tenggara (2), Simeleu (0).

contrary, in some districts such as in Aceh Barat and Banda Aceh, the number was greater than 20%. The additional sampling was deemed helpful because it reflected closely the reality in the field.

Detailed information about the number of samples in each district/municipality can be seen in the following table.

Table 1 Dayah Population and Research Samples

No	District/ Municipality	Total Dayah (Regional Office Dept. of Religious Affairs Aceh)	Total Dayah (Regional Office Dept. of Religious Affairs + other sources)	Dayah Research Population*	Total Sample	%
1	Banda Aceh	18	18	12	4	33.3%
2	Aceh Besar	93	91	71	17	23.9%
3	Pidie	73	123	88	17	19.3%
4	Bireun	114	120	115	21	18.3%
5	Lhokseumawe	8	17	11	2	18.2%
6	Aceh Utara	151	162	122	23	18.9%
7	Aceh Timur	114	116	64	15	23.4%
8	Aceh Tengah	37	19	10	2	20.0%
9	Aceh Tenggara	62	61	24	1	4.2%
10	Aceh Singkil	22	22	10	2	20.0%
11	Aceh Selatan	52	54	29	5	17.2%
12	Aceh Barat Daya	15	23	23	3	13.0%
13	Aceh Barat	99	55	37	16	43.2%
14	Aceh Jaya	21	19	15	4	26.7%
	Total 14 District/ Municipality	879	900	631	132	20.9%

*) The population of dayah is in accordance with the definition of population, not including the dayahs that are no longer operating, data duplication in existing lists, dayahs outside the district jurisdiction, dayahs that run a Children's Homes already assessed and dayahs not found in the field.

After the dayah population was established, an initial survey was carried out by telephone or through direct visits by the research teams to ensure that the dayahs included students who were victims of the tsunami. If not, another dayah was randomly selected to replace the previous dayah. The same procedure was repeated until all dayahs selected included a population of student victims of the tsunami. Beside making sure that the dayahs did take care of student victims of tsunami, this was also to make sure that the dayahs selected followed the criteria set under the definition used in this research.

Data collection was carried out through structured interviews based on 1) questionnaire about the dayah and 2) questionnaire about the student victims of the tsunami. In addition, a study of available documentation in the dayahs was also carried out to cross check with the data collected from the interviews. The respondents of the research were the head and staff of dayahs who possessed the relevant data. Clarification or cross checking was carried out with the students. The collected data was then processed using SPSS.

This research was carried out during a set period of time with data collection being carried out from November 2006 to May 2007, about two years after the tsunami. The data collected is in the form of a snapshot that provides a description of the situation of student victims of tsunami during that period of time.

This research project consisted of a process of research design, establishing the dayah population and the cluster samples, establishing the research teams, training for the data collection, data collection (which was repeated in some districts), the data processing, data interpretation and the writing of the report. To support this research, the team consisted of:

•   Reference Group: Ministry of Social Affairs (Depsos), Regional Office of Religious Affairs (Depag) NAD, the Office of Education NAD (Depdiknas), HUDA, Muhammadiyah, Rabitah Taliban, Save the Children and UNICEF.

•   This project was led by Advisers from Save the Children including the Team of Child Protection Advisers based in Depsos and the Emergency Learning Development Adviser (ELDA) that organized the research teams consisting of a Head of the Research Team, two Heads of the Field Research Teams, Field Researchers, and a database consultant. In addition a team from the University of Atmajaya Jakarta helped in the processing and interpretation of the data.

•   The field researchers came from Rabitah Taliban, local universities, HUDA, Muhammadiyah, and individuals selected based on their knowledge about dayahs and their experience in conducting a research.

Challenges in the research

The research team faced some significant challenges in carrying out this research. There was different data about the dayahs available from the NAD Regional Office of Religious Affairs and the NAD Education Office, so that the sampling dayah population needed to be established first. According to the NAD Education Office, there were 412 dayahs in the Province in 2003. But the Department of Religious Affairs (Depag) had different data. According to the book of statistics on Religious Education published by Depag, there were 1.007 pondok pesantren (dayahs) based on

data from EMIS (Education Management Information System) as of the 31 August 2004. (Depag, 2005:109). From the EMIS data 2006-2007[7], the number of pondok pesantrens decreased to 857 (Kanwil Depag Propinsi NAD, 2007). In addition, another list from the same Office (Kanwil Depag) for 2005 stated that the number of dayahs for 18 districts of NAD was 852 and 160 of them were damaged by the tsunami. Some of the data was old and as a result included dayahs that were no longer active; the address was still the same but they could not be found in the field. Other data suffered from significant double counting. As a result, an exact number for all dayahs in NAD was simply not known.

In addition, even though general understanding was relatively similar, no single definition of dayahs was agreed or used by the organizations that worked with the dayahs, including the Department of Religious Affairs (Depag) and the Department of Education (Depdiknas). Each organization has their own definition of a dayah. The list from the Regional Office of Religious Affairs (Kanwil Depag) NAD includes non residential halls for Koranic studies, *Balai Pengajian*. Data in the Education Office's list on the other hand, was only concerned with the education services provided. Moreover, not all questions could be answered because of the very limited data and records kept in the dayahs themselves. Where data was available, it was often dated or recorded in a very simple form.

Some dayahs were located in geographical areas that were hard to reach although in the end all could be reached. Support from the managers of the dayahs who welcomed the research teams was one of the positive aspects that made this research possible. Another important factor was that the teams consisted of people who understood the context and situation of the dayahs. They came from dayahs themselves, having either graduated from one or worked there and some also came from the networks which are linked to the dayahs. They had direct experience and therefore crucially were able to gain access to the dayahs, even though this meant in some cases that they had in turn limited experience of quantitative research.

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7   See Data Emis (Electronic Management Information System) Pondok Pesantren Provinsi NAD Tahun 2006 – 2007 issued by Bidang Pendidikan Keagamaan dan Pondok Pesantren Kanwil Depag Provinsi NAD

II. PROFILE OF
THE STUDENTS (SANTRI)

This part of the report describes the profile of all the students who pursue their education in the 132 dayahs assessed. The description includes the number and category of students as well as their profile (age, parental status, education level, physical disability, length of stay in the dayah).

A.   Number and Category of Students

In accordance with the purpose of research, the students in the following data were classified into general students, student victims of tsunami, and student victims of conflict. The total number of students in 132 dayahs was 35,341, consisting of 18,407 male students and 16,934 female students.

Graph 1. Number of students based on category and sex (n=35.341)
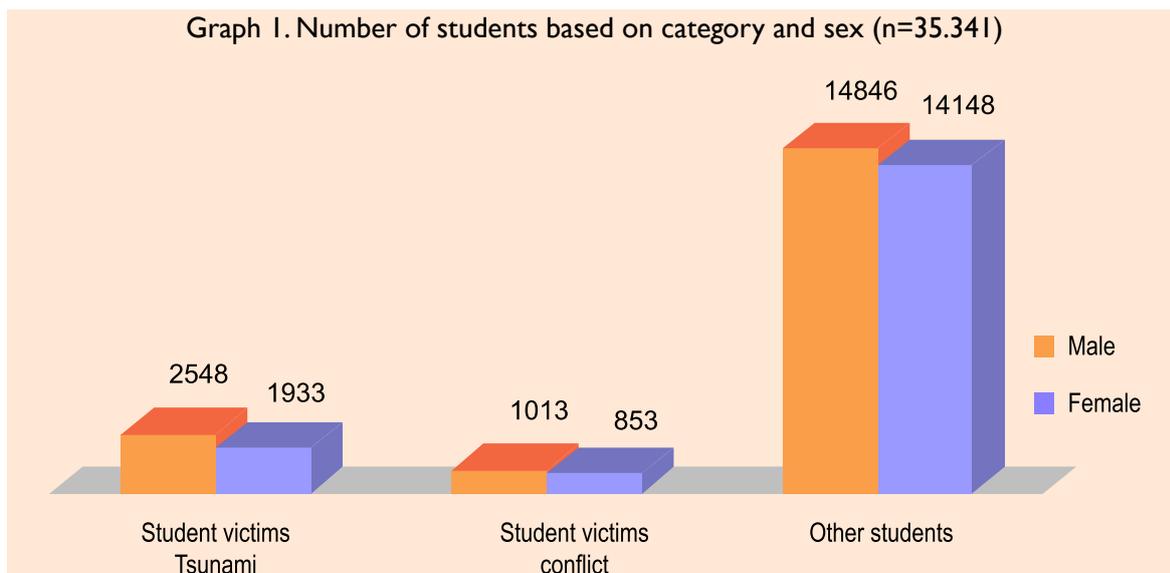
Graph 1 shows that the number of student victims of tsunami represents 12.7% (4,481) of all students in the 132 dayahs. Even though this represents less than 15% of the total population of students, the fact that almost 4,500 student victims of the tsunami are in the dayahs is a significant number. The data in the sample assessed includes all students in the dayahs regardless of their age. However, this number already far exceeds the number of child victims of tsunami placed in all of the Children's Homes in Aceh. From the *Rapid Assessment of Child Victims of the Tsunami in Children's Homes in Post tsunami Aceh,* it is known that the number of child victims of tsunami (under 18 years) was 2,589 in a total of 122 orphanages (2006). As this research will show, the estimated number of student victims of tsunami in the dayahs for the whole of Aceh that fall under the category of children (under 18 years of age) is 15,202. Therefore, it is clear that significant higher numbers of child victims of tsunami were placed in the dayahs rather than the Children's Homes. As we will see, this is not surprising taking into account both the key social role that dayahs are seen to play in Acehnese society but also the fact that there are far more dayahs than Children's Homes in the province. The third part of this report will explore in more detail the number of child victims of the tsunami placed in institutions (Children's Homes and dayahs) in all Aceh.

The number of student victims of conflict is 5.3% (1,866) of all students in the 132 dayahs that were surveyed. This number can only provide a general idea of the real number of students who are deemed to be victims of conflict in the dayahs without no further details of their profile as was explained above, this research could not explore or cross check what was understood to be the impact of the conflict on these students. However, the existence of student victims of conflict in dayahs confirms the fact that the dayahs played an important role in responding to others emergencies affecting communities in Aceh including the conflict and that children and other students were placed there as a result. Further investigation is needed to better understand the profile of student victims of conflict and how this played a role in their placement but also how they and the dayahs coped with the process of recovery from the stress or trauma they may have experienced.

By sex, the number of male students is slightly bigger than female students (52.08% of male and 47.92% of female). This does not represent a major difference and it indicates that both male and female students have relatively the same opportunity to study in the dayahs. This comparison is also not significantly different from the national percentage, where the number male student in Pondok Pesantren is 53.2% and female students 46.8%. In the category of tsunami or conflict victims however, there is more of a difference in relation to sex. The greater difference is shown for the student victims of tsunami, where the number of male students is 56.86% while for female students it is 43.14%. In the case of student victims of conflict, the number of male students is 54.29% and for female it is 45.71%. While the data provides no clear indication as to why more male student victims of disasters would be in the dayahs there is no doubt that there is a significant difference, particularly for the student victims of the tsunami. This may be as a result of prioritization in families dealing with the aftermath of the disaster where male education is given higher priority or female contribution to the family's economy or care-giving functions in that context given greater importance. Further research is needed in this respect but what is clear is that outside of an emergency context, the percentage of male and female students in the dayah is relatively similar.

From the data collected, it could also be identified that there are dayahs that accommodate only male students (6 dayahs), and in reverse dayahs that accommodate only female students (3 dayahs), even though their number is small. The dayahs that accommodate only male students are 1) *Ma'had Tarbiyah Madinatul Fata* in Banda Aceh, 2) *Darul Aman* in Aceh Besar, 3) *Babussa'adah* in Aceh Besar, 4) *Mahyal 'Umul* in Aceh Besar, 5) *Darul Aitam* in Pidie, and 6) *Serambi Aceh* in Aceh Barat. The dayahs that accommodate only female students are 1) *Dayah Putri Muslimah,* 2) *Pesantren Putri Babunnajah*, and 3) *Darul Atiq Putri.* All three dayahs are located in Bireun.

When the total number of students is divided according to districts/municipality where the Dayah is located, the breakdown can be seen as follows,

Graph 2. Number of students by district and sex (n = 35,341)

	Aceh Utara	Bireun	Pidie	Aceh Timur	Aceh Besar	Aceh Barat	Lhok seu mawe	Aceh Sela tan	Aceh Jaya	Aceh Singkil	Banda Aceh	Aceh Tengah	Aceh Barat Daya	Aceh Teng gara
M	3690	2716	2594	2016	2182	1405	863	1044	524	423	481	147	227	95
F	3512	2976	2619	2701	1229	1134	871	542	378	319	195	218	130	110
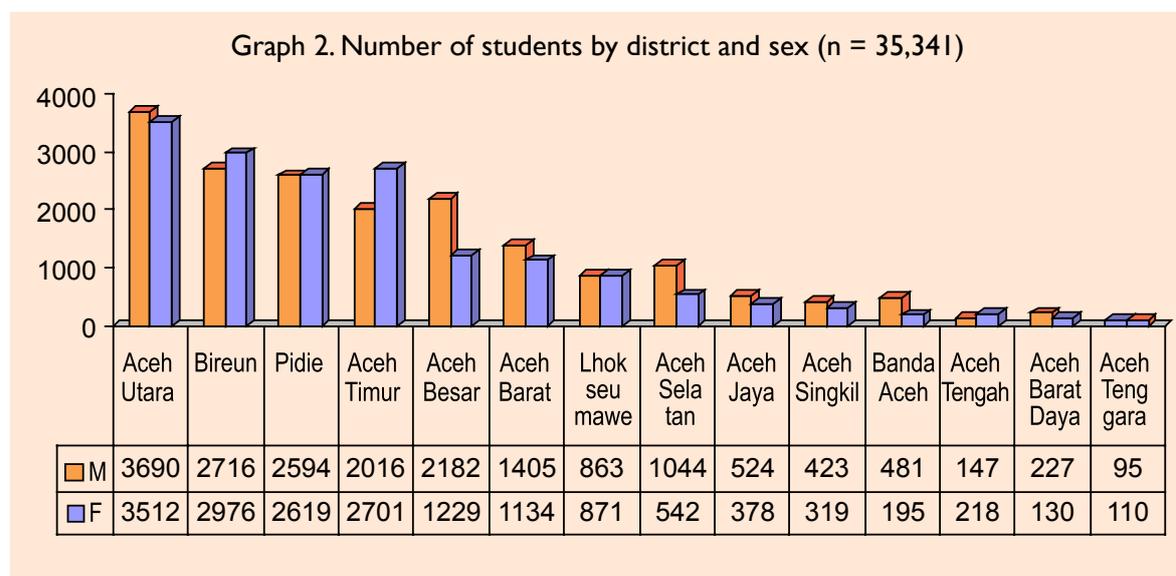
The graph shows that the biggest number of students is in Aceh Utara district with 7,202 or 20.4% of all students (35,341) and the smallest number is in Aceh Tenggara district with 205 or 0.6%. According to the data from EMIS 2006-2007, there are indeed many dayahs in the districts along the east coast of Aceh Timur: 152 dayahs in Pidie, 119 in Aceh Utara, 111 in Aceh Timur, 60 in Aceh Besar, and 52 in Bireun. In other districts on the other hand, including the west coast of Aceh, there are less than 50 dayahs in each district.

As we can see in the graph, there are also in general more male students in each dayah. In Aceh Besar, more than 63% are male students. In Aceh Selatan (66%) and Banda Aceh (71%), the number of male students is even higher. However, there are dayahs in some districts that have more female students than male students. They are dayahs in the districts of Bireun, Pidie, Aceh Timur, Lhokseumawe, Aceh Tengah, and Aceh Tenggara that have more female students than males. In Aceh Timur, 57% of students are female students. The smallest number of students in a single dayah (35) is found in *Dayah Nurussalam* and the biggest number (1,953) in *Dayah Bustanul Huda*; both of them are in Aceh Timur. *Dayah Ulumuddin* in Lhokseumawe also has a high number of students reaching 1,524 students. 13 dayahs assessed had between 500 to 1000 students.

It can be calculated that the average number of students in a dayah is 268. This indicates that dayahs generally accommodate large numbers of students. Districts that have dayahs accommodating more than 300 students on average were found in Lhokseumawe (867), Aceh Singkil (371), Aceh Utara (313), Aceh Selatan (317), Aceh Timur (314), and Pidie (307). Other districts held dayahs averaging under 300 students, Aceh Barat Daya having the lowest average with 119 students per dayah. Whilst that data does not show the overall situation of student per dayah, as a comparison the data from EMIS 2006-2007, indicate an average number of students of 218 students per dayah (out of 186,616 students in 857 dayahs).

B.   Profile of students

1.   Place of residence

Not all of the students stay in the dayahs. The number of students who stay in the dayah and the number who reside outside can be seen opposite in Graph No 3.

More than 64% of the students reside in the dayahs. In the great majority of the dayahs included in this assessment, more students stay in the dayahs than reside outside. In Aceh Tenggara district, all the students were found to be residing in the dayahs. In Aceh Tengah district, only around 9% of the students reside outside of the dayahs and in Lhokseumawe only 10% were residing outside. In Aceh Barat district, the number of students who stay in the dayahs is twice that of the students residing outside.

Graph 3. Student's place of residence (n = 35.341)

	Aceh Utara	Bireun	Pidie	Aceh Timur	Aceh Besar	Aceh Barat	Lhok seu mawe	Aceh Sela tan	Aceh Jaya	Aceh Singkil	Banda Aceh	Aceh Tengah	Aceh Barat Daya	Aceh Teng gara
Inside Dayah	4761	2813	2671	3261	2649	1742	1552	1103	541	483	482	335	100	205
Outside Dayah	2441	2879	2542	1456	762	797	182	483	361	259	194	30	257	0
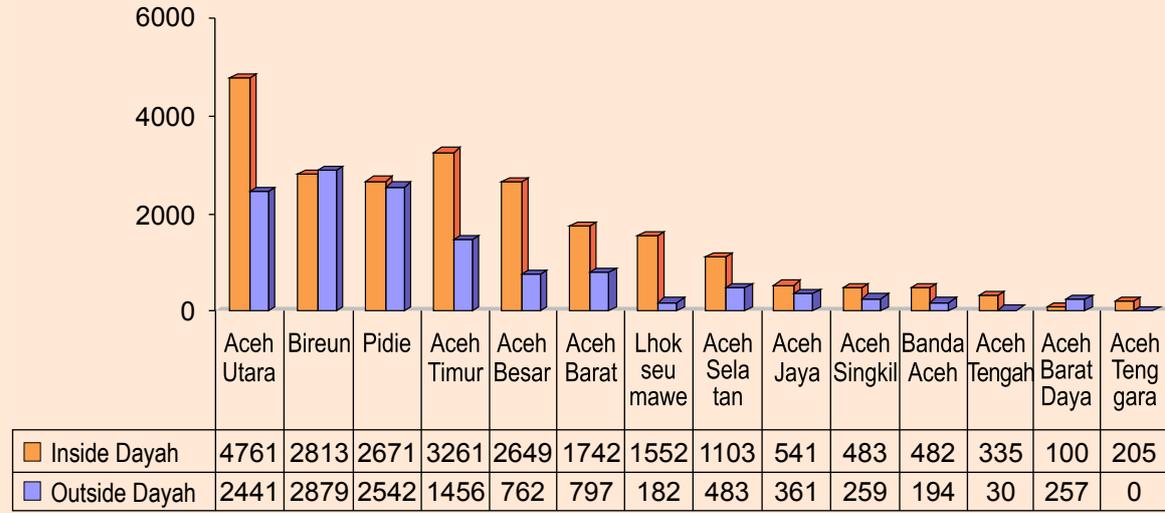
Interestingly however, in the district of Bireun the number of students not residing in the dayahs was found to be a little higher than those who stay in the dayahs. In Aceh Barat Daya, 72% of the students were residing outside of the dayah. This data is interesting because it shows that even though dayahs provide dormitories, not all students who are being educated in these institutions reside in them. With a number of students who do not reside in the dayahs reaching 36% or about a third, it shows that the perception that all dayahs are purely residential institutions where students have to reside is not correct.

2.   Age level

As was highlighted above, there is no clear age limit for students to either enter or leave the dayahs, even though the majority of students in the dayahs are children defined as being less than 18 years of age in Indonesian Law. The graph below provides data about the age level of students in the dayahs assessed, ranging from 5 years to 18 years or above. The number of students that can be classified as children (under 18 years) is 27,656 (81%), while the remaining are students aged above 18 years (19%), with the oldest being 45 years (male) and 40 years (female). The fact that the great majority (81%) of students are children confirms the perception that dayahs are primarily educational institutions for children. Nevertheless, the number of students aged above 18 years of age (19%) also puts dayahs in a position of being educational institutions for young adults. This reality is one of the reasons why the focus of this research had to be shifted to students (santri). Another important reason is that little emphasis on children per se (i.e. recognizing children's status, identity and specific needs) as opposed to 'students' was found in the approaches and perceptions used in most of the dayahs. Indeed, a focus on children rather than 'santri' was not easily understood and applied in that context as the dayahs generally did not recognize such differentiation, the focus being instead on the level of Islamic education attained by an individual rather than their age or the developmental stage reached.

Graph 4. Age of students according to sex (n=34.321)

	< 5	'5 - 9	'10 -14	'5 - 17	18 +
■ M	107	1,318	6,499	6,009	3,968
■ F	109	1,334	6,087	6,193	2,197
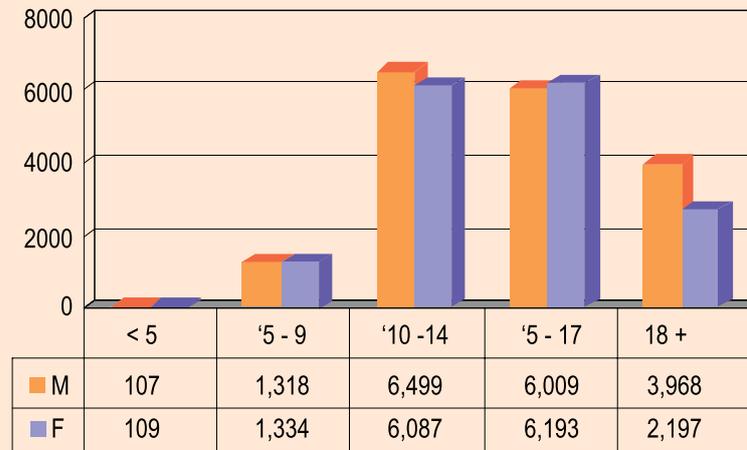
The above graph highlights the fact that the great majority of students are between 10-17 years of age (72%), consisting of students aged between 10-14 years of age (36.6%) and students aged 15-17 (35.5%).

Even though the number of under-five children is very small (0.6%), it reveals the fact that some dayahs also provide education for children under-five. The youngest students, both male and female, are 3 years old. If the data is combined with the number of students aged 5-9 years (7.7%), it will show that dayahs have a role in providing Islamic early education.

If we compare the breakdown by sex according to age category, we get a picture that the number of female students aged under five, 5-9 years, and 15-17 years, is slightly higher than the number of male students in those age categories. While for the age group of 10-14 and above 18, the number of male students is higher than female students. Especially for age group 18 and above, there is a clear difference between the number of male students and the number of female students (almost 60% for male and 40% for female) indicating that fewer female students continue with their studies in the dayahs. As we have seen, in many cases students stay on in the dayahs to further their knowledge of Islamic teaching and prepare to enter Islamic Universities or become in turn an Islamic teacher. It may be that this option is available to fewer young women or that the expectation for women of that age to get married is greater. The data does not enable us to draw conclusions in that regard except that it indicates a significant drop in female attendance from 17 years of age to 18 and above.

3.   Parental Status

        The majority of the students in the 132 dayahs assessed still have both parents alive (27,741 or 83%). This confirms that the primary role of dayahs is for education not to provide alternative care.

Graph 5. Parental Status by Sex (n = 33.329)

	Alive	Both Parents Dead	Fatherless	Motherless	Status Parents unknown	Status Father unknown	Status Mother unknown
M	14,177	634	1,482	667	207	16	1
F	13,564	461	1,176	560	283	0	1
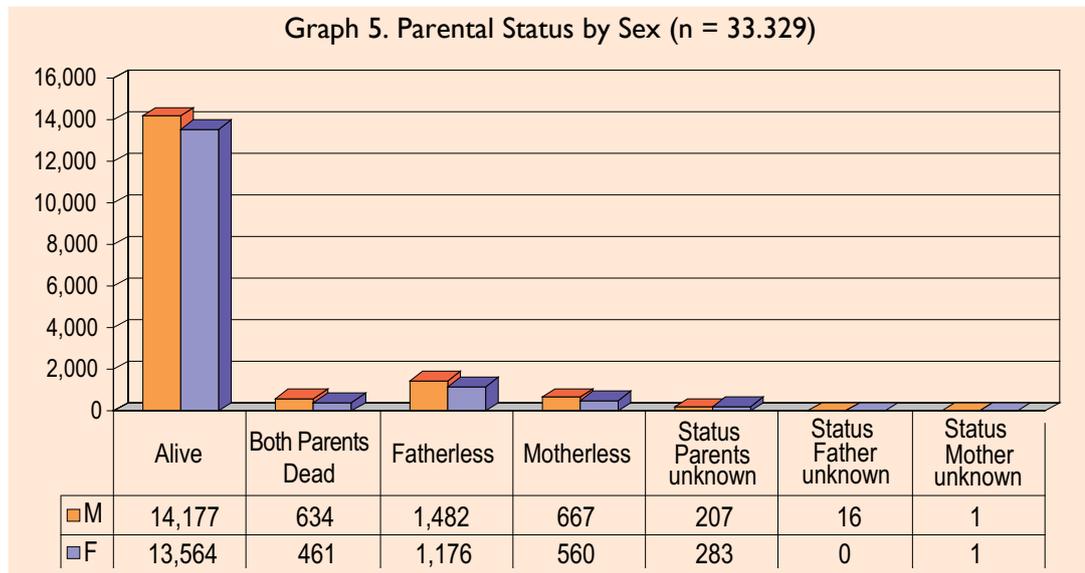
        Even though the graph shows that the majority of the students' parents are still alive, there are some students who have lost both parents (real orphans) (3%), whose fathers have died (6%) and whose mothers have died (4%). There are also significant numbers of students who do not know the status of either of their parents (1.5%), do not know the status of their fathers (0.04%) and a few who do not know the status of their mothers (0.01%). From the point of view of child protection, this data is particularly interesting, especially in the context of Aceh that has been through 30 years of conflict and a major natural disaster. Even though the number is relatively small, the fact that 1.5% of students do not know the whereabouts of either of their parents indicate needs for further research to understand better whether this is linked to these disaster or other circumstances and what follow up has been possible in the dayahs for these students in relation to family contact.

        The percentage of students who have lost both parents (3%) is interesting to consider and can be compared to other data available about orphans in Indonesia. *The Rapid Survey of Children's Homes in post Tsunami Aceh* in 2006 found, as could be expected a higher percentage among child victims of the tsunami that were orphans (10.5%)[8] but no data was available on the parental status of all the children in those institutions in order to compare. Available data though on the children in childcare institutions in North Aceh and Lhokseumawe on the hand also indicated that less than 3% of the children in those

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8   See Martin and Sudrajat, 2006: 52

institutions were actual orphans.[9] Similarly, research carried out in 2007 on the quality of care for children in childcare institutions in 6 provinces of Indonesia identified that orphans were a very small percentage of the children actually being cared for in those institutions (5.6%)[10]. While the number of students in the dayahs who are orphans remains small, it does indicate that dayahs may be playing a role too in relation to students who are facing care issues. At the very least, these institutions are effectively providing care for children and other students who are in their care and may not have alternative care options and in that regard, it would be important to explore and understand better how these institutions fulfill that role and what standards of care they apply.

4.   Education

The education status and levels of the students in the dayahs assessed was divided into two main categories, formal education and traditional Islamic education (salafiyah). Table 2 below shows that there were 25,989 students in the dayahs assessed that accessed formal education or 74% from the total number of dayah students (35,341). It is interesting to note in that regard that included in this number were 16,681 students from the traditional dayahs who also accessed formal education. This data shows that a majority of students in the traditional salafiyah dayahs (64% from 25,914 students in those institutions) apart from following the traditional salafiyah curriculum are also enrolled in the formal education system. Out of the remaining students from the traditional dayahs, 21% (5,427) followed exclusively Salafiyah/traditional Islamic education while data for the remaining 15% was not available. This situation may be reflecting changes in the community whereby accessing formal education as well as traditional Islamic education is increasingly seen as important. This also means that apart from getting religious education in the dayahs, the students are also expected to follow formal education whether provided by the dayah itself or outside of it. In relation to the modern/integrated dayahs assessed, as could be expected the number of students who attended formal education was very high (9,308 students or 99%) confirming the role of these institutions as providing formal education in a religious educational context.

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9   See Martin and Sudrajat, 2006: 51

10 See Martin and Sudrajat, 2007: 90. This comprehensive research was carried out in 36 childcare institutions in 6 provinces of Indonesia and while it was qualitative and did not seek to draw statistical evidence, it confirms data from other sources in relation to the small percentage of 'orphans' in these institutions (NAD, Central Java, NTB, West Kalimantan, North Sulawesi, and Maluku)

Table 2. Levels of Formal Education for students of the Dayahs

Education Levels	Dayah Salafiyah/ Traditional Dayah			Integrated/ Dayah Modern		
	Male	Female	Total	Male	Female	Total
RA/TK TK (Pre-school)	260	321	581	51	50	101
MI/ SD (Elementary)	2,061	2,299	4,360	230	177	407
MTS/SMLTP (Junior High school)	3,367	2,872	6,239	2,784	2.526	5,310
MA/SMLTA (Senior High school)	2,260	2,001	4,261	1,455	1.493	2,948
Tertiary Education	722	518	1,240	244	298	542
Total	8,670	8,011	16,681	4,764	4.544	9,308

The data in this table also highlights the range of education levels for students in the dayahs. Whether in traditional or modern dayahs, there are students who start at Pre-school levels (*Raudhatul Athfal* (RA) or TK), elementary school levels (*Madrasah Ibtidaiyah* (MI) or SD), Junior High School (*Madrasah Tsanawiyah* (MTS) or SLTP), Senior High School (*Madrasah Aliyah* (MA) or SLTA), all the way to tertiary level education. This indicates that the dayahs respond not just to the basic education needs of students at primary and secondary levels but also in some instances to the early education needs of young infants and university level students. It is interesting to note that in relation to gender, female students constituted over 47% of the student population accessing formal education in both modern and traditional dayahs. There were no significant changes across levels and female students accessing education at Senior High School level even seemed to increase at 48.5% with more female accessing that senior and tertiary level of education than males in the Modern dayahs. In the traditional dayahs on the other hand, female participation at tertiary level dropped to under 42%.

In relation to traditional Islamic education whether provided for students of modern or traditional dayahs, a number of different levels and types of education were identified. From all of the dayahs assessed in the research, there were 22,350 students who were deemed to follow traditional religious education or 64% from the total number of students in the dayahs. In the traditional/salafiyah dayahs, there were 19,758 students or 76% from the total number of students in those institutions (25,914). More surprisingly perhaps, the remaining 23% (5,774) of the students in those institutions were said to be following only the formal education system while no data was available about the remaining 1%. No information was available to clarify why this may be the case. In the modern dayahs on the other hand, there were 2,592 students or 27.5% from the 9,427 students in those institutions who also followed traditional Islamic Education as well as formal education. This

data is interesting because it shows that assumptions that students in traditional dayahs would only follow Salafiyah education and that students in modern dayahs would only follow formal education were found not to be true. In fact, a majority of students in the traditional dayahs follow both formal and traditional Islamic Education and significant numbers of students in the modern dayahs are also following traditional Islamic education apart as well as formal education.

Table 3. Levels and types of Traditional Islamic Education

Levels and types of Education	Traditional/Salafiyah Dayah			Modern Dayah		
	Male	Female	Total	Male	Female	Total
Tajhizi (Beginner)	750	696	1,446			0
Class 1	1,693	1,844	3,537	412	271	683
Class 2	1,326	1,106	2,432	356	214	570
Class 3	1,178	1,200	2,378	206	247	453
Class 4	712	600	1,312	221	170	391
Class 5	514	503	1,017	82	128	210
Class 6	391	276	667	101	81	182
Class 7	100	126	226			0
Ula	38	22	60			0
Wusta	52	29	81			0
Ulya	15	11	26			0
Equivalent to Elementary	783	625	1,408	42	21	63
Equivalent to Junior High	960	765	1,725	30	10	40
Equivalent to Senior High	314	185	499			0
Senior Students/Advanced	39	11	50			
Koranic reading	437	539	976			
Packet C (Remedial)	43	27	70			
Without info about level	1,106	742	1,848			
Total	10,451	9,307	19,758	1,450	1,142	2,592

The table above highlights the fact that the provision of traditional Islamic education in the dayahs in Aceh refers to a range of levels and types of education, which can vary across these institutions and which are not always standardized. As a result, it can be quite difficult to determine equivalent levels and the use of terms do vary across dayahs. This seems to depend primarily on the type of education provided and the religious texts that are used by the boarding schools. The research also identified students who were following traditional Islamic education but whose level and class could not be ascertained. From the data above, however, it is clear that the model used by the majority of dayahs providing traditional Islamic education, whether Salafiyah dayahs or Modern, is the *Taihizi* (beginner) to Class 7 system.

The table also shows that some students in the dayahs were attending higher levels of education and were referred to as 'senior students', or also referred to as *tauqiah* or *takhass*. Another group of students (976 students in the salafiyah dayahs and 119 students in the modern dayahs) followed only Koranic reading and reciting classes while 70 students in two dayahs in the District of Aceh Besar were taking remedial studies or Packet C. Packet C is part of the non formal education system which is provided by some of the dayahs with the help of the Department of Education for students who have dropped out of formal education and need to catch up to graduate, in this case for Senior High school level.

As can be seen from the data above in relation to both formal education and traditional Islamic Education, the research found that students in both traditional and modern dayahs often tended to follow both systems of education and as a result the total number of students in Table 2 and 3 is greater than the total number of students in the dayahs assessed.

5.   Disability

A small number of students were identified as having some form of disability. The types of disability and the number of students can be seen in the following table,

Table 4. Number of Students per Type of Disability

District/municipality	Physical disability	Blind	Deaf/Mute	Mental handicap	Total
Aceh Besar	5			4	9
Pidie	6				6
Bireun	2				2
Aceh Utara	6	1			7
Aceh Timur	9				9
Aceh Tengah	1	1		1	3
Aceh Tenggara		1			1
Aceh Singkil	1				1
Aceh Selatan	6	1	1		8
Aceh Barat	1				1
Aceh Jaya	2			1	3
Total	39	4	1	6	50

The table shows the total number of students being recognised as having a disability is 50 (0.14%). The majority of students have a physical disability (39 or 78%) while the rest are mentally handicapped (6), blind (4) and mute (1).

The table above also shows the geographical location of the students with disability. Students with physical disability can be found in almost all districts (except in Aceh Tenggara). Dayahs in Aceh Timur district accommodate more students with physical disability as compared to dayahs in other districts (9 students or 23%). By sex, the great majority of students with disability are male (79%). 74% of students with a physical disability are male, 75% of students who are blind are male, the six students with a mental handicap and the one student who is blind are also male.

6.   Length of Stay in the Dayahs

Data about how long students have already been in a particular dayah is useful to show the length of time they have already been there but also as an indication of how long students may be staying. The graph provides a snapshot of how longs the students had been in the dayahs at the time the research was conducted.

Graph 6. Length of Stay in the Dayahs at time of research (n = 17, 792)

	< 3 years	4 - 6 years	7 - 9 years	10- 12 years	> 12 years
Male	4682	3523	522	286	711
Female	4379	2966	469	107	147
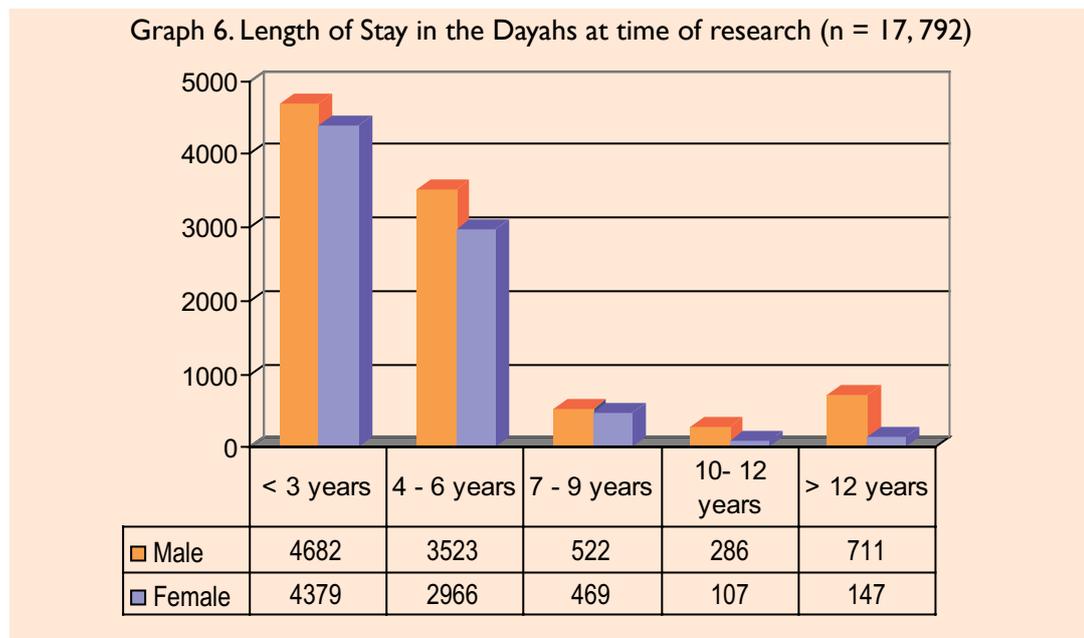
The length of stay was divided into the following groups: less than 3 years, 4-6 years, 7-9 years, 10-12 years, and more than 12 years. When this research was conducted, more than 53% of students residing in the dayahs (total of 22,698) had stayed in the dayahs for under 3 years, while 36% of them had stayed between 4 to 6 years. In other words the great majority of students had been there for less than 6 years. A significant number, however, 13% have lived in the dayahs between 7 to 12 years.

Whether the data of length of stay will always be consistent like this, where most students live in the dayahs for less than 6 years, still needs to be proven. It certainly depends

on how long the students attend the education system in dayahs and at what age they have entered the institution. If they begin at junior high school, their average length of stay will be 6 years. If they start at elementary level, they may stay longer than 6 years. The data about length of stay is, of course, also linked to the year when the dayahs were established. If the students have lived in dayahs for more than 12 years, it means that the dayahs were established more than 12 years ago. For the students who remain in the dayahs for more than six years up to 12 years, it certainly means that they spend a significant part of their lives, for many their entire childhood, in these institutions. It would be therefore important to understand further the pattern of relationships between the students and their parents and families, particularly with regard to students who have lived in the dayahs for very prolonged period of time.

The data also shows that on average more male students stay for longer period of times in the dayahs than female students, especially in relation to those who stay longer than 10 years and 12 years upwards. This also confirms the difference identified earlier in terms of age and education levels in the dayahs assessed.

Rapid Assessment of Islamic Boarding Schools (Dayahs) in Post-Tsunami Aceh

III. PROFILE OF STUDENT VICTIMS OF THE TSUNAMI IN THE DAYAHS

This part of the report will present data collected which is specific to the student victims of tsunami including children, in the dayahs assessed in this research including their number, estimated population and their profile.

A. Number and Estimation of Student victims of the Tsunami

As has been presented in Part II, the number of student victims of tsunami is 4,481 consisting of 2,548 male students (56.86%), and 1,933 female students (43.14%). From this number, the total number of victims of tsunami in the dayahs in the whole of Aceh province can be estimated by calculating the proportional number of student victims of tsunami in

the sample to the number of students in the sample. The result can be seen in the following table.

Table 5. Number of Students, Number of Student Victims of the Tsunami in the sample and Estimation of Student victims of Tsunami in Dayahs in Aceh

Name of District/ Municipality		Dayah Population	Student	Sample Dayah	No. of Sample			No. of Student victims of tsunami			Estimation of Student victims of tsunami
					M	F	Total	M	F	Total	
1	Banda Aceh	12	2.173	4	481	195	676	92	55	147	608
2	Aceh Besar	71	16.921	17	2.182	1.229	3.411	645	291	936	3.872
3	Pidie	88	13.913	17	2.594	2.619	5.213	442	345	787	3.256
4	Bireun	115	32.639	21	2,716	2.976	5.692	280	321	601	2.486
5	Lhokseumawe	11	6.427	2	863	871	1.734	29	20	49	203
6	Aceh Utara	122	35.136	23	3.690	3.512	7.202	516	381	897	3.711
7	Aceh Timur	64	13.084	15	2.016	2.701	4.717	48	87	135	559
8	Aceh Tengah	10	1.906	2	147	218	365	1	2	3	12
9	Aceh Tenggara	24	2.698	1	95	110	205	1	1	2	8
10	Aceh Singkil	10	2.445	2	423	319	742	2	5	7	29
11	Aceh Selatan	29	7.736	5	1.044	542	1.586	67	23	90	372
12	Aceh Barat Daya	23	4.446	3	227	130	357	10	3	13	54
13	Aceh Barat	37	5.789	16	1.405	1.134	2.539	254	245	499	2.064
14	Aceh Jaya	15	902	4	524	378	902	161	154	315	1.303
Total 14 districts/ Municipality		631	146.215	132	18.407	16.934	35.341	2.548	1.933	4.481	18.539

The table shows that the proportion of 4,481 student victims of the tsunami to 35,341 students in 132 dayahs is 13%. If the proportion is multiplied by the number of the student population 146,215 to the total population of 631 dayahs, the total number of student victims of the tsunami in dayahs in Aceh can be estimated to be 18,539. This number represents an estimation of the total number of student victims of the tsunami in Aceh province. Next, an estimate for each district can be calculated by multiplying each proportion to 18,539 student victims of tsunami as in the table above.

The estimated number of 18,539 student victims of tsunami in the dayahs may seem rather high at first but this is a realistic number when we take into account the very high number of students that are in the 631 dayahs. This estimation gives us an idea of the likely number of tsunami victims in the whole of Aceh. If divided into sample clusters, there are 14,137 (76%) student victims of tsunami in dayahs in Cluster I, 3,823 (21%) in Cluster II, and 579 (3%) in Cluster III. This data confirms the assumption that there would be more student victims of the tsunami in dayahs along the coastal areas which were directly affected by that disaster, including those on the eastern and western coast of Aceh rather than in the areas which were not directly affected.

Table 5 above also shows the number of student victims of tsunami in the dayahs in the districts surveyed. The breakdown of number of students placed in the dayahs per district can be seen in the following graph.

Graph 7. Number of Student Victims of the Tsunami by Gender and District/Municipalities (n = 4,471)

	Aceh Besar	Aceh Utara	Pidie	Bireun	Aceh Barat	Aceh Jaya	Banda Aceh	Aceh Timur	Aceh Selatan	Lhok seu mawe	Aceh Barat	Aceh Singkil	Aceh Tengah	Aceh Teng gara
M	645	516	442	280	254	161	92	48	67	29	10	2	1	1
F	291	381	345	321	245	154	55	87	23	20	3	5	2	1
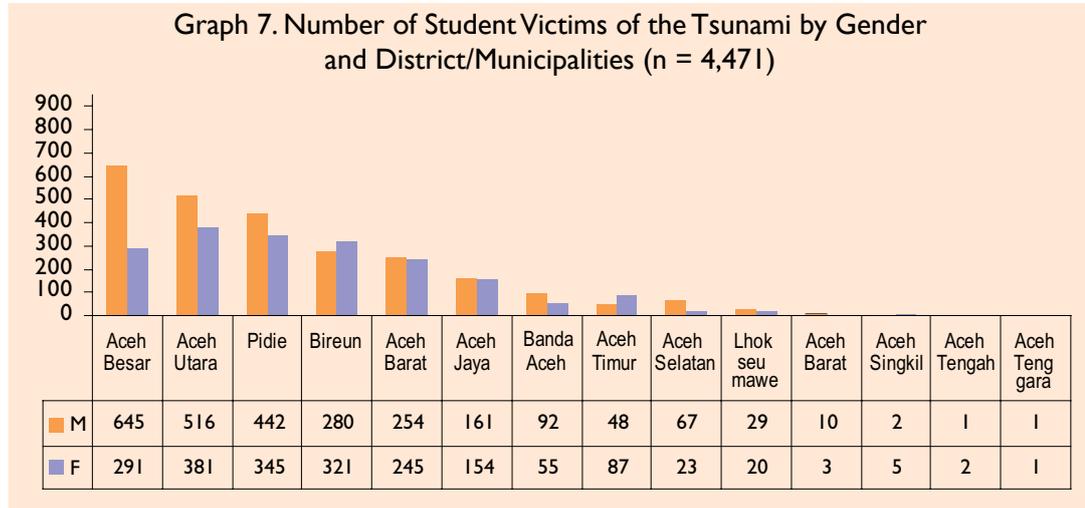
As the graph highlights, the highest number of student victims of the tsunami placed in dayahs are in Aceh Besar (936 or 21%), Aceh Utara (897 or 20%), Pidie (787 or 17%), Bireun (601 or 13%), Aceh Barat (499 or 11%), and Aceh Jaya (305 or 7%). In other districts, the number of student victims of the tsunami placed in the dayahs ranges from 2 or 0.04% (in Aceh Tenggara) to 147 or 3% (in Banda Aceh).

If we compare the number of tsunami victims with the number of dayahs in the sample in the districts/municipalities to get the average number of victims in each dayah, Aceh Jaya will in the first place with 79 victims per dayah because this district has a small number of dayahs. The average in other districts is as follow: Aceh Besar (55), Pidie (46), Aceh Utara (39), Banda Aceh (37), Aceh Barat (31), Bireun (29), Lhoksemawe (25), Aceh Selatan (18), Aceh Timur (9), Aceh Barat Daya (4), Aceh Singkil (4), Aceh Tengah (2) dan Aceh Tenggara (2). Some other districts, like Aceh Besar, Pidie, Aceh Utara, Banda Aceh, Aceh Barat, and Bireun on average still belong to the groups with the highest number of victims in the dayahs. However, the highest is in Aceh Jaya because this district only has 4 dayahs to accommodate student victims of tsunami, while in Aceh Utara the average is 39 because it has 23 dayahs.

If we look at the number of student victims of the tsunami starting from the lowest number of victims to the highest number in each dayah per district/municipality, in Banda Aceh the lowest is 3 and the highest is 18 (3-18), in Aceh Besar (1-146), in Pidie (1-270), in Bireun (1 -153), in Lhoksemawe (4 – 45), in Aceh Utara (1 – 180), in Aceh Timur (2 – 38), in Aceh Tengah (1 – 2), in Aceh Tenggara 2 – in only one dayah), in Aceh Singkil (3 – 4), in

Aceh Selatan (6 – 50), in Aceh Barat Daya (1 – 7), in Aceh Barat (1 – 162), and in Aceh Jaya (23 – 167). The data shows that the lowest number is below 6, except in Aceh Jaya where it is 23. The highest number varies, starting from 2 in Aceh Tengah to 279 in Pidie. In the districts/municipalities directly affected by the earthquake and the tsunami, there are dayahs that accommodate hundreds of tsunami victims.

This research also confirms that the greatest numbers of student victims of tsunami in dayahs are located in Cluster I and Cluster II. By cluster, the number of student victims of tsunami is as follow:

- Cluster I (Banda Aceh, Aceh Besar, Pidie, Bireun, Lhokseumawe, and Aceh Utara) have 3,417 (76%) student victims of the tsunami.

- Cluster II (Aceh Jaya, Aceh Barat, Aceh Barat Daya, Aceh Selatan, and Aceh Singkil) have 924 (21%) student victims of the tsunami.

- Cluster III (Aceh Timur, Aceh Tengah, and Aceh Tenggara) have 140 (3%) student victims of the tsunami.

Even though it is clear that the number of student victims of tsunami in the dayahs is higher in the areas affected directly by the tsunami on both the east and west coast of Aceh, in Aceh Timur the number of tsunami victims is also relatively high (135), more than the number in Aceh Selatan (90), Lhokseumawe (49), even in Aceh Barat Dayah (13). Of 135 students above, 123 of them came from Aceh Timur and 12 were from outside Aceh Timur. This means that in Aceh Timur there are also people who were directly affected by the tsunami. Therefore, the assumption that there are few victims of tsunami placed in dayahs in Aceh Timur so that it is classified in Cluster III was not confirmed. This could be a reflection of the fact that many students from Aceh Timur where located at the time of the disaster in areas that were affected by the tsunami or that the earthquake and disaster did affect the area where they were. It may also be due to the fact that Aceh Timur is one of the districts in Aceh with the highest number of Dayahs and students may have been were transferred there as a result.

As has been described in Part II on the Profile of Students, overall the percentage of male student victims of the tsunami in the dayahs is higher than that of female students (56,86% male and 43,14% female). The graph above provides a breakdown between the number of male and female student victims of the tsunami in the dayahs per district. It shows that in the districts of Bireun, Aceh Timur, Aceh Singkil and Aceh Tengah the percentage of female students is actually higher than that of male students. In Aceh Timur, the number of female student victims of the tsunami is 87 or 64%, which is almost double than male students. In Bireun, the number of female student victims of tsunami is 321 or 53% of the student victims of the tsunami in the dayahs located in that district. The fact that there are higher number of

female student victims of the tsunami in those areas is also a reflection of the fact that there are overall higher number of female than male students in the dayahs in those locations. In Aceh Timur, 57% of the students are female and 43% are male. In Bireun, 52% of students are male and 48% are male. In Aceh Tengah there are 218 male students and 147 female students but the victims of tsunami are too small to be compared because there are only 2 females and 1 male. The opposite situation however can be seen in Pidie where, even though overall the number of female students in the dayahs is higher than male students, for student victims of the tsunami the number of male students is much higher (69% for male and 31% for female).

The graph also highlights the situation for those districts where the dayahs have a higher number of male student victims of tsunami than female. For example, the number of male student victims of the tsunami is almost triple that of female students in Aceh Selatan (67 male: 23 females), in Aceh Besar (645: 291) and in Aceh Barat Daya (10: 3). The number is almost double in Banda Aceh (92 : 55) and there is also a majority of male students in Aceh Utara (516 : 381) and Pidie (442 : 345). On the other hand the number of male and female student victims of the tsunami in Aceh Barat (254 : 245), Aceh Jaya (161 : 154), and Aceh Tenggara (1 : 1) is similar or a lot closer. The differences between localities and in some cases in relation to student victims of tsunami as in Pidie where there were more male student victims of the tsunami despite the fact that overall in Pidie there were found to be more female students in the dayahs, raises some questions about the criteria used in admission. Further research would be needed to understand the what lies behind those differences.

B.   Profile of Student Victims of Tsunami

1.   Age Level

In general, the age of student victims of the tsunami in the dayahs ranges from 5 to above 18 years. We can see from the data in the following graph the number of student victims of tsunami that are children under the definition applicable under Indonesian law, that is under 18 years of age. From the total number of student victims of the tsunami that have been identified (4,239), the number of those who can be classified as children is 3,463 or 82%. Of this number, 1,886 are male (54, 46%) and 1,577 are female (45.54%). This data indicates that great majority of student victims of the tsunami in the dayahs are children.

Graph 8. Age Level (n = 4,239)

	'5 - 9	'10 -	15 -	18 +
■ Male	200	870	816	513
■ Female	118	752	707	263
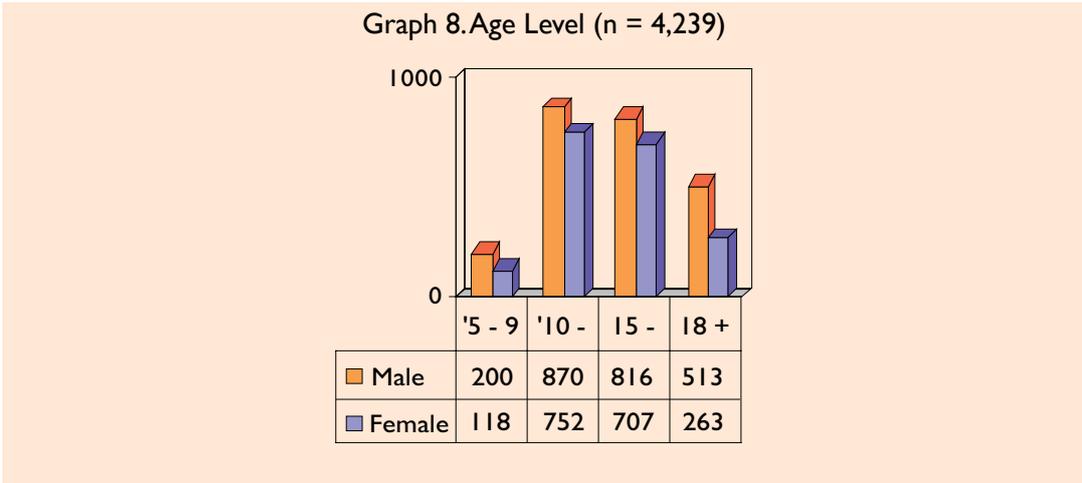
If we take this percentage to estimate the population of child victims of the tsunami placed in the dayahs in the whole of NAD by multiplying 82% with the estimated population of 18,539 student victims of tsunami in 631 dayahs, the result is an estimated 15,202 child victims of the tsunami in the dayahs in NAD.

This graph shows that the majority of student victims of the tsunami are aged between 10-17 years (74% of the total number of student victims), whereby students aged 10-14 years reach almost 38% and aged 15-17 years around 36%. The number of students aged above 18 years is 776 (18% of the total number of student victims of tsunami). Other data shows that 318 students are between 5 – 9 years (7.5% of the total number of student victims of tsunami). The high number of school-aged student victims of tsunami in dayahs is related to the fact that dayahs are institutions of education so that placement is directly linked to the purpose of getting an education.

While the overall data in this research highlights the condition of all student victims of the tsunami placed in dayahs and not only children, the 82% of student victims of tsunami can provide an estimate of the population which can be categorized as children in relation to other aspects of the data in this research.

2.   Parental status

As far as parental status is concerned, there seems to be no correlation between the placement of student victims of the tsunami and their parental status which would indicate a possible need for alternative care. The following graph shows that most of the student victims of the tsunami still have their parents. While there are some students that are orphans or who have lost a parent or do not know their whereabouts, the fact is that the overwhelming majority of students still have both or at least one of parent.

Graph 9. Parental Status (n = 4,088)

	Both Parents Alive	Orphan	Father-less	Mother-less	Status of Parents N/K	Status of Father N/K	Status of Mother N/K*
Male	1616	173	345	180	17	5	2
Female	1302	89	243	108	6	1	1

N/K: Not Known
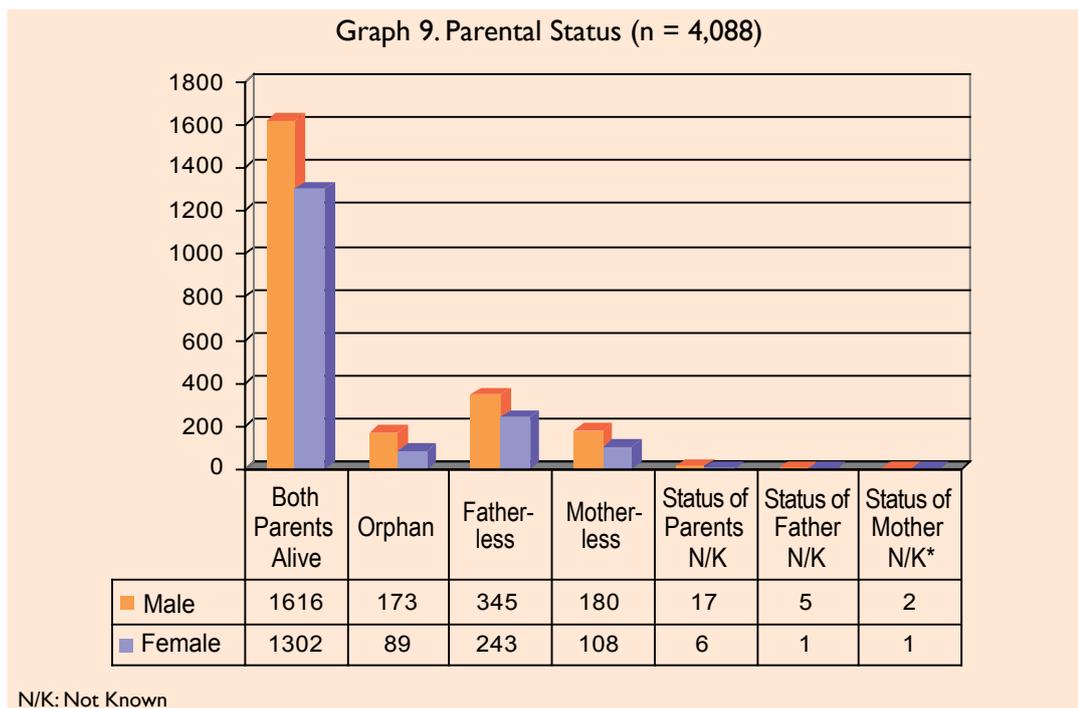
This graph shows that around 71% (2,918) of students still have both parents, 6% (262) are orphans (lost both parents), 14% (588) are students whose fathers are dead, 7% (288) are students whose mothers are dead, 0.6% (23) are students who do not know the status of both their parents, 0.15% (6) are students who do not know the status of their fathers, and 0.07% (3) are students who do not know the status of their mothers. Even though the percentages of students who are orphans or who have lost a parents are small, the data records the link between parental status and the tsunami as the percentage of students in those categories are higher, double than that for all students in the 132 dayah samples.

The students who do not know the status (whether alive or dead) or whereabouts of their parents (both or one of them) may need support to trace them and even possibly support reunification. The students who have lost one parents may also need specific support. The support should not only be available to the students themselves but also to the parents to enable them to support their families in this post emergency context. Students affected by the tsunami who were placed in the dayahs as a result are different from the other students who are in the dayahs for educational purpose only. They experienced a very significant impact as a result of this disaster in relation to their world, including their family, their community and their lives. This must be understood and responded to so that these young people and children can rebuild their lives outside of the dayahs, so that after they have finished their education in the dayahs they are clear to which home, family and community they should return to.

3.   Education Levels for student victims of the tsunami

The data about education levels for students of the dayahs victims of the tsunami was not significantly different from the data for the overall student population. As the table below indicates, a majority of dayah student victims of the tsunami were attending one form or other of education.

Table 6. Formal Education levels for student victims of the tsunami in the dayahs

Education Level	Salafiyah/Traditional Dayah			Modern Dayah		
	Male	Female	Total	Male	Female	Total
RA/TK (Pre-School)	5	12	17	0	0	0
MI/SD Elementary	336	226	562	32	3	35
MTS/SLT Junior High	586	504	1,090	285	244	529
MA/SLTA Senior High	330	269	599	203	170	373
Tertiary	139	56	195	10	0	10
Total	1,396	1,067	2,463	532	417	947

From a total of 3,297 student victims of the tsunami in the salafiyah dayahs, 2,463 or 75% were attending formal education from pre-school level to tertiary levels. The majority were studying at Junior High School level with the smallest number attending pre-school. Similarly, in the modern dayahs, there were 947 student victims of the tsunami out of 1,184 or 80% who were receiving formal education, a majority at Junior High School level and none at pre-school levels. Data for the remaining 20% (237) was not available raising questions their educational situation and whether the lack of data resulted from the lack of information about their educational status at the dayah level or from the fact that these students were not at school. Interestingly, it was found that of those students attending formal education, 13% were also attending traditional Islamic Education.

The following Table shows the data in relation to the situation of student victims of the tsunami who are accessing traditional Islamic education whether staying in a traditional Salafiyah dayah or a modern dayah.

Table 7. Levels of Traditional Islamic Education for the Student victims
of the Tsunami in the Dayahs

Education Levels	Salafiyah Dayah			Modern Dayah		
	Male	Female	Total	Male	Female	Total
Tajhizi (Beginner)	52	39	91	0	0	0
Class 1	177	134	311	9	4	13
Class 2	152	123	275	3	6	9
Class 3	135	143	278	16	13	29
Class 4	96	89	185	21	15	36
Class 5	64	80	144	14	16	30
Class 6	41	32	73	5	7	12
Class 7	1	4	5	0	0	0
Ula	0	0	0	0	0	0
Wusta	0	1	1	0	0	0
Ulya	0	2	2	0	0	0
Equivalent to Elementary	59	25	84	4	1	5
Equivalent to Junior High	37	30	67	0	1	1
Equivalent to Senior High	67	23	90	0	0	0
Without info about level	284	250	534	2	0	2
Koranic reading studies	0	4	4	23	1	24
Total	1,165	979	2,144	97	64	161

The data in the Table shows that there were 2,144 student victims of the tsunami or 65% of the total number of student victims of the tsunami in the Salafiyah dayahs (3,297) that were accessing traditional Islamic Education. Again the data is not clear about the extent to which the remaining students are enrolled in formal education as it was found that many students followed both formal education and traditional Islamic Education. The dayahs seemed to have limited data in relation to the education situation of significant number of tsunami victims. This could be the result of poor data collection system or the fact that the particular situation of these children and young people was unclear. Unfortunately, data gathered in this research does not provide sufficient information to determine what lies behind this lack of data.

Interestingly though, the data does confirm what was found in the data regarding the broader student population in terms of the fact that some of the students attending modern dayahs were also following traditional Islamic education in some cases. In the modern dayahs it was found that 161 students or 14% of the total 1,184 student victims of the tsunami in the modern dayahs were also accessing traditional Islamic Education. The number is small however and related to 6 modern dayahs that operated as 'combination' dayahs, providing access to formal education as well as access to traditional Islamic education to these students. The data also shows that the majority of students following traditional Islamic education are following the system beginning with Tajhizi (beginner) until class 7. Gender

did not seem to be a significant factor in relation to the levels of education student victims of the tsunami were accessing except for tertiary level education whereby only 27% of the students accessing that level of education through the dayahs were female. By comparison, female students accessing formal education at Junior High School level constituted 46.2% of that population and at Senior High School 45.2%. This seems to indicate much lower opportunities in relation to access to tertiary education for female students of the tsunami in the dayahs, although the total number of such students in any case is also quite small.

4.   Disability

Of 4,481 student victims of the tsunami, 8 of them (0.18%) were identified as having a disability: 6 male students and 2 female students. Only two students had become disabled as a result of the tsunami, two boys from Banda Aceh and Aceh Utara. The other six students were disabled before the tsunami: one male and one female in Pidie, one female with physical disability in Bireun, three males with mental/developmental disability in Aceh Besar. While the number of students of the dayahs disabled as a result of the tsunami is small, the fact that there are some and other disabled students have been victim of that disaster point to the fact that there may be some particular needs that should be provided for.

5.   Home Location

The data on the location of origin of the student victims of the tsunami provides important information about the original place of residence of the students and its distance to the dayahs where they are now living. Distance in this case is measured in relation to whether the dayah is located in the same place, whether they are in the same village, the same sub-district, the same district or the same province. In some cases, particularly where the locations are close to the border of another district, this may not mean always mean significant distance between the two. But in general, especially in Aceh, villages, sub-districts and districts cover a wide area so the implication is that not being located in the same village can actually mean a considerable distance between the two, even more so where transportation is limited.

The graph below indicates that the majority of student victims of the tsunami (79%) come from the same sub-district and in fact about half of these come from the same district (21%) with another 33% come from different villages but still in the same sub-district. Students coming from other districts represent only 25% of the student victim of the tsunami. This means that most student victims of the tsunami come from the areas which are not far from the dayahs.

Graph 10. Location of Origin of Students (n = 4,207)

	Same Village	Same Sub-District	Same District	Other District	Other	Unknown
M	528	773	625	266	3	208
F	354	602	428	166	0	254
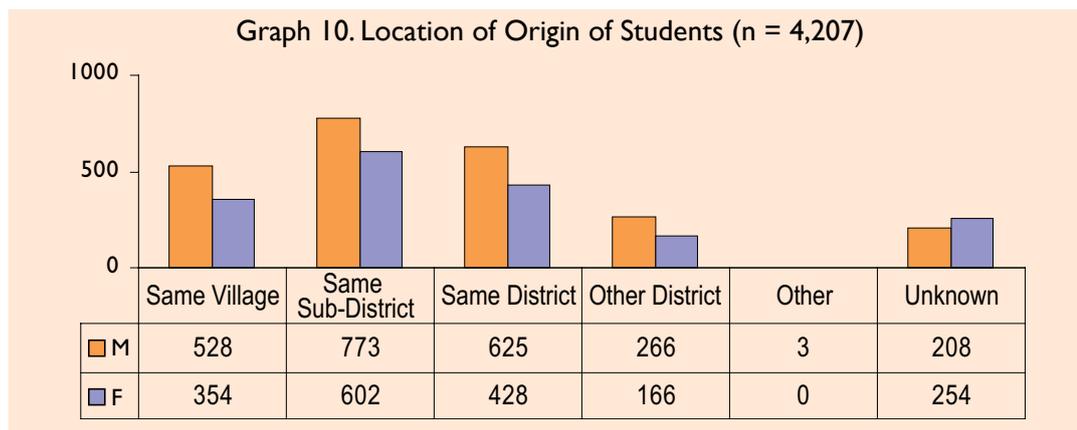
Only a small proportion of student victims of the tsunami come from a place relatively far from the dayahs, with 10% of them coming from other districts in Aceh, and 0.01% or 3 persons coming from another province (Of these 3 students, 2 come from Medan (North Sumatra province) and 1 from Nias. They are now placed in dayahs in Aceh Besar, Aceh Utara, and Aceh Selatan. Students who come from other districts are placed in various dayahs in almost all districts, except in dayahs in Aceh Tengah, Aceh Tenggara, Aceh Singkil and Aceh Barat Daya. It is important to note that the home location of 11% or 462 students was not known. This is a big number and further survey is needed to find out the reasons, whether it is because the data was not available in the dayahs or because of other factors.

6.   Document of identity

The research also collected data on what types of documents relating to their identity was in the possession of the student victims of the tsunami in the dayahs. Of 4,481 student victims of tsunami in the dayahs, the documents relating to their identity that was in their possession included:

•   Student card, owned by 1,909 students

•   ID card, owned by 672 students.

•   Letter acknowledging birth, owned by 11 students.

The high number of students who had student cards can be understood because it a common practice for educational institutions to issue student cards. But the fact that only 1,909 students had them, means that the remaining 2,572 (57%) did not have student cards. Student cards as an identity document should be, at a minimum an important thing to have for students, even more as these are easier to issue. This is particularly the case for students aged below 17 as they are not yet of age to possess the formal Indonesian identity card (KTP) The number of students who have an ID card is small (15%) because KTP can only be given to students aged 17 and above. But this data also indicates that not all student

victims of tsunami aged 17 or above have ID cards. The number of student victims of the tsunami aged 18 and above is 776, but there is no exact information about the students aged 17 because the data only provides information for students aged between age range 15-17 (1,523 students). If the total number is equally divided by 3, for aged 15, 16 and 17, it could be estimated that the number of students aged 17 could reach 500. If added to the number of students aged 18 and above, the total will be 1,276. If this number is subtracted with the number of students who have an ID card (672), it means that up to half of the student victims of tsunami aged 17 and above do not yet have a KTP.

Letters acknowledging birth (the means to record birth officially before the present system of birth certificate was put in place) were owned by only 11 students (0.25%), which indicate that the process of registering birth and providing a legal identity for children remains very low. In addition, none of the student victims of the tsunami had a birth certificate. Another fact that shows real lack of attention to the documentation of legal identity of children is the fact that 1,460 students (33%) did not have documents of any kind. Other documents that the research found to be in the possession of students were school certificates, letters of statement from the head of village and in some cases letters of recognition as a tsunami victim.

7.   Placement

Information about the placement of student victims of the tsunami is important to understand who placed them, the timing of the placement, the reasons formally given for the placement, and the expected length of the placement in the dayahs.

In the section on parental status, we have seen that the majority of student victims of the tsunami still had both parents and that if we add also the number of students who still had at least one parent alive, the number gets much bigger yet. The data is relevant information as the data also shows that in general student victims of the tsunami were placed in the dayahs by their own parents, as was the case for 2,670 students or 74.6% of the student victims of the tsunami, as can be seen in the following graph.

Graph 11. Decision maker for the placement (n = 3,581)

	Parents	Siblings	Relatives	Legal guardian	Neighbour	NGO	Student	Religious leader	Dayah board
■ Male	1,371	77	58	161	34	7	136	29	163
■ Female	1,299	38	24	100	3	1	53	0	27
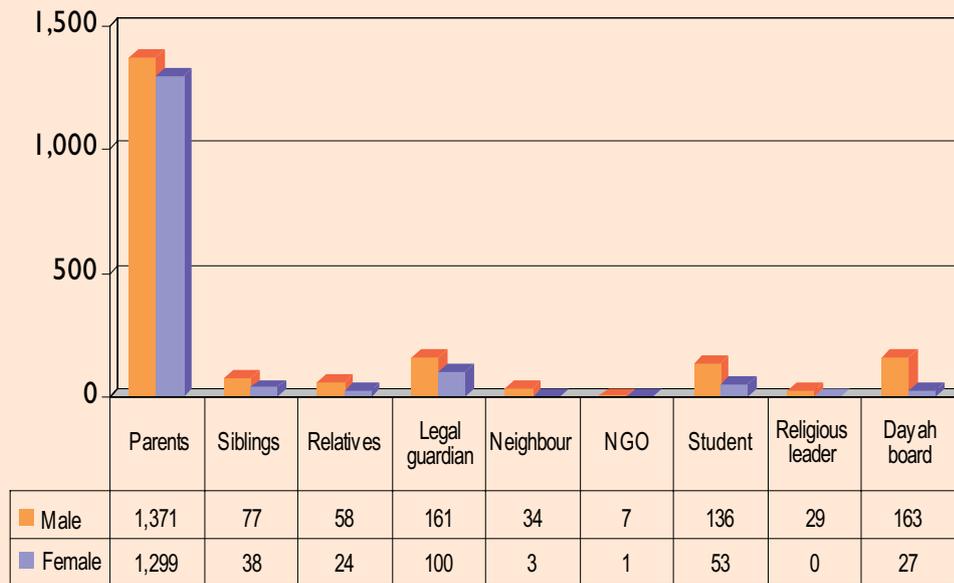
Parents who placed the students in the dayahs can be added to the percentage of other family members who were the decision makers for the placements and if we also add legal guardians (261 students, 7.3%) the percentage of students who were placed by a member of their family reaches 82%. This means that the decision to place the students in the dayahs came very much from the family environment.

The research also identified other parties who placed in the dayahs student victims of the tsunami. Beside the parents, other decision makers in the placement included: the dayah management (190 students or 5.3%), the students came on their own (189 students, 5.3%), siblings (115 students or 3.2%), other relatives (82 students, 2.3%), neighbors (37 students or 1%), and NGOs (8 students, 0.2%). There seemed to be no role for government officials or local institutions in placing children and young people victims of the tsunami in the dayahs although religious leaders seemed to have played that role in a few cases (29 students or 0.8%). While the number of placements made by parties who are not relatives of the child or young person is relatively small, it indicates that other parties in the communities played a role in responding to the situation of victims of the tsunami including through their placement in the dayahs. It could not be ascertained whether the dayahs themselves conducted actual recruitment of tsunami victims that also involved the families or whether it is correct that the management of the dayahs were the decision makers in the placement in only 5% of the cases.

There were a number of reasons mentioned in relation to the placement of victims of the tsunami in the dayahs. The primary reasons given were, as stated by the management of the dayahs, to get a religious education (3,469 students or 88.4%). Other reasons given

were because caregivers were no longer able to care the children (100 students or 2.5%), parents were dead (64 students, 1.6%), fathers were dead (20 students or 0.5%), or mother were dead (11 students, 0.3%). There were other reasons given for 262 students (6.6%), namely economic factors, being victims of the tsunami, or wanting to study.

In some districts, such as Lhokseumawe, Aceh Tengah, Aceh Tenggara, Aceh Singkil, Aceh Barat Daya, and Aceh Jaya, to get religious education was said to be the only reason for placing children and young people in a dayah. On the other hand, in the districts of Aceh Besar, Pidie, Bireun, Aceh Timur, and Aceh Barat, the main reason for placing children in the dayahs was because they were orphans. Only in Aceh Besar district was the fact that students were motherless given as a reason for placing the children or young people in the dayahs.

The reasons given for the placement reflected the perception of the dayah management, not necessarily the real situation faced by the children or the families that placed them in the dayahs. While there is no doubt that placement in a dayah cannot be separated from the perception that they will be getting a religious education, there is also a perception that orphans, in particular children, will be getting care and assistance in dayahs as these are institutions based on religious principles which view assistance to the orphans as particularly important.

Taking this into account, the data in relation to the timing of the placement of the students in the dayahs also varied. The following graph shows that placement of student victims of the tsunami in the dayahs continued even after one year after that disaster.

Graph 12. Timing of placement of tsunami victims in the Dayahs (n=3.741)
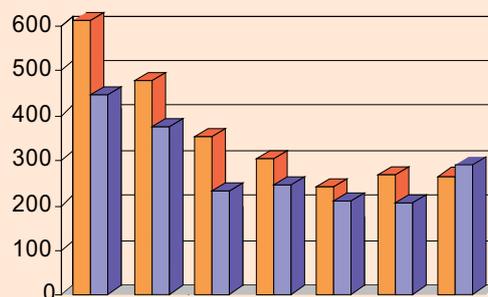
	Before Tsunami	<1month after	1-3 months	4-6 months	7-9 months	10-12 months after	>1 year after
Male	557	422	298	248	186	210	207
Female	391	318	176	191	154	151	232

The data in the graph above can be divided into three groups. In the first group the students were already in a dayah prior to that disaster and they became victims as their dayahs were affected by the earthquake or tsunami. They represent 25% of the total number of student victims of the tsunami for whom information was available (3,741). The second group includes students who were placed directly or soon after the tsunami (less than one month): this represents 20% of the student victims of the tsunami. The third group includes the students who were placed more than a month after the tsunami; their number reaches 55% or more than half of the students if we include those students who were placed more than a year after the disaster. This data shows that tsunami not only affected the students who were already in the dayahs, but also those outside the dayahs. The fact that placements continued months and even a year after the tsunami shows that the disaster had a continuing impact.

The data shows a high number of tsunami victims being placed in the dayahs immediately after the disaster, with numbers being placed decreasing regularly in the following months until almost a year after the disaster where they start rising again. Considering that the placements were primarily carried out by parents, it is likely that the high volume of placement immediately after the disaster is the result of the immediate response to the impact of that disaster on these families' situations. In that context placement of their children in the dayahs may have been part of a coping strategy, bearing in mind the key social role that these institutions are seen to play by their communities. The fact that almost a year after the disaster the numbers of placements started rising again may on the other hand be the result of the longer term impact of that disaster on these families' capacity to provide and care for their children. This would be almost similar to the situation of placement of children in childcare institutions all over Aceh after the tsunami, where a majority of children were placed immediately after the disaster (53.5%) but a significant number (46.5%) where also placed quite some time after the disaster.[11]

This pattern of placement of tsunami victims in the dayahs could indicate a similar interplay of different factors in the decision to place a child in these institutions, with later placements more likely to be the result of the longer term impact of the disaster on carers and families' ability to provide and care for a child due to the resulting loss of earnings, employment or housing. The earthquake and tsunami that hit Aceh destroyed the source of income of many households, resulting in their declining ability to meet their daily needs. As a result, many families were in need of assistance and in a context where a great deal of the humanitarian aid to tsunami victims was being distributed through institutions including the dayahs, placement of their children in a dayah may have been seen by these families as an important option to access assistance.

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11 Martin dan Sudrajat, 2006: 57.

It is important to bear in mind, however, that many families in Aceh would have chosen anyway to place their child in a dayah in order to access religious education or formal education in a religious school. As a result it is not possible to deduce from this data whether the impact of the tsunami on the families's capacity was the determining factor in the placement.

An interesting related question with regard to the placement of victims of the tsunami in the dayahs is how long they are likely to be in these institutions. Are they going to remain there a long time and follow as with other students the process of education for years, or is their placement temporary and they will return to their families? The data presented in the graph below indicates that the majority of victims of the tsunami will continue to remain in the dayahs for the longer time.

Graph 13. The Prospect of remaining in the Dayah (n = 3,389)

	Will stay in dayah	In reunification process	Will be transferred	Unknown	Others-1	Others-2
Male	1,145	12	17	244	566	2
Female	867	0	11	162	363	0
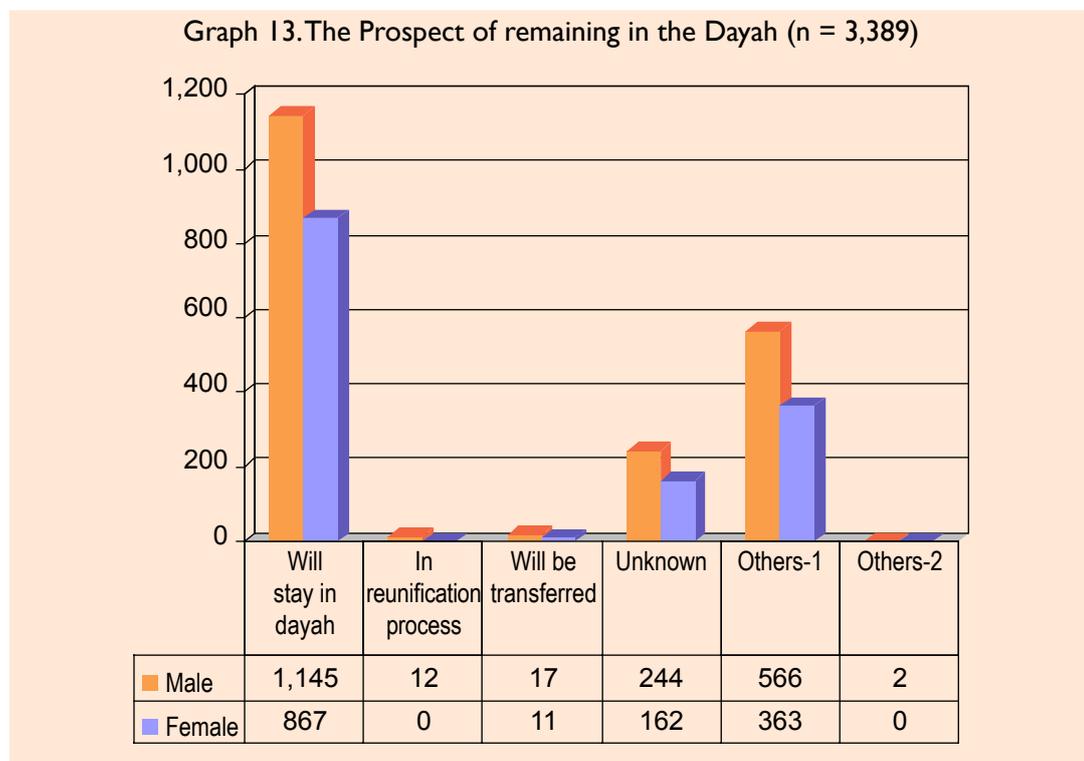
The fact that 2,012 students (59.4%) were expected to remain in the dayahs indicate that they are to follow the usual process of education in those institutions and may not return to their families before that. Reintegration in their families and communities does not seem to be the focus for the student victims of the tsunami placed in the dayahs. This can be seen from the fact that there are only 12 students (0.4%) who are said to be in the process of reunification/reintegration now (all of them are in Aceh Besar district). This data indicates that the placement of victims of the tsunami is not seen as temporary or as a response to an

emergency situation, but a longer term, more permanent response. Regardless of the fact that dayahs are primarily educational institutions, this situation confirms the tendency that once a child or young person is placed in an institution (whether a childcare institution or a dayah), he/she will be expected to remain there for a long time. In this context, the question of the family as having the primarily role in bringing up a child must be considered.

Some data also pointed to movement between dayahs with 28 students or 0.8% of student victims of the tsunami (in Aceh Utara district) due to be transferred to another dayah. Even though the number is small, it is an interesting situation because the recruitment of students between dayahs seems to be taking place just as in the cases of child victims of the tsunami in Children's Homes in Aceh. Quite a high percentage of students (406 or 12%) did not know how long they would be in the dayahs. This requires further research to understand why information about the length of their placement is not available and whether this is related to their situation as tsunami victims or to other factors relating to their education.

Other responses given for 27.4% of the students (931) in relation to how long placement was expected to last included: dayahs as places to learn the Quran , it depends on the students, until they have enough knowledge, until they finish, 6 years, until they become teungku (said by two students). Even though these responses are varied, they all relate to the role of dayahs and the expectation that students will follow religious education until it is deemed complete or the students can in turn become a teacher.

8.   Relations with family

Bearing in mind the fact that most students were placed in the dayahs by their parents and that they tended to stay in these institutions for a long time, it was important to know what relations were maintained with their families. This section will present data on the frequency of parental visits their children or the visits made by the students to their parents.

The following graph shows that the frequency of parents visiting their children in the dayahs is quite high, indicating that despite being in a dayah, the relationships remain quite strong. This data highlights a positive aspect about the parent-child relationship in the context of tsunami victims placed in the dayahs, whereby 38% of parents visited their children more than once in a month, and 18% of parents visiting their children more than once a week evidencing a regular pattern of parental visits.

Graph 14. Frequency of visits by parents (n = 3,493)

	never	once a year	twice a year	>5 times a year	>once a month	>once a week
Male	213	259	216	271	660	302
Female	116	134	162	174	664	322
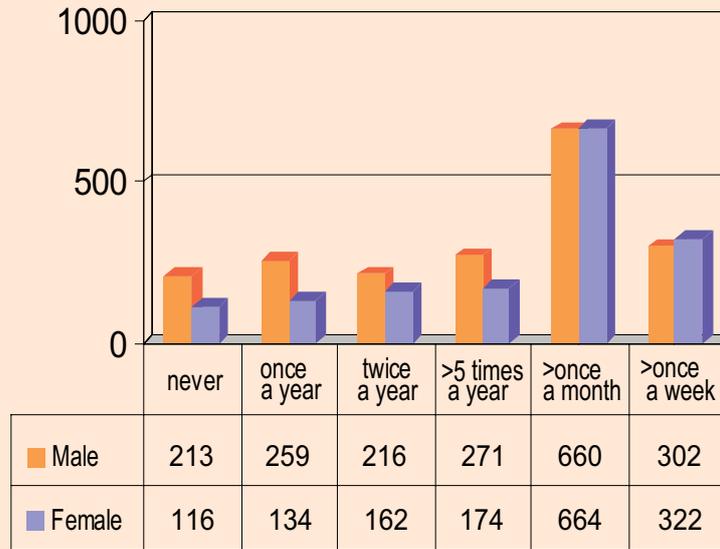
While this data is positive, there were over 44% of students who received only few visits by their parents including once, twice or five times in a year including 9.4% of students who were never visited by their parents. Low frequency of visit, let alone none at all, has the potential to undermine children's proper development whereby relationships between parents and children are an important factor. Bearing in mind that as we have seen, the majority of students come from places that are not located far from the dayahs, the frequency of parent's visit should have been higher.

Visiting the students was not only done by parents but also by relatives. Considering the importance of the extended family in Indonesia, especially in rural areas, visit by relatives is one of the supporting factors in the relationship between students and their families, both the nuclear family and the extended family. However, the frequency of visits by relatives was found to be very low. This may be because of a perception that the students still have their parents who are expected to visit more often.

Graph 15. Frequency of visits by relatives (n=3,2203)

	Never	Once a year	Twice a year	> five times a year	> once a mont	> once a week
Male	932	217	205	204	175	100
Female	680	86	173	116	205	110
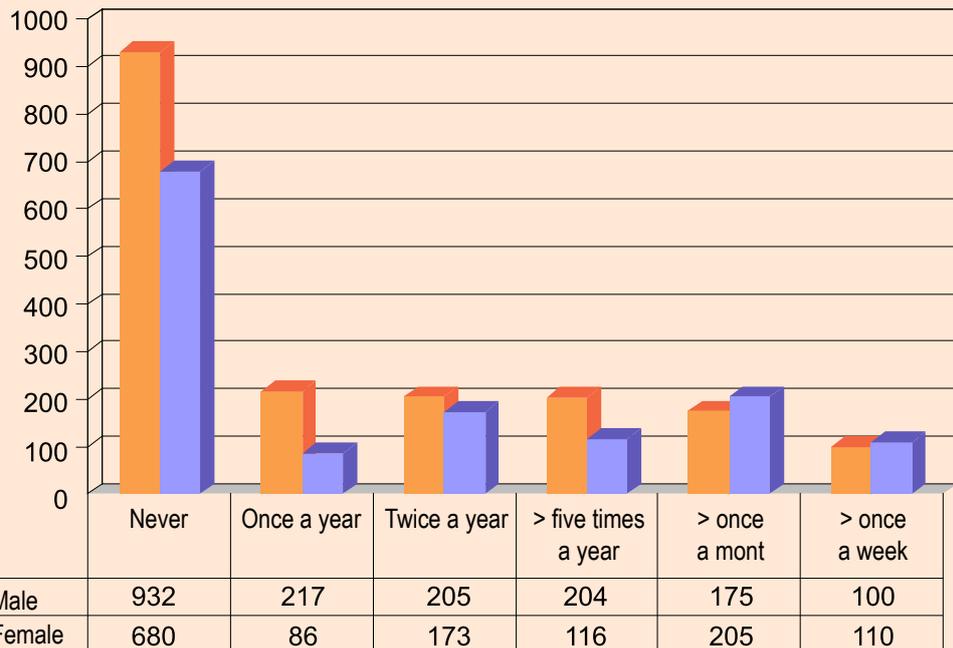
The data in the above graph confirms that more than half of the student victims of tsunami (50.3 %) were never visited by their relatives. Even though some students are visited by their relatives, the numbers are quite small with 31% which received occasional visits once, twice or up to five times a year. Only 18% of students were regularly visited once a month or once a week by a relative.

On the other hand, some students were also able to visit their parents and families. Frequency of visits seemed to depend on the opportunity provided by the dayahs to do so. If a student resides in a dayah, the opportunities to visit parents seems limited and usually only given during the holidays. For this reason, it can be understood why the majority of students were only able to visit parents twice a year, as shown in the graph below. 49% of the 3,473 student victims of the tsunami for which information was available were in that category.

Graph 16. Frequency of visits to parents (n = 3,473)

	Never	Once a year	Twice a year	> 5 times a year	> Once a month	> Once a week
Male	90	283	916	398	285	99
Female	39	133	788	412	261	39
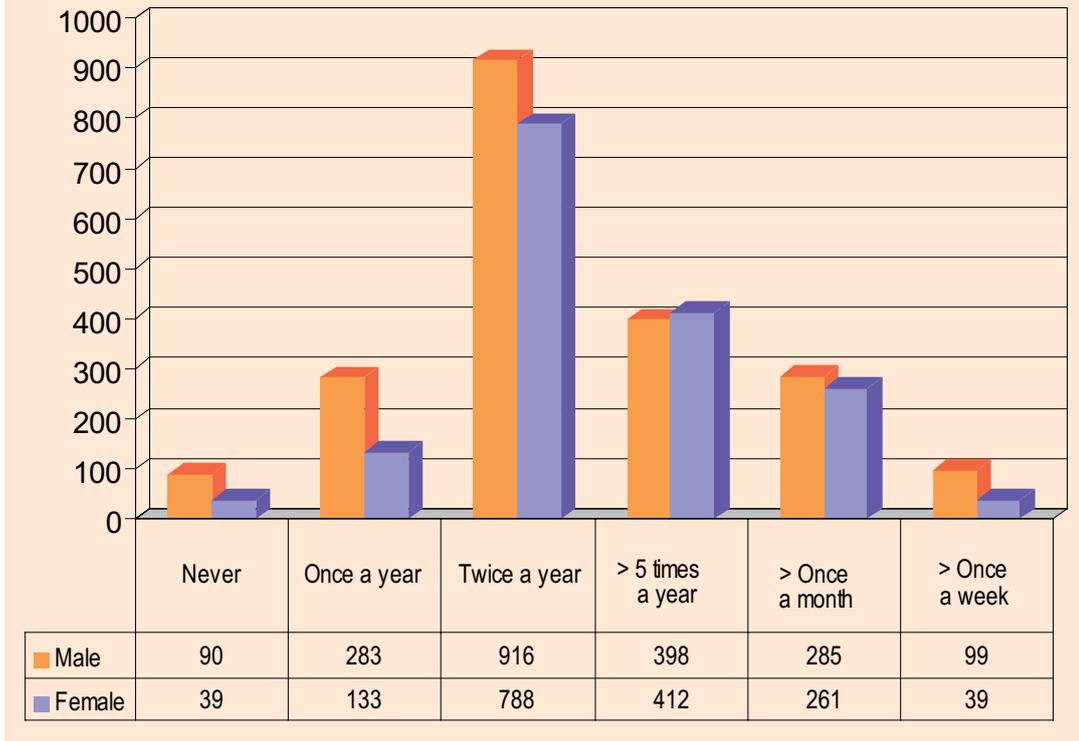
The number of student victims of the tsunami who visited their parents only once a year reached 12% while 4% of students never visited their parents. This data is worrying as, even in the cases of children who have lost parents as a result of the tsunami, these children generally have other families and not going home means not being able to maintain relations with these relatives. Student victims of the tsunami should be particularly encouraged to visit their families and re-establish their relationships to them and their communities. Maintaining strong relationships with families is important for all students but particularly so in the case of children and young people who were directly affected by the tsunami, bearing in mind the fact that the process of rebuilding lives and re-establishing social links is crucial to the process of recovery after a disaster. Assistance to students to encourage them to visit their families and maintain relationship with their families should be provided including transportation or transportation costs bearing in mind the 46% students who come from outside the sub-district where the dayah is located. More encouraging is the fact that 35% of the students were able to visit their parents more regularly starting from 5 times a year to more than once a month and even in some cases more than once a week. While frequent visits are sometimes regarded as disrupting or even as interfering with studies, the reality is that maintaining close relationships with their families is essential from a child development perspective. The fact that these children and young people have also been victims of the tsunami and therefore their family and community situation has certainly been changed by that disaster makes this even more essential, not only for these children and young people's well being and their ability to overcome what they have experienced but also to ensure that they are able to reintegrate fully their families and communities in the long run.

IV. PROFILE OF THE DAYAHS

This chapter presents the research findings on the profile of the dayahs as institutions that include identity and legal status, funding, human resources, and facilities at the disposition of the dayahs. This information is then analyzed based on the data from the 132 dayahs that constituted the research sample.

A.   The Identity of the Dayahs

1.   Types of Dayah

Based on type, dayahs in the research can be grouped into *salafiyah* (traditional) and *modern/integrated*. The following graph shows that out of the 132 dayahs in the sample, 107 dayahs could be categorized as *salafiyah* (81%) while 25 dayah can be categorized as *modern/integrated* ones (19%). The bigger proportion of salafiyah dayahs reflects the reality that there are far more salafiyah than integrated /modern dayahs in Aceh. In addition to those two types however, it was found that they were also dayahs that were deemed to be

combination dayahs, dayahs than in effect provide side by side traditional Islamic education and also formal education that follows the curriculum and thus are between salafiyah and modern dayahs.

Graph 17. Type of Dayah (n = 132)

107 (81%) Salafiyah Modern 25 (19%)
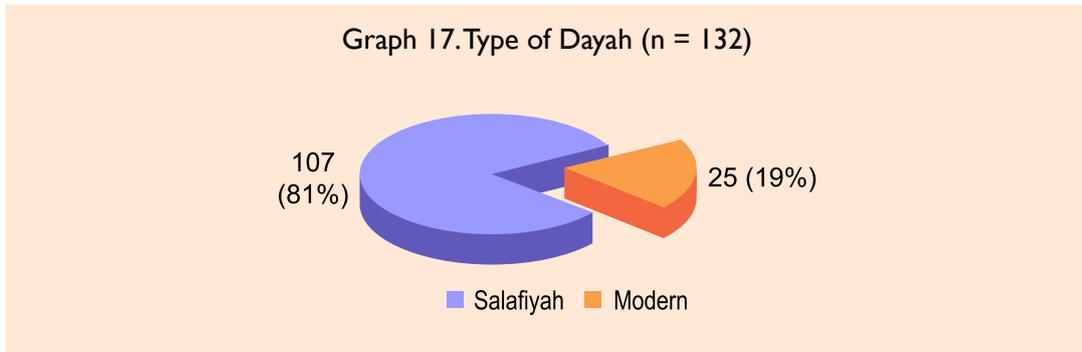
The following graph shows the distribution of dayahs of different types according to their location (district/city) included in the research sample:

Graph 18. Distribution of dayahs in the sample by type and location (n = 132)

	Aceh Utara	Bireun	Aceh Besar	Pidie	Aceh Barat	Aceh Timur	Aceh Selatan	Aceh Jaya	Banda Aceh	Aceh Barat Daya	Aceh Singkil	Aceh Tengah	Lhok semawe	Aceh Tenggara
Traditional	19	20	12	13	14	14	4	2	3	3	1	1	1	0
Modern	4	1	5	4	2	1	1	2	1	0	1	1	1	1
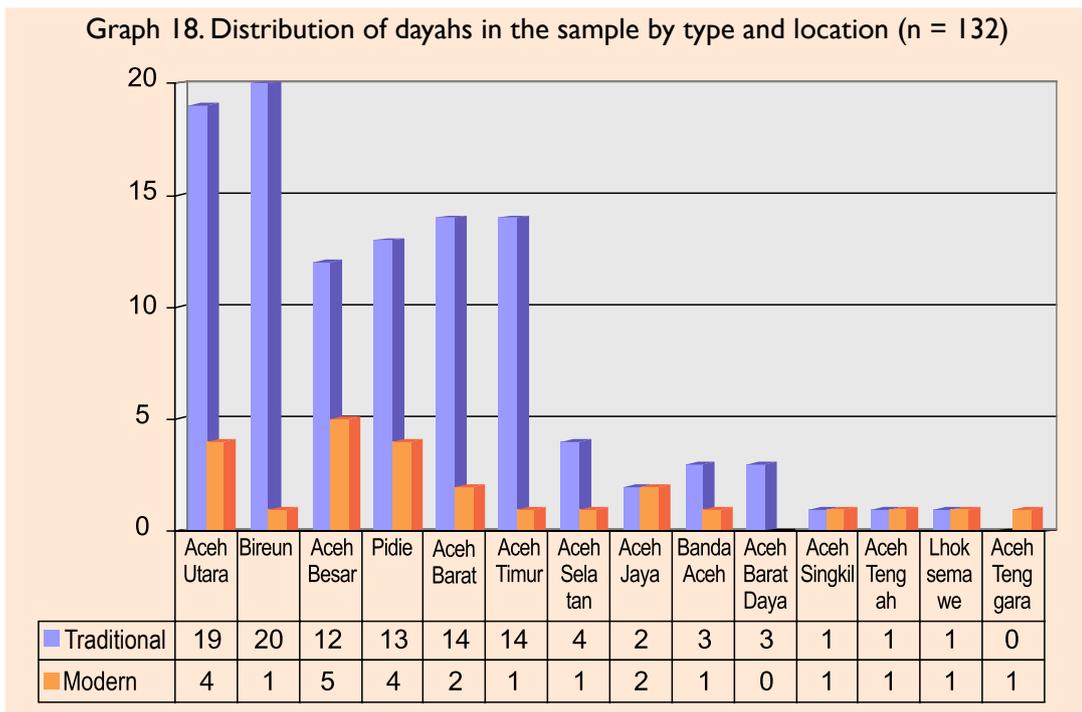
Graph 20 above indicates that in all of the locations at district/city level included in the sample, both types of dayah were represented except in Aceh Barat Daya in which no modern/ integrated dayah was located and in Aceh Tenggara where in reverse no traditional dayah was located. While traditional dayahs were far more numerous in most districts particularly in Bireun, Aceh Utara and Aceh Barat, the fact that modern dayahs were

included in the sample in 13 districts/ Municipalities highlights the fact that modern dayahs have penetrated most districts/cities across Aceh—and are not only limited to specific regions that are deemed more developed in comparison to others. The highest number of dayahs in the selected locations—whether of salafiyah or modern type—as highlighted by the graph above are located on the east coast of Aceh; this is in accordance with the fact that most dayahs are indeed located in this region of the Province. Banda Aceh, however, has a smaller number of dayahs in its jurisdiction as its territory is relatively small.

2.   Year of Establishment

        Data on the year of establishment relates to the specific time when a dayah was built. For some dayahs, this does not mean the time it became operational, bearing in mind that for some there may have been considerable time between the time it was established and the time it began operating.

Graph 19. Number of Dayahs According to Period of Establishment (n = 128)
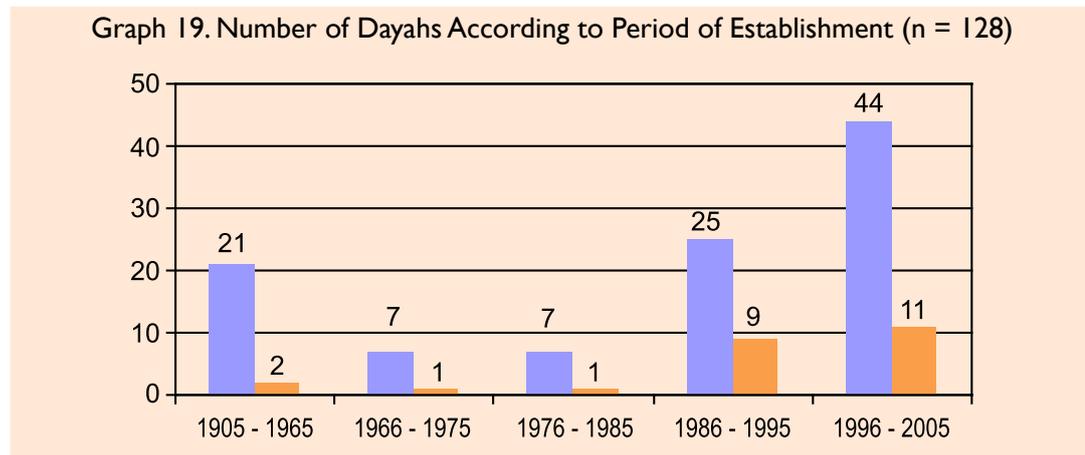
        From the sample of 128 dayahs, (4 dayahs did not provide data regarding their year of establishment), it was found that the dayahs in the sample spanned a period of one century as shown in the graph above, starting in 1905 and continuing right until 2005. This shows clearly that dayahs have long been part of Acehnese communities. The oldest dayah, *Riyadhusshalihin*, located in the District of Aceh Besar, was established in 1905.

        If we group the dayahs by decade —from 1905-1965, we will see that as many as 23 (18%) of the dayahs were established during 1905-1965 (<1965), 8 (6%) of dayahs were built in the period of 1966-1975 and again in the period of 1976-1985 while 34 (26%) dayahs had been established during 1996-2005.

        The Graph also highlight the fact that the number of dayahs being established during the decades of 1966-1975 and 1976-1985 was remarkably stable in those locations,

while during the following two decades until 2005, the number of dayahs being established grew quite significantly. During the period of 1986-1995 there were 34 dayahs established (an increase of 26 dayahs from the 8 established during the previous decade or a four fold increase). In the following decade 55 dayahs were established during the period of 1996-2005, representing a further increase of 21 dayahs being established than during the previous decade. Although this data is taken from 128 dayahs in the sample, the same trend could be applied to the entire dayah population in Aceh. This data indicates that in the last two decades, the number of dayahs being established has been increasing in Aceh. If the increase remained steady during the early period (1905-1985), (i.e. approximately 6%), it was followed by a rapid growth –i.e. more than 27% during the last two decades (1986-2005). A significant increase was found in particular in the districts of Aceh Utara, where 70% of dayahs had been established between 1986-2005 (7 dayahs in 1986-1995, and 9 dayahs on 1996-2005). Samples in this research did not include dayahs which were established after the tsunami.

In general, most dayahs seemed to have started operations immediately or within a year of their establishment. Some dayahs, however, seemed to have started their operations several years after their establishment, for example Pesantren Modern Al-*Falah Abu Lam U* in the District of Aceh Besar (in operation two years after its establishment); Dayah Modern Terpadu *Subulussalam* in the District of Aceh Singkil (in operation four years after its establishment); *Babussalam* of Aceh Utara (in operation five years after its establishment), *Ponpes Riyadhul Mubarak Al Idrisiyah* in the district of Bireun (in operation five years after its establishment), *LPI Asshabul Yamin* in the district of Aceh Utara (in operation, seven years after its establishment). Meanwhile, two dayahs in the district of Pidie seemed to have enormous gaps between the time they were established and the time they started to operate as a dayah, Dayah Terpadu *Tgk Cik Dipantee Geulima* started its operations 45 years after its establishment and *Fathul Ainiyah* came into operation an astonishing 75 years after its establishment. There was no explanation provided regarding this long delay before they started operating. It is likely to be linked to a range of issues but in particular funding with the establishment of a dayah on donated land being the first step but raising funds to actually operationalise the institutions coming after wards. It is also possible that some were established first as koranic study centres (*Balai Pengajian*) but only started operating as residential dayahs years if not decades later. More research is needed to understand the real cause of these gaps.

3.   Ownership Status

Data on ownership status indicates who owns the dayah—whether it is owned by the government, an NGO, a foundation or an individual. Graph 22 shows that three types of owners for the dayahs were identified in the sample for which information was available.

Graph 20. Ownership status of Dayah (n = 128)

	< 1965	1966 - 1975	1976 - 1985	1986 - 1995	1996 - 2005
Government	0	0	0	0	1
Private Organisation	6	4	1	10	22
Individual/Family	17	4	7	24	32
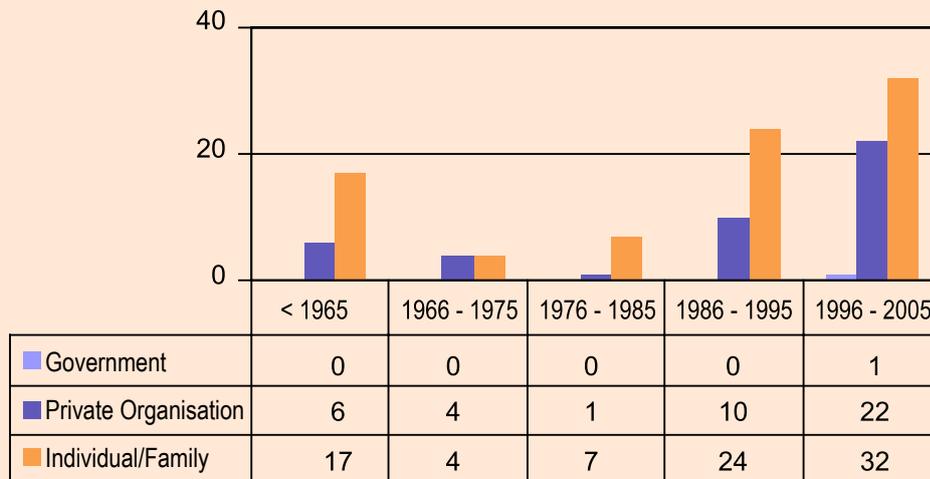
The data confirms that dayahs can be run by local government, private organization and individuals / families. The great majority of dayahs in the sample, 84 or 64% were owned by an individual a family, or as communal property donated under the *wakaf* system of religious donation. The second category, 43 dayahs or 33% were owned by private non governmental organizations, usually under a foundation. Finally, only 1 dayah (0.75%) was found to be government owned, in the District of Aceh Barat. This data highlights the fact that the role of and the participation of society in the provision of Islamic education facilities in Nanggroe Aceh Darussalam is very significant. The fact that the majority of dayahs were established by individuals or families indicate a very high level of participation by members of the community in this regard.

4.   Operational documents and Accreditation.

Operational documentation refers to any document that shows the legal status of the dayah concerned. There are various types of operational documents issued by a range of government authorities, usually in line with their particular area of authority. These documents include:

•   Act of Notary were owned by 35 dayahs. These acts are legal document that legalize the status of non-governmental organizations and which are usually used as requirement for producing and acquiring other relevant documents. 5 dayahs out of the 35 dayahs holding an Act of Notary had been legalized as required by the Provincial office of the Ministry of Justice and Human Rights in NAD[12]

•   Operational permits/ license from the Education Authority at the provincial and district/city level were owned by 40 dayahs that provided evidence that these dayahs

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12 Based on article 11 of Law No. 16 of 2001 on Foundation, a foundation shall be obligated to legalize its act of establishment in the Ministry of Justice and Human Rights, c.q. Head of Provincial Office of the Ministry of Justice and Human Rights.

had obtained the necessary legal documents for running an educational program.

- Seven (7) dayahs had Operational Permits / Agreements from the Provincial Office of Religious Affairs.

- Three (3) dayahs possessed a Surat Izin Kegiatan (SIK) –an Operational Permit provided to foundations and organizations that run social programmes -- from the NAD Office of Social Affairs as these dayahs also ran Children's Homes.

- One dayah that was owned by the local government in Aceh Barat had a decree issued by the Regent.

- 36 dayah (27%) did not have any required documentation while other documents owned by some dayahs did not relate directly with its operation such as wakaf documents, EMIS data, land certificate, and sales agreement.

This data is interesting for a number of reasons. First, the management of the dayahs clearly involved different authorities such as the Provincial Office of Religious Affairs, the Provincial Office of the Ministry of Justice and Human Rights, the Provincial office of Education and the Provincial Office of Social Affairs-depending on each office's particular area of concern. Although as a result some data about dayahs is available in each of these authorities, due to their different areas of concern the number of dayahs is never the same. Each office provides data that is different regarding the total number of dayah. Secondly, some of the dayahs did not possess any documentation at all and the fact that few dayahs were able to show specific and relevant documents indicates that from a legal point of view, dayahs remain very weak. Many dayahs remain unreported, unregistered and do not have the necessary documents for their operations.

Another type of document that relates to the operation of a dayah is the dayah accreditation. Dayah accreditation is issued by the Provincial Office of Education Affairs in order to assess a dayah's capacity to run education programs. Accreditation is divided into two main categories: accredited and non-accredited. When a dayah is considered unqualified for accreditation, it will be called non-accredited. On the other hand, if a dayah has fulfilled all the requirements specified in the accreditation it is then given a level of accreditation labeled as Type A, B, C, D, with A being the highest.

Based on this assessment, the accreditation type of each dayah in the sample can be seen in the following graph:


Graph 21. Type of Dayah Accreditation (n = 132)

Non type, 1 (1%)
None, 14 (11%)
Type A, 26 (20%)
Type D, 1 (1%)
Type C, 43 (32%)
Type B, 47 (35%)
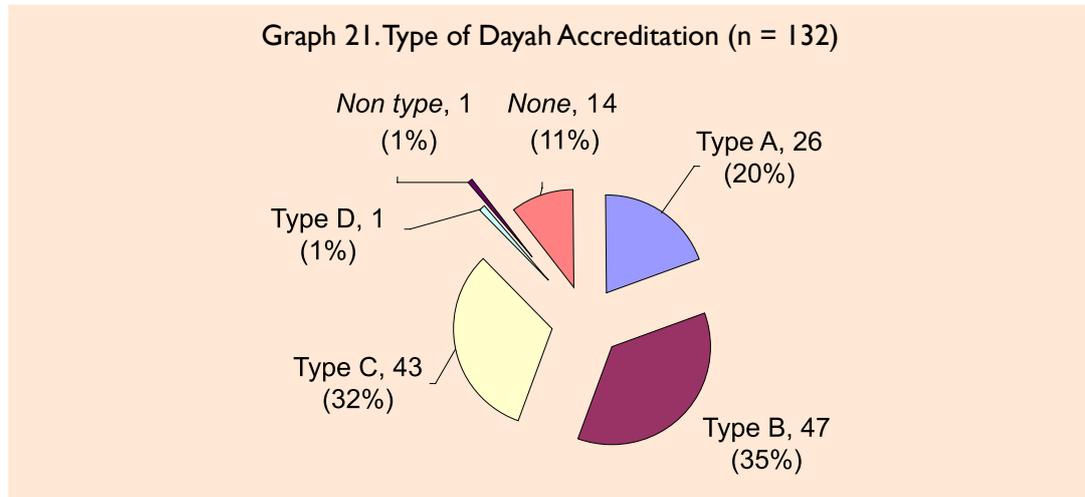
Graph 23 above shows that most of the dayahs in the sample where accredited by the Provincial Office of Education of NAD. There were, however, 14 dayahs (11%) which were not accredited in any way and one dayah that had been assessed as not qualifying for accreditation, The almost 90% of dayahs that held accreditation certificates were quite evenly distributed between different levels of accreditation with 20% of dayahs holding a Type A accreditation, 35% of dayahs a Type B accreditation and 32% of them granted a Type C accreditation. Type A indicates that the dayah maintain good standards in relation to the education it provides – which is low in number as it means that only one in five dayah is granted Type A. But, when Type A and Type B are put into one group, more than half of the dayahs are considered to be relatively good in maintaining standards of education.

5.   Operational Coverage of Dayah

The data regarding the geographical coverage of each dayah shows the extent to which a dayah views its capacity to provide services, whether to the community that surrounds it or more widely –in other words how far they reach out to provide services. The following graph shows that the scope of dayah coverage is gradual in nature—from district to international one.

Graph 22. Operational coverage of the Dayahs (n = 132)
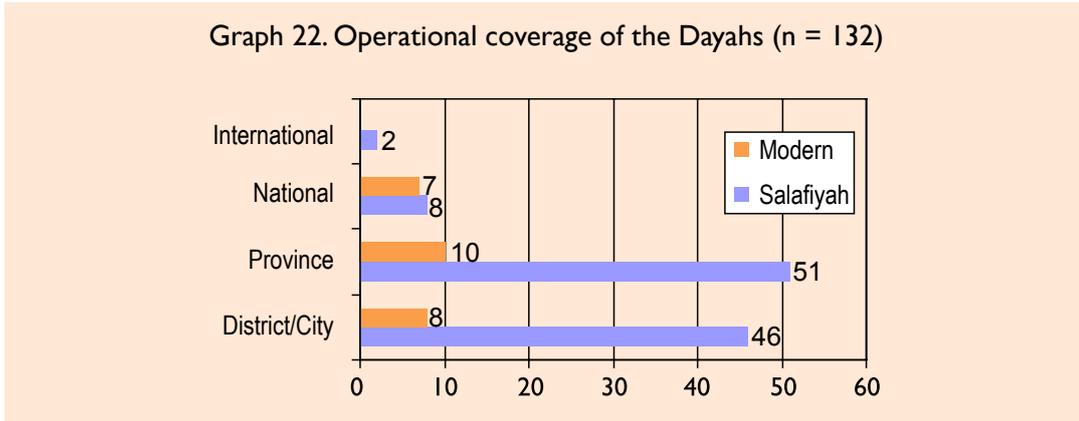
From the data above, it can be identified that almost half of the sample dayah have an operational coverage at the provincial level. This shows that the dayahs see themselves as having the capacity to provide educational services not only for the community where it is located but for the whole of the province. There are even a number of dayahs that have an outreach at the national level (15 dayahs or 11.4%) and two dayahs are an international outreach. The remaining, 40% or 54 dayahs are operating at the district/ municipality level. Comparing the 40% of dayahs with district level coverage and the 60% of dayah with provincial, national and international coverage, it can be concluded dayahs in Aceh see their role as going beyond the immediate communities where they are located to the larger society in Indonesia and even abroad.

One thing that is interesting about the data above is the fact that traditional salafiyah dayahs can also have a wider geographical coverage with the only two dayahs in the sample reaching out internationally being in the salafiyah category. This means that traditional is not always related to the local and recruiting students that are coming from the local communities. On the other hand, modern/integrated dayahs tended to have more of a national outlook generally with 28% operating at the national level compared with only 7.5% of traditional dayahs operating at the national level.

B.   The Dayahs' Financial Resources and Budgets

Not all of the dayahs in the sample (132 dayahs) provided necessary data regarding their budget and financial resources. For financial year 2004, 2005 and 2006, of 107 salafiyah dayahs assessed, 89 dayahs provided some data but only 74 dayahs (69%) actually provided the data requested in relation to these three financial years. As far as modern dayahs were concerned, out of 25 modern dayahs in the sample, 18 of them provided some financial data, but only 15 dayahs provided the data that was requested in relation to the three financial years. On some aspects of financing and budgetary issues, data was even harder to access. Dayahs that failed to provide data in that regard or that provided only partial data possibly

faced difficulties in relation to providing financial documentation because financial issues are considered confidential to the organization. Because of the lack of regulatory system too, dayahs are also not required to disclose financial information including in relation to funds they have received and from whom. Nevertheless some data was available which sheds some light on the financial situation of the dayahs in the sample.

As far as funding is concerned, the dayahs for which information was available generally received funds from a range of different funding sources—such as government, individual / personal donations, private company donations, social organization donation (including faith based organizations), tuition fee, dayah micro enterprise/business activities, international funding agency among others.

Based on the collected data, almost all dayahs mentioned government subsidy and private donation as the main source of funding/ dayah's assets. Both sources are the "key" funding source, with additional funding coming from a combination of the sources previously mentioned. There were some dayahs, however, that relied solely on one funding source: personal/ individual donations or tuition fees. Others relied on two funding sources: government assistance and individual/ personal donations; or a combination between government subsidy and support from social organizations –including from faith-based organizations; or individual donations and tuition fees.

In addition, 37 dayahs mention that one of their funding sources was international donors. Nearly half of them, (15 dayahs) did not specifically mention the name of the international donors that supported them. Those that did referred to both government and non-governmental assistance from abroad including from Australia, Germany, Japan, Qatar, Malaysia, China and Turkey. Some international NGO and development agencies such as Oxfam, Mercy, Save the Children, Unicef, FAO, and Millennium were also mentioned. Under "others" category mentioned by 24 dayahs were included BRR (main post tsunami reconstruction agency), private organisations and foundations. In this category, half of the dayahs (12 out of 24 dayahs) mentioned also *swadaya masyarakat",* communal support/ community based support, as another source of funding.

A combination of funding sources are mentioned by more than 10 dayahs, among others, a) government subsidy, individual donations, tuition fees, and so forth (10 dayahs); b) government subsidy, individual donations, tuition fees, and self-managed economic resources, (13 dayahs); and c) government subsidy, personal donations, tuition fees (19 dayahs).

In addition to questions relating to their sources of funding, dayahs were also asked to list their funding sources by their degree of importance. From the 4 most important funding sources, there were three funding sources that were considered the most important

by the majority of dayahs, i.e.: government subsidies, individual personal donations, and tuition fees. Small enterprise/business activities were also mentioned as the third and fourth priority.

Monthly tuition /school fees were considered as one of the most important resources for the dayahs. 98 dayahs (74%) provided data on school fees in 2006. The school / tuition fees varied widely from Rp. 1,000 to Rp. 270,000 monthly, the detail of which can be seen as follows:

- Based on the data collected from 78 salafiyah/traditional dayahs (73% of the total number in the sample), it was revealed that the school fees they collected ranged from the lowest Rp 1,000 (USD 0.09) to the highest Rp 80,000 (USD 7) per month. A majority of these dayahs however (66 or 84.62%), collected school fees that ranged from Rp. 2,000 (USD 0.18) to Rp. 5,000 (USD 0.45).

- Based on the data collected from 20 integrated/modern dayahs (80% of the total number in the sample) it was revealed that school fees ranged from Rp. 2,000 (USD 0.18) to Rp. 270,000 (USD 24) per months. A majority of these dayahs (12 or 60% of the modern dayahs that provided data on this) collected more than Rp. 100,000 (USD 9) per month while 8 dayahs (40%) collected less than Rp. 100,000 (USD 9) per month.

As far as registration fees were concerned, of the 43 traditional/salafiyah dayahs in the sample that provided data, registration fees ranged from Rp. 1,000 (USD 0.09) (the lowest) to Rp. 500,000 (USD 44.97) (the highest), but the average was Rp. 55,500 (USD 5). Among modern dayahs, 18 dayahs provided data that they collected a registration fee ranging from Rp. 10,000 (USD 0.9) (the lowest) and Rp. 1, 390,000 (USD 125) (the highest), with an average fee of Rp. 306,400 (USD 28).

From the data regarding both monthly school fees and school registration fees, while there were traditional dayahs that collected similar or even in some cases higher amounts of money from school fees and school registration fees than the modern ones, on average fees collected by modern dayahs were significantly higher than that of traditional dayahs. This is also evident in relation to the highest school fees and registration fees charged. This may be due to the fact that modern integrated dayahs provide Islamic education that is integrated into the national curriculum based programs.

In connection with their budgets, not all dayahs provided the requested data. Available data collected from the 89 dayahs that provided information (74 salafiyah dayah and 15 integrated dayahs) showed the average budget of these dayahs in the last three years, i.e. 2004, 2005, and 2006.

The results can be seen in the following graph:

Graph 23. Average Annual Budget of Dayah, 2004, 2005, 2006 (n = 89)
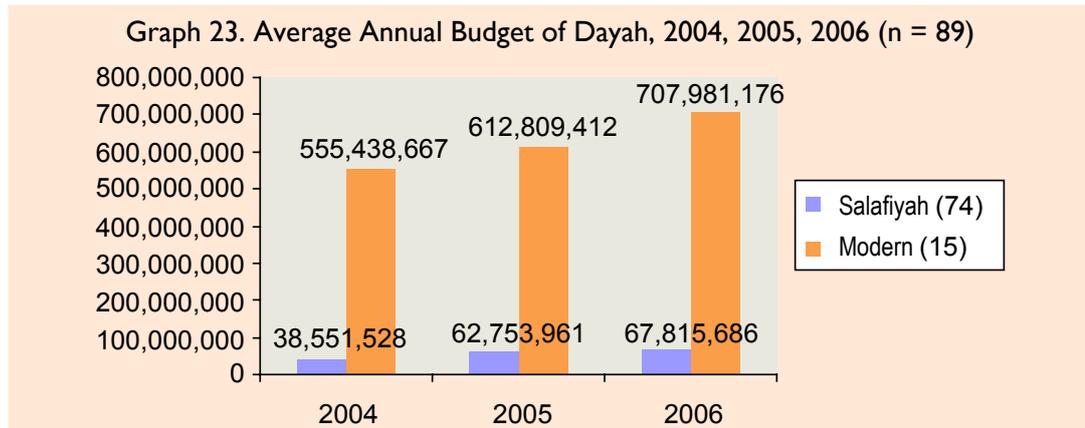
The graph above reveals the followings:

- On average, the total budgets of the integrated/modern dayahs were significantly higher than the budgets of the salafiyah/traditional dayahs. It is important to stress again, however, that data about budgets and financing is often quite sensitive and as a result the data received about annual budget is that as stated by the dayahs themselves. It may not always reflect the actual financial situation of these institutions in a stated year but what is acknowledged by the dayah as being its yearly budget.

- In terms of rupiah, the differences in relation to the dayahs' average budgets was found to be quite significant particularly between traditional and modern dayahs. If we take the 2006 budget, for example, the average yearly budget for the modern dayahs totalled Rp. 707.981.176 (USD 63,670), - which means that their monthly budget was Rp. 58.998.431 (USD 5,306). This figure is much higher than for the salafiyah dayahs which –in the same year—had a monthly budget of Rp. 5.651.307 (USD 508), This means that the monthly budget for the modern dayah is ten times bigger than that of the salafiyah dayah. It is important to note, however, that in modern dayahs all needs in relation to education and food are costed as part of the tuition fees—unlike traditional/salafiyah dayahs –whose students sometimes bring their own food to the dayahs and this is frequently not costed as part of the budget of the dayah. It is also important to compare these budgets with the number of students that are attending the dayahs and provided with services. The number of students in traditional dayahs are generally much higher which would make the limited budget even tighter.

The budgets of both salafiyah and integrated dayahs were found to have increased steadily from 2004-2006. This is understandable bearing in mind that the cost of education and living tend to go up every year.

- The lowest annual budget for 2006 was reported to be in *Darul Kamal Azizah*, a salafiyah dayah in Aceh Barat Daya district which has 91 students. It reported an annual budget of only Rp. 901.000 (USD 81). This would mean that the annual budget per student would be only Rp. 9,901 (USD 0.9) per student per year. As mentioned above, it is very likely that with such a small budget the dayah does not include in its budget costs that are born directly by the students and their families including food, education and personal effects. The biggest annual budget reported for that year was for a modern dayah, *Mahyal Umul* in Aceh Besar district with Rp. 969.800.000 (USD 87,217). This dayah has 170 students and therefore this would give it a budget of Rp. 5.704.705 (USD 513) per student per year. The smallest annual budget among the modern dayahs is Rp. 13.710.000,- (USD 1,233) in dayah *Ar Risalah* in Aceh Jaya which has 255 students which means a budget of Rp. 53.764,- (USD 5) per student per year. The biggest one, on the other hand, totals Rp. 5.785.000.000,- (USD 520,235) that of dayah *Jeumala Amal* in Pidie that has 974 students or a total of Rp. 5.399.425,- (USD 485) per student per year. From the average budget per student for 2006 it can be seen that the lowest among the modern dayahs is still five times bigger than that of the *salafiyah* dayahs while the biggest budget is about a 100 times bigger. This leaves no doubt for the fact that modern dayahs have much larger budgets than their traditional/ *salafiyah* counterparts.

C.   The Dayahs' Human Resources

This section will present the findings in relation to the human resources of the Dayah assessed in this research—in this research they shall be referred to as "staff". 'Staff' refers to all persons who work at a dayah.

1.   Number of staff

Based on the available data, the number of staff in the dayahs in the sample was 4,180 which consisted of 2,755 males (66%) and 1,425 females (34%). In term of gender, the difference is quite significant as the total number of male staff is almost twice that of female staff. It is necessary to carry out further research to understand better why males are more dominant in this environment than females but one reason is likely to be the dominant role of male religious leaders in the context of the dayahs.

Graph 24. Total Number of Dayah Staff (n = 4,180)
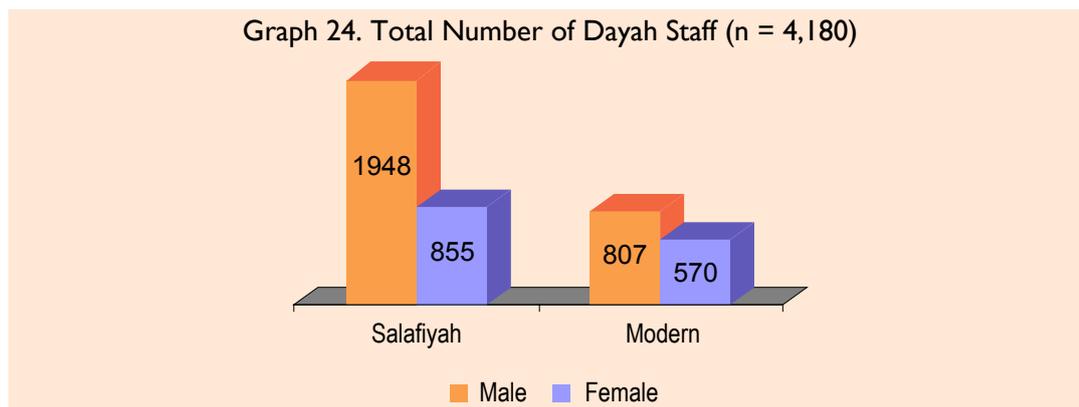
The graph above shows the composition of staff by gender and type of dayah. The research reveals that there are 2,803 staff (67% of all staff) working at 107 salafiyah dayahs while 23 integrated dayahs employ 1,377 staff (33.% of all staff). The number of male staff is clearly bigger than female staff both in salafiyah and modern/ integrated dayah, but the difference is not so significant in the modern integrated dayah. Female staff in modern integrated dayahs account for 41% while they account for only 31% of staff in the traditional dayahs, a difference of 10%.

Interestingly, in dayahs that provide education exclusively for girls, there are still male staffs. At *Putri Muslimah* in Bireun for example, 12 staff out of 56 staffs are male; *Putri Babunnajah* also in Bireun employs 5 male staff and 7 female staff. *Darul Atiq Putri* again in Bireun employs on the other hand 5 male staff and 3 female staff. The situation is different, however, when dayahs provide exclusively education for male students—in these institutions the number of female staff is far smaller than of male staff. At *Babussalam* in Aceh Besar, there were only two female staff, while the number of male staff was 10. Meanwhile, *Mahyal Umul* in Aceh Besar employs one female staff and 24 male staff; in Darul Aitam in the district of Pidie, 10 female and 20 male staff are employed. The composition is more or less similar in Dayah *Mahad Tarbiyah Madinatul Fata* in Banda Aceh with only 18 male staff employed, in *Darul Aman* in Aceh Besar with only 14 male staff and in *Serambi Aceh*, Aceh Barat that only employs 40 male staff with no female staff in employment.

When the number of students and staff are compared, it reveals that the students and staff ratio in both traditional and modern dayahs is not significantly different. In the traditional dayahs, there were 25,914 students and 2,803 staff –meaning that the ratio between staff and students is 1:9. By gender, the ratio between male staff and male students is 1:7 while the ratio between female staff and female student is 1:14. In modern dayahs on the other hand, the overall ratio is slightly better with 1,377 staff and 9,427 students or a ratio of 1:7. The ratio between male staff and male students is 1:8 and for female staff and female students, the ratio is 1:6. One interesting aspect in this data is that in traditional dayahs, the ratio between female staff and female student is much lower than for males, meaning that one female staff

works with more female students than male staff do with male students. On the other hand in modern dayahs, the ratio for female staff and student is actually better. This data, however, only provide a general picture of the situation as the number of staff in this case refers to all employees who work in a dayah no matter what their position and role may be in that context and it does, not specifically refer to staff that have a care role or even direct contact with the students. Secondly, this data does not differentiate clearly whether the male staff only serve male students and female staff only serve female students or otherwise.

Among *Salafiyah* dayahs, it is *Raudhatul Maarif* in Aceh Utara that has the highest number of staff with 106 members of staff consisting of 105 males and 1 female, while the dayahs with the lowest number of staff are *Nurul Islam* in Aceh Barat, *Al Fatah* in Aceh Utara, and *Sabilusalam* in Aceh Singkil that have only 6 staff that consist of 4 males and 2 females. As far as the integrated dayah are concerned, it is *Ulumuddin* in Lhoksemawe that has the highest number of staff, 140 staff that consist of 86 males and 54 females while the dayah with the lowest number of staff is *Ar Risalah* in Aceh Jaya with 13 staff consisting of 6 males and 7 females. This data does not indicate a major difference between the numbers of staff at either end of the scale for salafiyah and integrated dayahs.

2.   Age

Data on the age of staff was collected and grouped into different age groups as can be seen in the following graph

Graph 25. Staff of Dayah by Age Group (n = 4,180)

	< 20	20 - 29	30 - 39	40 - 49	50 - 59	60 - 69	> 69
M	92	1561	766	222	85	26	3
F	83	847	376	99	16	4	0
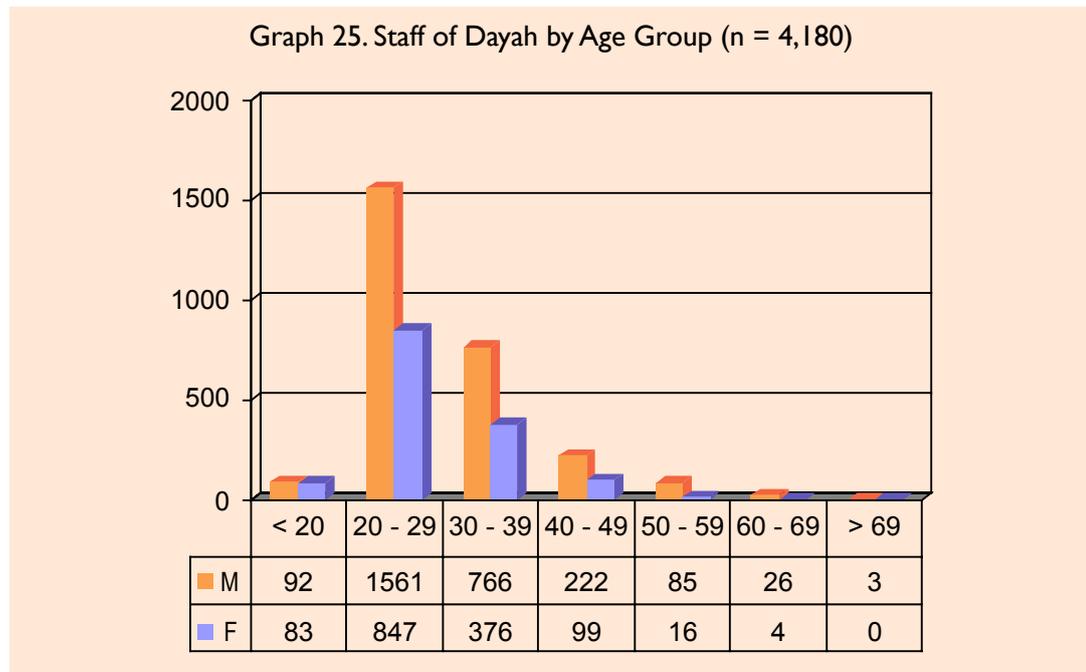
Graph 27 shows that most dayah staff belongs to the 20-49 age group (92.6%), with staff aged between 20-29 years dominating the population (57.6%). When this age group is combined with the 30-39 age group (27.3%), it is clear that the majority of dayah staff are from the younger generation. In each age group, the number of male staff is higher than female ones but with significant number of female staff in the 20-29 years and 40-49 year age group. In the above 50 year age group, the number of female staff gets even smaller. There are only 16 female staffs belonging to the 50-59 year age group, and the number goes progressively down with only 4 female staffs above 60 year age group, while there are 29 male staffs in the same group.

3.   Educational Qualification and Background

The data collected on the education qualifications and background of the staff in the dayahs in the sample indicate that educational qualification for staff who work at modern and salafiyah dayahs vary greatly, ranging from elementary school graduate to PhD holders.

Table 8. Educational Attainment (n=4.180)

Level of Education	*Salafiyah* (Traditional)			Integrated (Modern)		
	M	F	Total	M	F	Total
Elementary	96	54	150	5	5	10
Junior high school	488	237	725	26	20	46
Senior high school	806	380	1186	241	192	433
Diploma I, II & III	429	121	550	171	105	276
Diploma 4/ bachelor degree	120	61	181	339	242	581
Post graduate degree (Masters)	8	2	10	24	6	30
PhD	1	0	1	1	0	1
Total	1.948	855	2.803	807	570	1.377

Table 4 above highlights some interesting findings:

• Staff qualification / educational attainment in the salafiyah dayahs range from elementary school graduate to PhD degree holders. The great majority of staff, however, hold secondary and elementary level certificates, i.e. 2,061 people (74%), while tertiary level graduates, from diploma level up to PhD holders constitute 27% (742 people) of the total number of staff in those dayahs. This data shows that although they are labeled as traditional, salafiyah dayahs do have staff whose qualifications range from secondary school graduates to those holding university degree—including a small number 11 staff (0.4%) that hold masters and one (1) staff who is a PhD holder.

• The condition in the integrated/modern dayahs is reverse with the number of staff

holding tertiary level qualifications (from Diploma level up to PhD) being higher than those holding only school level certificates: 888 staff (65.5 %) with tertiary education as opposed to 489 staff (35%) with only high school qualifications. Although the total number of staff in modern dayahs is lower than those for salafiyah dayahs, modern dayahs have more staff with higher levels of education, 65% of them hold Diploma I to PhD level. Salafiyah dayahs, on the other hand, have a lower proportion of staff with tertiary level education with only 27% of their staff holding the same level of degree. While in integrated dayahs 35% of staff only have high school certificates, in salafiyah dayahs, the figure reaches 74%. Also, integrated dayahs have a much higher percentage of staff with Diploma IV/ bachelor degree or master's degree, 44%, while salafiyah dayahs only have 7%. This situation may be due to the fact that modern/ integrated dayahs follow the national education curriculum and therefore staff with higher educational qualifications are seen as important.

From their educational background as presented in the following table, it can be concluded that the educational background of dayah staff –both integrated and salafiyah dayahs is very relevant to the dayah's focus on providing education. The majority of dayah staff have a background in Islamic education that supports their work in the dayahs as they have an educational background in Islamic religious studies, Islamic Education, and Teacher Training (a total of 1,659 staff / 59% in the Salafiyah Dayahs and 1,126 staff / 82% in the integrated dayah). Over 87% of all dayah staff that have tertiary education level education come from an Islamic education or religious teaching background. Some also have backgrounds in other disciplines such as psychology, law, social and political sciences, management and administration are also identified but the numbers are not significant. The rest have school level certificates from primary school level to senior high school graduates. None of them, however, had an educational background that could be relevant to the care of children, something which could be expected bearing in mind the services provided by the dayahs including the fact that children reside in these institutions. The very small number of staff with a psychology background though (2) may have some relevant skills and knowledge.

Table 9. Educational Background (n=4.180)

Educational background / Major	Salafiyah (Traditional)			Integrated (Modern)		
	M	F	Total	M	F	Total
Islamic Studies	1028	438	1466	269	179	448
Teaching of Religion	92	50	142	278	196	474
Education	23	28	51	119	85	204
Psychology	0	0	0	2	0	2
Law	9	0	9	8	2	10
Social and Political Sciences	4	0	4	1	2	3
Management and Administration	5	2	7	34	42	76
Health	0	0	0	2	5	7
Others-1:	322	113	435	51	39	90
Others-2:	354	151	505	35	19	54
Others-3:	111	73	184	8	1	9
Total	1948	855	2803	807	570	1377

Others: Elementary School/MI –Senior High School/MA

By gender, the staff composition in relation to educational background as can be seen from the table above is more or less of the same proportion—except for those whose background is in psychology that included only two male staff. Interestingly, the number of male staff within most disciplines is higher than of female staff with the exception of those with a background in health, management and administration where there are more female than male staff in those two disciplines. This may be a reflection of the fact that female staff are employed for what are considered more traditional areas of employment for women in health and administration.

Further analysis shows that staff with psychology and health education backgrounds are recruited by modern/integrated dayahs, while salafiyah dayahs do not have staff with such background. Another difference is found for those with legal backgrounds in which salafiyah dayahs only employ males with legal background (9 male staff) while the integrated dayahs have some female staff with this educational background (2 female staff and 8 male staff).

4.   Distribution of staff according to positions in the Dayahs

This section explores the structural positions and functions of staff in the dayahs. From the available data, the available positions can be categorized into 7 key positions: leader (Teungku), unit/section head, teacher, life skill trainer, administrative staff, caregiver, and support staff. The data revealed interestingly that while there are staff with health backgrounds, these staff do not actually perform health related work (as health service provider). Other positions include deputy head of dayah, supervisor, treasurer, secretary and librarian.

The following data --as presented in Table 6—shows that teachers were the most numerous staff in the dayahs. They constituted 73% of the total number of dayah staff—both in the salafiyah and integrated ones. This is understandable as dayahs are educational institutions by nature and purpose. Although the number of male teachers is higher than female ones, the number of female teachers is significant both in salafiyah dayahs (703 teachers or 34%) and integrated dayah (424 or 44%).

Table 10. Composition of Staff According to Position (n=4.180)

Composition of Staff	Salafiyah (Traditional)			Modern (Integrated)		
	M	F	Total	M	F	Total
Leader/Teungku	125	21	146	28	1	29
Unit/Section Head	238	52	290	48	19	67
Teacher	1,354	703	2,057	571	424	995
Trainer	43	13	56	22	7	29
Administrative staff	107	28	135	31	24	55
Caregiver	33	22	55	44	37	81
Support staff	26	14	40	63	57	120
Health staff	0	0	0	0	0	0
Others-1:	18	2	20	0	1	1
Others-2:	3	0	3	0	0	0
Others-3:	1	0	1	0	0	0
Total	1,948	855	2,803	807	570	1,377

The table above shows that women can hold high positions in the dayahs as leaders/ tengku or unit/ section heads, although the number is much lower than for men. In traditional dayahs, 14% of women hold positions as teungku while in modern/integrated dayahs only 3% of tengkus are women. On the other hand, in the traditional dayahs only 18% of section or unit heads are female while they hold 28% of these positions in the integrated dayahs. Thus while fewer females are holding teungku/head of dayah positions in the modern dayahs they hold a higher proportion of the next most senior positions in those dayahs.

In terms of care giving functions, female staff were much better represented with 40% of caregivers working in traditional dayahs being female and 46% in the modern dayahs. This was also the case in the support staff position with 35% of support staff in traditional dayahs being female while 47% of support staff in the modern dayahs were female. Finally, women had quite a high representation too in the administrative positions in the dayahs although in this case more so in the modern dayahs with 44% of administrative staff being female for only 21% administrative staff in the traditional that were female.

Regardless of type, the data reveals that in the 132 dayahs in the sample, there were 35,341 students and 3,052 teachers identified—meaning that overall the teacher-student ratio

is 1:12. It means that one teacher is responsible for teaching 12 santri/students. When the data is disaggregated by gender, male teacher-male student ratio is 1:10 and the female student-teacher is 1:15—meaning that one male teacher is responsible for teaching 10 students while a female teacher is in charge of teaching 15 students/ santri. The different ratio is due to the fact that the number of male teachers is higher than female ones.

A clearer illustration of ratio can be seen in relation to the dayah with the highest number of students and the one with smallest one or in the dayah with the highest number of teacher and the smallest one. In the biggest salafiyah dayah, i.e. *Bustanul Huda* in Aceh Timur, where it accommodated 1,953 students/ santri and 93 teachers, the student-teacher ratio was 1:21. Meanwhile, in the modern dayah of *Jeumala Amal* in Pidie, the biggest dayah of its type, there were 974 students and 57 teachers with a student-teacher ratio of 1:17. In the smallest salafiyah dayah of *Nurrussalam* in Aceh Timur, in which the total number of student was 35 with 5 teachers, the student-teacher ratio was 1:7. Meanwhile, in the smallest size modern dayah, Dayah *Inti Darul Aitami* in Aceh Barat, there were 60 students/ santri and16 teachers, the student-teacher ratio was relatively better, 1:4. The data on student-teacher ratio reveals that in both salafiyah and modern dayahs, the smaller the size, the better the ratio will be.

On the other hand, we can see from the data on the dayahs with the highest or smallest number of teachers those that have better or worse ratio for both types of dayah. For the Salafiyah dayahs, *Raudatul Maarif* in Aceh Utara has 104 teachers and 504 students /santri, and the ratio is 1: 5. For modern dayahs, *Ulumuddin* in Lhoksemawe accommodates 122 teachers and 1,524 students; the student-teacher ratio is 1: 12. Although these two dayahs do not register the highest number of students, number in both dayahs are relatively big. However, because they also have a relatively large number of teachers, the ratio is small. For those dayahs that had the smallest number of teachers, in *Al Fatah* Dayah in Aceh Utara (salafiyah), there were only three teachers for 105 students so that the student-teacher ratio was 1: 35. In *Ar Risalah* in Aceh Jaya (modern), where there were 8 teachers and 255 students/ santri, the ratio was 32:1. In the last two dayahs, it seems that the small number of teachers does not mean that the number of student is also small; therefore the ratio remains high.

An interesting data is that there is a salafyiah dayah with a student-teacher ratio of 1: 103 in one of dayahs of Bireun (*YPI Darussa'adah Cottarom Baroh II)*. This is unusual. There are only 5 teachers available for teaching 555 students/ santri. Meanwhile, in one of the salafiyah dayah in Aceh Jaya, the student-teacher ratio is 1:32, where there are 8 teachers available for teaching 255 students/ santri.

The table also reveals another interesting data: that the number of staff who works as caregivers in both Salafiyah and Integrated dayahs is very limited. In salafiyah dayahs, there are only 55 staff in charge of taking care students (2% of staff), consisting of 33 men and 22 women, while in the integrated dayahs, the figure is 81 (6%), consisting of 44 men and 37 women. The small percentage of caregivers for both types of dayah shows that care giving is still considered as an unimportant part of the dayah education systems despite the fact that children and young people reside permanently in dayahs for prolonged periods of time. It is estimated that of the 107 salafiyah dayahs taken as a sample, almost half of them do not have any caregiver. As far as the integrated dayahs are concerned, the condition is better as –on average—there were at least three caregivers in these dayahs. This may indicate a growing awareness on the part of integrated dayahs that caregiver for children who live in their institutions play an important function.

5. Employment status of the Dayah staff

The data on the employment status of dayah staff provide important information about their situation and the way the dayahs operate: whether they are permanent staff, under contractual agreement, volunteer or other status of employment as stipulated by the dayahs. The available data as presented in the following table indicates that the employment status can be categorized as follows: permanent, voluntary, contract, part timer, and civil servant.

Table 11. Employment Status of the Staff (n=4.180)

Employment Status	Salafiyah (Traditional)			Modern (integrated)		
	Male	Female	Total	Male	Female	Total
Full time/ Permanent	1130	492	1622	331	262	593
Voluntary	797	340	1137	341	179	520
Contract	21	23	44	102	106	208
Part-time				28	20	48
Civil Servant				5	3	8
Total	1948	855	2803	807	570	1377

Table 7 shows that salafiyah dayahs only recognize three types of employment: permanent, voluntary and contract. Meanwhile, modern dayahs –in addition to those three categories—also recognize other status of employment such as part time workers and civil servants. Dayah that recognize part time staff include *Inshafuddin* Integrated Dayah in Banda Aceh. Of 72 staff employed by this dayah, 48 staffs are hired on a part time basis— the highest number in the dayah as the dayah also employs 13 permanent staff, 9 staff under contractual agreement, and 2 volunteers. It is the only institution that recognizes 4 employment status for its employees. Meanwhile civil servant status is only found in in *Al Falah Abu Lam U* an

integrated dayah which is run by the district government of Aceh Besar. However, most of the staff in this dayah (70 persons) are hired under a contractual agreement, while only 8 staff are recruited as government officials (5 male and 3 female staff).

The table also shows that salafiyah and modern dayahs employ a majority of staff with permanent status, followed by those working as volunteers and contractual status respectively. Of 2,803 staff identified in salafiyah dayahs, 58 % of them are permanent staff, while 41% of the employees enjoy voluntary status and 2 % under contractual agreements. Modern dayah, on the other hand, employ 1,321 staff, 45% of whom are permanent staff, 39 % with voluntary status and 16% with contractual status. When these two data are compared, it can be seen that salafiyah dayahs have more permanent staff than contractual staff. On the contrary, although permanent status is still dominant in modern dayahs, but the percentage of contractual status is quite significant (i.e. 16%)—particularly compared with the figure of 2 % in salafiyah dayahs. The percentage of staff with voluntary status for both types of dayahs is almost the same on the other hand.

The fact that about 40% of the staff in both types of dayahs are working as volunteers is an important finding which highlights both the social engagement nature of dayahs as religious education institutions where significant numbers of the younger population lives and work as volunteers. But it also raises some important questions about the extent to which dayahs can ensure the professionalism and quality of the services they provide. It is also means that there is a significant need to set standards for providing education but also for providing care and support for the children and young people who spend considerable periods of their lives in these institutions.

This data may also explain the relative youth of the staff of the dayahs as highlighted previously. The extent to which working in a dayah as a volunteer also enables these staff to continue their religious education to a higher level without having to pay for it or even operate as a secure place to stay and get food while other employment may not be available is an interesting issue that needs to be explored further. The fact that, as we have seen, Dayahs are also training grounds for the next generation of tengku and religious teachers that will in turn move on to establish new dayahs may also be an important factor in this regard. This raises some interesting questions about whether dayahs also operate as some kind of social protection scheme where young and unemployed men and women whose qualifications relate primarily to religious teaching are able to live and train until they are able to find paid employment or f the funds to set up their own religious institutions. In any case, there is no doubt from the data above that dayahs in Aceh rely considerable on the voluntary sector.

By gender, the data above shows that more male staffs enjoy permanent and voluntary status of employment than female staffs. Only 30% of female staff have permanent employment status in the traditional dayahs compared to 44% in the modern dayahs. On the other hand 30 % of staff working on voluntary status in the traditional dayahs are female compared to 34% of volunteers that are females in the modern dayahs. Interestingly, the data shows that there are actually slightly more female staff on a contractual basis in both salafiyah and modern dayahs than male staff. This may be a reflection of the types of positions female staff tend to hold in the dayahs with an emphasis on care and support position apart from teaching positions.

D.   Dayah Facilities

As educational institutions, dayahs of course have educational and support facilities. This section will explore the facilities of the dayahs in the sample, both traditional/salafiyah and modern/integrated ones.

1.   Educational facilities

The facilities that were identified in the dayahs assessed included formal education institutions such as kindergarten (TK), elementary school (SD/MI), Junior High School (SMP/ MTs), Senior High School (SMA/MA) as well as other educational facilities such as the ones provided by the dayahs salafiyah, The following table shows the different type of facilities identified:

Table 12. Educational facilities owned and operated by the Dayahs (n=132)

Formal education	Type of Dayah		Total
	Salafiyah	Integrated	
Kindergarten	4	0	4
Kindergarten & Elementary School/MI	1	0	1
Kindergarten and Junior High School/ MTS	1	0	1
Kindergarten, Elementary School/MI, and Junior High School/ MTS	0	1	1
Kindergarten, Junior High School/ MTS, and Senior High School/ MA	0	2	2
Kindergarten, Junior High School/ MTS and Higher Education	0	1	1
Elementary School/MI, Junior High School/ MTS and Senior High School/ MA	1	1	2
Junior High School/ MTS	8	4	12
Junior High School/ MTS and Senior High School/ MA	2	11	13
Senior High School/ MA	1	1	2
Koranic Studies /Salafiyah	89	4	93
Total	107	25	132

According to the type of dayah, the data in the table above indicates the following:

- Under the salafiyah column, it can be seen that out of the 107 sample, 89 dayahs offered exclusively Koranic studies as the foundation of dayah salafiyah education, while 18 dayahs salafiyah provided traditional Koranic studies while also providing various levels of formal education. These are in essence combination dayahs. Formal education facilities available in this sample varied from one institution to another, ranging from offering only one facility such as kindergarten (4 dayahs), junior high school level (8) and senior high school (1); up to two facilities i.e. kindergarten and elementary school / MI (1), kindergarten and Junior High School (1), junior and senior high school (2); or up to three facilities i.e. elementary school, junior high school and senior high school (1). From the data above, it can be concluded that the majority of formal educational programs provided by these combinations dayahs are at junior high school level / MTS, i.e. 12 schools, while kindergarten are run by 6 traditional dayahs in total. Senior high schools are run by 3 dayahs and elementary schools are operated by a total of 2 traditional dayahs. Although the great majority of the salafiyah dayahs are still focused on Koranic studies (83%), the fact that some of them also offer formal education indicates that there are also salafiyah dayahs that combine formal education with traditional Koranic studies.

- Under column for integrated/modern dayahs, it can be seen that from the existing 25 integrated dayah, the majority of them (21 dayahs) operate formal education that implements the national curriculum in their programs –that is why they are called integrated –while 4 of these dayahs also provided additional traditional Koranic studies as well as their formal education program. The levels of formal education offered by the 21 dayahs in the sample are relatively varied in nature. Dayahs that ran only one level of formal education included 4 modern dayahs with Junior high schools (SLTP/MTS) and 1 that ran only a senior high school (SLTA/MA). On the other hand 11 modern dayahs offered two educational facilities: junior high schools and senior high schools. Meanwhile, a number of modern dayahs ran up to three levels of schools consisting of a kindergarten, an elementary school and a junior high school (1 dayah); kindergarten, junior high school and senior high school (2 dayahs); kindergarten, a junior high school and a higher education institution (1 dayah); and one dayah that ran an elementary school, a junior high school and a senior high school. Based on the data above, the majority of modern/integrated dayahs were found to run junior high schools (20 dayahs or 80% of the modern/integrated dayahs in the sample) and senior high schools (15 dayahs or 60%). Kindergarten were provided by 4 modern dayahs (16%), two dayahs ran elementary schools (8%) and one dayah ran a higher education institution (4%). Modern integrated dayahs were thus more likely to provide a range of educational levels and facilities on their site.

- The fact that 18 salafiyah dayahs (17%) operated formal education as well as Koranic studies and 4 integrated dayahs (16%) also ran Koranic studies as well as formal

education facilities, indicate that those dayahs are combination dayahs–meaning that they provide both traditional Koranic studies as well formal education programs. This means that out of the 132 dayahs in the sample,, 22 of them (17%) could be said to be combination dayahs.

2. Support facilities

In addition to the educational facilities above, some other facilities linked to the provision of education were also identified in the dayahs including a library, computer laboratory, a counseling room, a general hall or conference/meeting room, a vocational training facility and sport facilities. From the 132 dayahs in the sample (107 salafiyah and 25 modern ones), the findings were as follows:

Table 13. Number of dayahs and their support facilities

Type of Facilities	Dayah *Salafiyah*	Integrated Dayah
Library	38 (36%) (69 dayahs did not have one)	20 (80%) (5 dayahs did not have one)
Laboratory	1 (1%) 1 had computer laboratory (106 dayahs did not have one)	10 (40%) 2 dayahs had each one computer laboratory 1 dayah has a language laboratory and a science laboratory. 1 dayah had a computer laboratory and a language laboratory 1 dayah had a computer laboratory, a language laboratory and a science laboratory 5 dayahs had a laboratory (not specified what type) (15 dayahs did not have any laboratory)
Computer	59 (55%) 35 dayahs had one computer each 9 dayahs had 2 computers each 8 dayahs had 3 computers each 5 dayahs had 4 computers each 1 dayah had 7 computers 1 dayah had 15 computers (48 dayahs had no computer)	23 (92%) 6 dayahs had 1 computer each 3 dayahs had 2 computers each 1 dayah had 4 computers 4 dayahs had 5computers each 2 dayahs had 6 computers each 1 dayah had 8 computers 6 dayahs had 10, 15, 24, 26, 27, and 43 computers respectively (in laboratory) (2 dayahs had no computer)
Counseling Room	2 (2%) (105 dayahs had no counseling room- some used other offices)	9 (36%) 8 dayahs had a counseling room each. 1 dayah had 2 counseling rooms (16 dayahs had no counseling room)
Hall/Meeting Room	23 (21%) (84 dayahs have no hall/meeting room)	9 (36%) (16 dayahs had no hall/meeting room)
Vocational / life skill Room	13 (12%) 10 dayahs had one vocational training room each 2 dayahs had two life-skill-rooms each. 3 Dayah have one life skills room each. (84 dayah have no life skill room)	10 (40%) 6 dayahs have one life-skill-room each. 2 dayahs have two life-skill-rooms each. 2 dayahs have three life-skill-rooms each. (15 have no life skill room)
Sport halls	27 (25%) 19 dayahs had one sports hall 8 dayahs have two sports' halls (80 dayahs had no sports hall)	10 (40%) 4 dayahs had one sports hall 1 dayah had 2 sports halls 2 dayahs had 3 sports halls 3 dayahs had 4 sport halls (15 dayahs had no sports hall)

The table above shows the support facilities provided by the dayahs in the sample including the number of library, laboratory, computer, counseling room, halls/ meeting room, life-skill room, and sport rooms. This data, however, only describes whether the dayahs have these aforementioned facilities, it does not indicate how well resourced and how often they are used in practice. Nonetheless, it highlights the fact that not all dayahs, salafiyah or modern dayah possess the relevant facilities that could be expected from educational institutions. And as far as computers and technical laboratories, the modern/integrated dayahs were clearly better resourced.

As far as *salafiyah* dayahs were concerned, only 59 of 107 dayahs (55%) had at least one computer. This represents the highest figure in relation to these types of dayahs, followed by ownership of library (36%), sport room (25%), multipurpose room (21%), life-skill room (12%), and computer laboratory (1%). This highlights the fact that traditional dayahs have generally limited facilities. The fact that 45% of these dayahs did not have a single computer raises concerns also the extent they are able to provide education but also the extent to which they are able to keep data relevant to the running of such facilities. However, the fact that a majority did may indicate that salafiyah dayahs are starting to use information technology in supporting their educational activities and work.

On the other hand, in the case of the modern dayahs assessed, 92% had at least one computer, 80% had a library and 40 % had a laboratory. On average, 40% of these dayahs had at least one of the following facilities such as sport/ exercise room, vocational training/ life skill room, halls and meeting rooms as well as counseling rooms. The fact that 56% of the modern/integrated dayahs had 4 or more computers also means that these computers are more likely to be effectively accessible to students for their studies and training rather than just used for the dayahs' administrative purposes only.

3.   Types of Accommodation and Facilities

As identified above, there are dayahs that provide exclusively education on a boarding basis with all students residing inside, while others provide education to both students residing inside and students that continue to reside outside in their families and communities. The following graph indicates the type of accommodation services provided by the dayahs according to their typology.

Graph 26. Type of Accommodation per type of Dayah (n = 132)
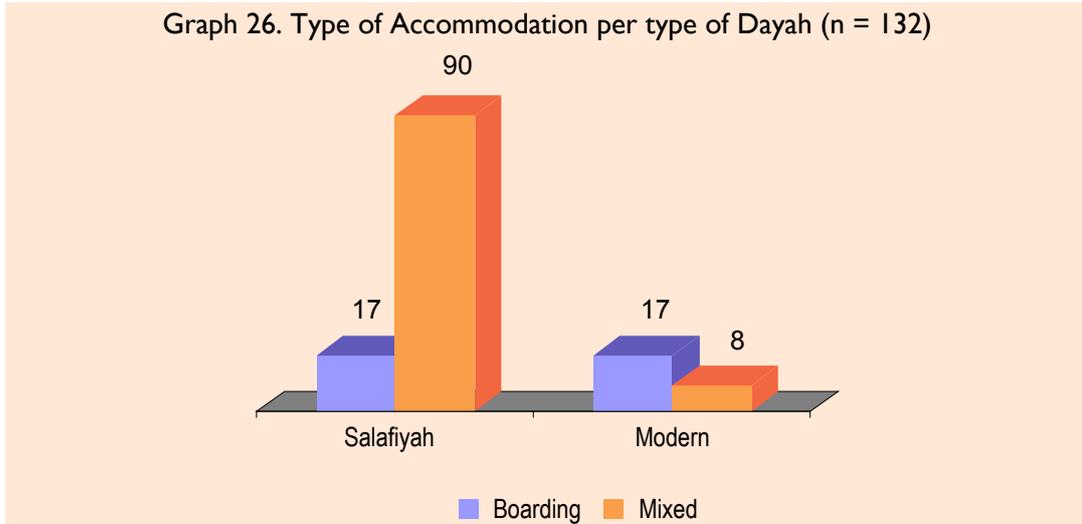
Data in the graph above shows that both salafiyah and modern /integrated dayahs provide exclusively residential services as well as a mixture of residential and non residential. The data however shows that there were clearly more salafiyah dayahs providing a mixture of boarding and non-boarding education services (90 dayahs or 84%) than those providing exclusively boarding education service (16%) –where all students/ santri have to stay in the dormitory. The opposite trend was found on the other hand for modern/integrated dayahs –where there were only 8 dayahs (32%) providing both boarding and non-boarding education services. The majority of the integrated dayahs required their students to stay on premise (17 dayahs or 68%). From the data above, it can be seen that the integrated dayahs tend to be residential while in salafiyah dayahs, the choice between staying inside and residing outside is far more available.

When the data is disaggregated according to residential or mixed services (a combination of residential and non-residential education), there were 34 dayahs in total (out of the 132 dayahs in the sample) that provided exclusively residential services, and 97 dayahs that provided mixed services (residential and non residential education). It means that only 26% of the dayahs assessed required their students/ santri to live in the dayahs while receiving services while the great majority (74%) allowed their students/ santri to choose whether to live in the dayahs or only attending education and residing outside dayah premises. This provides an interesting picture of dayahs, particularly traditional ones as being less residential in nature as may have been first thought although, as the data in the previous section in Chapter II Section B indicated, a majority (64%) of students/santri in all of the dayahs assessed resided inside the institutions.

This research also explored the range of facilities that related to the daily needs of the students/ santri, including for those residing in the institutions such as bedrooms, bathrooms

and restrooms. As far as the bedrooms were concerned, the available data revealed that there were 4,354 bedrooms available in 132 dayahs, the dimension of which ranged from 3x 4 meters to 6x8 meters, with some halls being much wider and accommodating more santri/ students. Compared to the number of santri which is 35,341, one room is on average occupied by 8 santri/ students. Although the number of santri in each room is relatively small, in some traditional and modern dayahs—in which rooms are laid out like dormitories-- the number of students/ santri in each bedroom can be much higher. The biggest dormitory from the sample of dayahs assessed was found in the modern/integrated dayah of Ar Risalah in Aceh Jaya, where one dormitory accommodated 64 students, while dormitories occupying more than 20 students could be found in 29 dayahs or 22 % of the total number of samples.

As far as the bathrooms were concerned, the data revealed that there were 627 bathrooms available in 129 dayahs, where 336 bathrooms are used by male santri/ students and 291 bathrooms are used by female santri/ students. If we look at the total number of students (35,341 people), it can be concluded that 18,407 male students used 336 bathrooms or one bathroom was being used by 55 male students. Meanwhile the condition faced by female students seemed quite similar as there were 291 bathrooms used by 16,934 female students or one bathroom used by 58 female students. This data does not indicate the size and dimension of the bathrooms—which in some dayahs can be large so that they can be used by many students simultaneously, but if we look at the fact that each bathroom is used by 50 students, capacity is still considered to be very limited. Looking at the highest and lowest average ratio of bathroom per students, it could be seen that the highest was one bathroom that was used by as many as 400 male and female students in one of the traditional dayahs in Aceh Utara, while the lowest was found in an integrated dayah located in Aceh Barat where one bathroom was used by 3 students. Strikingly, in only a few dayahs (3 dayahs or 2%) was one bathroom available for less than 10 students, while dayahs with one bathroom allocated for over 100 santri/students constituted nearly 30% of the total number in the sample (36 dayahs). Based on the data above, it can be concluded that the number of bathrooms available in the dayahs, a facility that is clearly essential for both personal health reasons and privacy, were grossly inadequate in a majority of the dayahs assessed.

If we break down this data according to the type of dayah, the ratio of bathroom per student indicates clear differences between traditional and modern dayahs. In the traditional dayahs, the ratio is 1 bathroom for 56 students on average while for the modern dayahs it is of 1 bathroom for 12 students. This highlights the fact that facilities tended to be better in the modern dayahs in that context. Generally, however, it can be concluded that the number of bathrooms available in the dayahs, a facility that is clearly essential for both personal health reasons and privacy, were grossly inadequate in a majority of the dayahs assessed.

From the total of 129 dayahs that provided data on the situation of their toilets facilities/restrooms, there were 912 toilets available—483 of which were used by male students and 429 restrooms which were used by female students. Considering the total number of male students, it means that 1one toilet was being used by approximately 38 male students. For female students, 1one toilet was being used by approximately 39 students. When we look at the highest and the lowest ratio of toilet facility per students, the research found that there were only 23 (18%) of the 129 dayahs for which information was available that had at least 1 one toilet facility for less than 10 students. Among the highest ratio, there were 15 dayahs (12%) that were found to have 1 toilet facility for more than 100 students— three of which even provided only a single toilet for more than 200 students (214; 210 and 208 respectively). It is clear that a single toilet facility for hundreds of students is simply unacceptable. Again, if we break down this data according to the type of dayah, modern dayahs tended to do better in this regard. The ratio of toilet facilities in traditional dayahs was 1 toilet for 46 students. For modern dayahs it was 1 toilet for 27 students.

Limited numbers of bathrooms and restrooms, from a health perspective, from a social and a psychological perspective, raise some serious concerns about the conditions of living for students, the great majority of whom are children, in the majority of dayahs in Aceh. It highlights conditions that are likely to be hazardous for students' health, hygiene, and welfare—especially those who belong to the child-age group and indicate that serious action is needed to improve the situation of all students.

4.   Other services

In this section, the data shows whether the dayahs in the sample only provided education services or also provided other services that may reflect other roles played by these institutions. The following graph shows that there are a majority of dayahs that exclusively provide education services (93 dayahs or 70%); however, some dayahs also provide other types of services (39 dayahs or 30%).

Graph 27. Other Services provided by the Dayahs (n = 132)

Category	Salafiyah	Modern
Only dayah	85	8
Dayah and other services	22	17
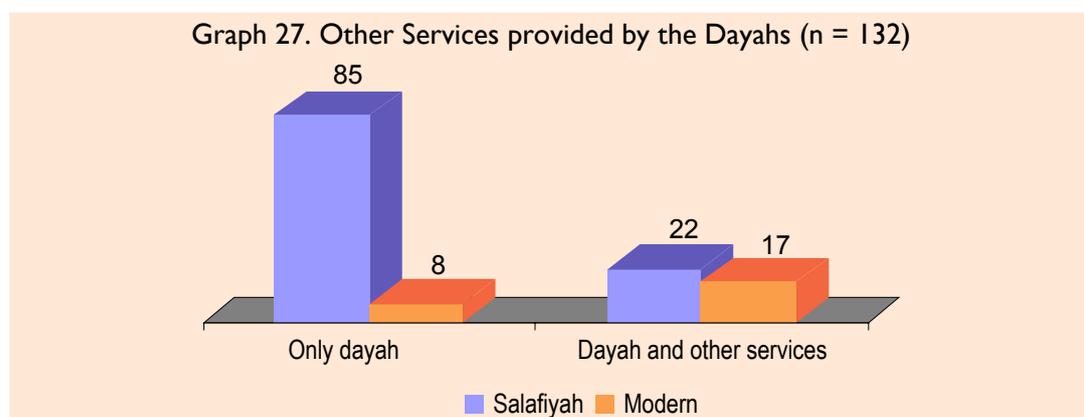
When the data is disaggregated by types of dayah, more salafiyah dayahs (85 dayahs or 79% of 107 salafiyah dayahs) are established only for education purposes. On the other hand, more integrated dayahs, provide a range of services as well as education (17 dayahs or 68% of 25 integrated dayahs).

The fact that these institutions provide other services may serve to indicate that the role of dayahs in Aceh is changing; they do not only concentrate on education but also other programs. Some other services provided by few dayahs include running a childcare institution (3 dayahs), Community Learning Centre/*Pusat Kegiatan Belajar Masyarakat (PKBM)* (1 dayah) and productive businesses such as cooperatives, supermarkets, workshop, clinics, palm plantation, poultry, advertising company, transportation services, coconut plantation and farming.

This situation could be said to reflect the economic reality of the dayahs that need to rely on their own business enterprise for funding purposes but the fact that only a small percentage of the dayahs carrying out such activities are traditional dayahs and that, as we have seen, modern dayahs have much more secure funding bases than the traditional ones indicate instead that these activities are seen either as part and parcel of the vocational training and life skills provided by the dayahs or relate to the fact that integrated dayahs tend to come under a wider Islamic network including at the provincial and national levels that may operate a range of services at all levels.

Rapid Assessment of Islamic Boarding Schools (Dayahs) in Post-Tsunami Aceh

V. Conclusion

The Role of Dayahs in the Post Tsunami Response: Changing needs, changing roles?

Dayahs played an important role in Aceh in the immediate period after the earthquake and tsunami as well as during the recovery phase with regards to children and young people affected by the disaster. This can be seen from the high number of student victims of the tsunami identified in the 132 dayahs in the research sample that reached 4,481 students, (2,548 male students (57%) and 1,933 female students (43%). The fact that 82% of these students were children (3,463 or 1,886 male students (55%) and 1,557 female students (46%) shows that dayahs played an important role in the care of child victims of the tsunami. If the estimate is applied to the total dayah population in all of Aceh province (631), the overall population of student victims of the tsunami in NAD could reach a staggering 18,539, including 15,202 who were children at the time. This number is even bigger than the number of child victims of the tsunami that were placed in Children's Homes

throughout the province in the aftermath of that disaster, identified in the 2006 research as being about 2,500 children. This is certainly in part due to the fact that there are far more dayahs in Aceh than Children's Homes (207 Children's Homes compared to 631 dayahs as defined by this research) but there is no doubt also that dayahs were seen as an important alternative for families facing challenges in that post disaster period. At the same time, the fact that placing a child in a dayah for their education is in any case an important education choice for these families makes it difficult to assess what percentage of these children would have been placed in a dayah regardless of the disaster. In addition, some of the student victims of the tsunami were directly affected in the dayah where they were placed prior to the disaster. The research found about 25% of the student victims of the tsunami had been in a dayah prior to that disaster. The fact, on the other hand, that numbers of victims of the tsunami in the dayahs increased tremendously in the immediate aftermath of the disaster and then again almost a year after that disaster do indicate that the placement of children and young people in the dayahs became an important option for families in Aceh both as an emergency response and, interestingly, as a response to the longer term impact of that disaster on their capacity to cope. The extent to which this was the case, however, would require further research with in depth interviews and assessment of the situations of a number of these families to understand how these decisions were made and the impact of the disaster on those decisions.

Student victims of the tsunami were found to be spread out in dayahs located along the areas that were directly affected by the disaster. In that regard, it is not surprising that the most affected areas were found to have the bigger number of students placed in the dayahs than the areas that were less affected by the disaster. It can be seen from the data that in Cluster I which comprises the East Aceh coast, covering Banda Aceh, Aceh Besar, Pidie, Bireun, Lhokseumave, and North Aceh, there were 76% of student victims of tsunami in the dayahs; in Cluster II comprising the West coast of Aceh, covering Aceh Jaya, West Aceh, South-west Aceh, South Aceh and Aceh Singkil, there were 924 (21%) student victims of tsunami, and in Cluster III covering East Aceh, Central Aceh, South-east Aceh, there were only 3% of student victims in the dayahs. The smaller number of student victims on the West coast compared to the East coast of that province is no doubt also due to the fact that prior to that disaster, there were already far more dayahs on the Eastern coast of Aceh but also possibly as a result of the fact that many dayahs were completely destroyed by the disaster on the West coast.

The placement of the student victims of tsunami in the dayahs was found to be mostly done by their families, that is, their parents, siblings, or close relatives. It shows that the communities saw the dayahs as playing an important role in the response to the emergency situation. The fact that dayahs accepted student victims also confirms that dayahs saw themselves also as having that role. The strategic position of dayahs in the community where they are located and relation to religious leaders, the fact that they can be found in all areas of the province and at all levels including the most local, the fact that they have the capacity to mobilize social and financial resources and organize responses of the community the emergency context together with the fact that many community members sought support from dayahs in the emergency, all point to the fact that dayahs have in an

important role to play in terms of positively supporting the community not just in the immediate aftermath of a disaster but in the long-term recovery period.

The fact that dayahs provided places to live and education for student victims of the tsunami, the majority of which were children, does raise however some important questions regarding their capacity to respond the specific needs of the children in that context. The Government Policy on *Separated Children, Unaccompanied Children and Children with Single Parent in an Emergency Situation* issued in February 2005 just after the tsunami, clearly stresses out the need to support children in their family or a family like context and that long-term family-based care solutions should be sought for children who have lost their primary caregivers or their close relatives. Just like child victims of the tsunami placed in the Children's Homes where 85% of those children still had at least one parent and only 10% of them had lost both parents, the majority of student victims of tsunami in the dayahs had at least one parent alive (92%), with only 6% having lost both.

Even though dayahs can play an important short-time role for children who are separated in an emergency, the important thing is that they do not automatically become long-term care solutions unless it is clearly in their best interest and that the implementation of education and residential placement are not seen as the priority for these children. The renewal and strengthening of contact with the family, recovery from traumatic experiences, the reintegration into a community that has in many cases, been badly affected, and the rebuilding of a feeling of security are extremely important for children in a post-disaster period. The research showed however that the dayahs were often not in a position to support such processes and the already limited services they offered needed to be strengthened in the context of a major emergency such as the tsunami that hit Aceh in December 2004.

The implication of taking in or caring for student victims of the tsunami did not seem to be fully considered by the dayahs whose function remained primarily the provision education and that seem to regard victims of the tsunami including children placed in the institutions after the disaster as the same as regular students getting education in their institutions. The research did not find that the dayahs had added to the services they provide or the manner in which they operate to respond to that situation including by adding a function of care giving, needed by all children but especially child victims of a disaster. Dayahs did not seem to provide support or targeted activities to meet the specific needs of tsunami victims, especially children, such as clarifying the status of these children by completing their identification and civil documents for example or making systematic efforts of tracing the families of children who did not know their whereabouts or reuniting them whenever possible. Victims of the tsunami were regarded as just the same as regular students who are in the dayahs to be educated, and therefore their placements were understood to be long term, linked to the completion of education. The possibility of returning the students to their family should the situation of that family have improved, did not seem to have been envisaged by the dayah authorities and there was no effort identified towards that. In addition, psycho-social support for those that had clearly suffered traumatic experiences as a result of the disaster was also not provided.

As a result of this situation, as happened also in the Children's Homes in Aceh in the post tsunami period, the placements were seen purely in educational term and expected to last until the child or young person had finished their senior high school level education or the equivalent in the traditional Islamic education system. This is likely to impact on the longer term relations and communication between the children and their parents or relatives. Even though it was found that a majority of parents visited their children regularly, with 38% of parents visiting their children more than once a month and 18% more than once a week, there were still 44% of parents who visited their children only once, twice, or just over five times a year. There were even over 9% of student victims of the tsunami who had never received a visit by their parents or primary carers. This data is worrying because it indicates that relations between students and their parents were not systematically being supported. This is also obvious from the fact that only half of the students visited their family twice a year, 12% only went home once a year, and 4% never visited their parents. Bearing in mind that these are children and young people who are victims of the tsunami and that only half of them received regular visits from their parents, and over half of them only got to visit their families twice a year at best, the importance of maintaining and strengthening relations with families in a context where these families themselves have had to rebuild themselves and their relationships including within the community as a result of the disaster really needs to be paid greater attention.

The findings on the placement of tsunami victims in the dayahs reinforce the findings from the *Rapid Assessment of Children's Homes in Aceh* after the disaster indicating that responses to that disaster tended to be residential in nature, resulting in the placement of children and young people for a prolonged period in either a Children's Home or a Dayah. If the slow recovery of the social and economic lives of parents becomes one of the factors for the placement, we can see that disaster really had an impact on the life of that child or young person for the longer term; from someone who lives with his or her parents to someone who lives in an institution outside of the family care. As the data in this research showed, most of these children and young people actually still had parents and families. The services provided by the dayahs, however, took the same approach as in a non emergency situation. The fact that the situation of the victims of the tsunami may, in fact, have needed a different approach from these institutions was not considered. These religious institutions which usually provide residential long term education for children and young people simply took on many more children and young people as a result of the tsunami but did not reconsider the ways they operated or the services they provided to ensure that their response really responded to the needs of that new population of students.

Even though the social function of dayahs is clear, dayahs are primarily educational institutions, and their response to emergency situations should recognize the need to provide different services and respond to different needs than the ones they are used to respond to in a non emergency setting. The problems remains, what sort of capacity dayahs should have to meet these different needs, especially the needs of children and to what extent dayahs already have that capacity. Due to their geographical, cultural and social roles in the communities in Aceh, dayahs may be particularly

well placed to mobilize and provide leadership in responding to the immediate relief needs of an emergency. Before these institutions can play a longer-term role beyond the provision of formal and religious education, however, there needs to be a clear assessment of their capacity to do this and what implications that would have for their role and the services they provide. Discussions should also take place within the dayahs and dayah organisations about what is the best role for these institutions in responding to emergencies, as well as what kind of support is needed to enable the dayahs to carry out this role properly.

For a dayah to carry out its function to care or respond appropriately to the needs of victims of a disaster as big as the tsunami is a major challenge and the findings from this research did not indicate that the majority of dayahs had the resources and the facilities to enable them to do so. Dayahs in the sample were found to have generally limited facilities and resources. The findings in this research raise some serious questions with regard to a majority of dayahs' capacity to provide accommodation and care for a high number of children for a long period of time. The fact that the facilities were so limited in a majority of dayahs including less than 3% of dayahs having one bathroom available for less than 10 students whilst instead almost 30% of the dayahs had only one bathroom available for over 100 students raises some serious questions about the dayahs' physical capacity to accommodate so many students, including to respond to an influx of new students being placed as a result of the disaster. The situation was found to be even more dire in relation to the availability of toilets in the a majority of dayahs and the fact that there were a number of dayahs that had only one toilet for more than a hundred students really puts into question the need to have some minimum standards for these facilities.

Facilities relating to general education and enabling the social and recreational activities essential for the development of children that are even more crucial in a context of recovery from a major disaster or emergency, were also found to be seriously limited in the majority of dayahs. While the situation in that regard was somewhat better in the modern dayahs than in the traditional ones, the reality is that there were still very high numbers of dayahs that did not possess basic facilities in that regard. Only 36% of modern dayahs and 2% of the salafiyah dayahs were found to have counseling rooms and only 21% of the salafiyah dayahs and 36% of the modern dayahs had meeting/ multi-purpose rooms. Only 12% of the salafiyah dayahs and 40% of the modern dayahs had some vocational training facilities and only 25 % of the salafiyah dayahs and 40% of the modern dayahs had sports halls. This clearly indicated that psychosocial support and leisure activities for victims of tsunami were not supported by adequate facilities.

Beyond the capacity of dayahs to accommodate students including children, the research also found that not all dayahs had the human resources that would be needed to provide support to students who had become victim of a major disaster like the tsunami. The research found that while the educational background of the dayah staff was indeed relevant to their work in the dayahs (59% in dayah salafiyah and 82% in integrated dayahs had a background in Islamic education, religious education and teacher's training), there were no staff with the background or knowledge relevant

to childcare or child development, something that should really be needed by an institution where students reside permanently. The research found only two staff in the 132 dayahs in the sample who had a background in psychology and there was no staff with the skills needed to provide psychosocial support and other activities related to the support of child victims of a disaster.

Although student victims of the tsunami living in the dayahs were found generally to come from an area not too far from the dayahs and a significant percentage managed to maintain regular contacts with their families, the fact that almost 44% of these students were only visited by their parents a few times a year and 61% got the opportunity to go home at most once or twice a year as we have seen also indicate that dayahs did not recognize any particular need to encourage these students to maintain and even build strong relationships with their families and communities, despite the clear needs for these in the recovery and reconstruction phase. This may be a real missed opportunity for institutions that are seen as having a key social role in communities in Aceh to support the process of social reconstruction as well as to ensure that these students have the close links that they will need once they leave the dayahs after graduation. This is where dayahs could play a particularly positive role if these institutions were able to view their role not just in terms of supporting more students but in terms of providing real assistance to a generation of children and young people that have faced an enormous and traumatic challenge in the wake not only of the tsunami but also of over 30 years of conflict in the province.

Dayahs in Aceh clearly have an important role to play in the aftermath of an emergency and may be particularly well placed to mobilize communities and resources during these very stressful periods. It is essential, however, that their role and capacity in that regard is strengthened further to ensure that the services they provide do respond adequately to the needs of those they assist. In that context, it is important for those individuals and institutions who run dayahs and those with the authority to support dayahs, to consider the best role that could be played by dayahs in that context. These agencies should cooperate with the association of ulamas, the organizations that run dayahs, and networks of teachers and students in order to emphasize the best role to be played by dayahs in the response to an emergency situation and the most effective way to respond to the need of the community.

At the same time, and in light of some of the above findings, it is clear that discussions on the role of dayahs and the services they provide to children both in and outside of an emergency context is also needed. As institutions that mainly provide services to children, and where considerable number of these children reside for prolonged periods of time, minimum standards of care should apply to guarantee the health, wellbeing and welfare of the children living or studying in their care and to ensure that these fundamental rights are respected both in times of emergency and in normal situations. Clear standards should be applied to the dayahs to ensure the more systematic provision of quality services across dayahs including by making sure that appropriate and consolidated data is kept and available at a central level in NAD on all of the dayahs in that province. In that regard, it would be particularly key that the agencies and authorities that work with dayahs worked together

to collect centralized data on the dayahs, carrying out joint assessments and evaluations that will enable assistance to be delivered more effectively to these institutions and support to be more easily provided to them in line with their particular needs and situations.

Rapid Assessment of Islamic Boarding Schools (Dayahs) in Post-Tsunami Aceh

VI. RECOMMENDATIONS

This research confirmed that dayahs play an important role in Aceh not only in relation to the provision of religious and formal education, but also in relation to the provision of social assistance, including in response to major emergencies such as the tsunami. At the same time, the research found that the dayahs had limited capacity and resource needed to deliver appropriately some of these services and that the response to the tsunami did not seem to entail on the dayahs' part a re-evaluation of the services delivered or the approach taken to their work. While their role may have expanded, their capacity, the resources and the skills that they have relied on did not seem to have followed. In this context, a number of recommendations can be made to support the dayahs to fulfill their important role more effectively and appropriately:

1. Improvement of 'one-roof' centralised data system on the dayahs in NAD province to create one source of information about these institutions. The source of information feeding into this data system should include the data and information collected by relevant local agencies in the context of their work in their particular areas of mandate such as the local office of education, religious affairs, health, and social affairs among others. This data should be updated on a

regular basis, so the database could be created first by referring to the available EMIS data and building on it from other official sources. The existence of the database will be beneficial to the registration of dayahs, their accreditation and certification as well as to ensure that services provided in the dayahs conform to the fundamental standards in that regard.

2. Dayahs are institutions which mainly provide services to children and as such minimal standards of care are needed in order to guarantee the health, development and wellbeing of these children and that their rights are respected. Therefore, the authorities together with the managers of dayahs and network of dayah leaders and students should be encouraged and supported to develop minimum standards in relation to the services provided in the dayahs including the care of children. Caring is an important aspect for children living in an institution where they should be getting a range of care and support services that should aim to be close to the care they would normally receive within their families. The standards of care should include minimum requirements in terms of facilities and human resources needed by an institution seeking to provide residential care for children for any length of time.

3. Improvement of teachers and other dayah personnel's capacity through trainings or direct assistance from social workers or officers from relevant agencies to meet the needs and difficulties faced by student victims of the tsunami residing in their institutions such as:

    •   Provision of psychosocial supports/services for victims of tsunami that have had traumatic experiences.

    •   Tracing of parents or relatives, reuniting students with their parents or other family members, including siblings and guardians, and also strengthening of relationships between students, parents, siblings and other key relatives as well as with their communities.

    •   Emergency preparedness training in response to major natural disasters but also in relation to health and safety in the dayahs.

4. The need to support dayahs in their efforts to improve the capacity of parents and families that are facing difficulties in meeting their needs, including the needs of their children placed in the dayahs. By so doing, dayahs can support the strengthening of families affected by the tsunami so they can in turn better meet the needs of their children and reinforce the capacity of families to cope and care in the face of crisis.

5. To provide special services to children and young student victims of tsunami or victims of conflicts who have lost their parents or who do not know the whereabouts/status of their parents to meet their legal and administrative needs including in relation to legal documents and residency, guardianship and inheritance.

6.   To support the dayahs to complete the documentation in relation to students' legal identity, especially ensuring that they have birth certificates. Children aged 17 or above should be supported to register for an identity card. This is essential in terms of their legal status but also to confirm their identity in a range of circumstances, both now and later including in the context of an emergency.

7.   To enable student victims of the tsunami who are not yet at school or wish to continue their formal education but have been unable to do so to resume their education, supporting them to fully access a good education.

8.   To support dayahs in strengthening relations between parents or other relatives and the children and young people in the dayahs, especially for the around 44% of parents who seldom visit their children in the dayahs and the 10% of students who are never visited by their parents. In addition more opportunities should be provided for children to regularly go home to strengthen not only relations with their families and siblings but also to begin the process of reintegration into their communities which will be key when they leave the dayahs to return. Student victims of the tsunami, particularly children, should be provided with assistance, including financial assistance when needed to go home as regularly as possible and a 'normalization' of relations with their environment should be sought as a key part of the recovery and reconstruction process.

9.   Some of the findings in this research need to be further explored and researched in order to get more comprehensive knowledge about the dayahs and the situation of their students. Further research needed includes:

   •   In depth research on the situation of the child victims of the tsunami in the dayahs in relation to their life situations, their stories, their future plans, including their views on their own situation and their recommendations. This would be essential information to inform programs and services that are targeted to them and ensure that these truly respond to their actual situation and needs.

   •   Qualitative research about the quality of services including education but also the care provided to the students in the dayahs in order to get a full picture about professional practices and personal care, such as food, health, environment, accommodation, and other aspects of about the quality of life as in the dayah as an integral part of the educational programs implemented in dayahs.

   •   Research on child victims of conflict in the dayahs in order to understand their situation and the role the dayahs have played both in the past and now in caring for these children and young people and responding to their particular needs and challenges.

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