

ISLAMIC ADAPTIVE RESILIENCE IN POST-CONFLICT SCHOOLS AND NATURAL DISASTERS OF ACEH: A LONGITUDINAL CASE STUDY

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ABSTRACT

Adaptive Resilience as a theory is examined from an Islamic perspective in schools that practice learning the Dayah system in Aceh. This study aims to find Islamic Adaptive Resilience in schools built after conflict and natural disasters. The method used in this study is qualitative with a case study approach. Data were collected through observation, interviews, and documentation at 3 schools in Aceh and its foundations in Jakarta. Data analysis is carried out with NVivo. The results showed that Islamic Adaptive Resilience plays an active role in the post-disaster and conflict school travel process. Aspects of Islamic Adaptive Resilience that are often found are learning from experience followed by top leadership and middle level, collaboration, staff engagement, and well-being. Research recommends an institution has to pay attention to flexibility, the ability to respond quickly to any problem, and commitment, especially by the leadership of the vision and mission that has been prepared from the beginning. Building a school with a strong belief foundation and involving local culture needs great attention to maintain and run a creative and harmonious organization. This research contributes to help schools in post-conflict and post-disaster areas to develop effective strategies to promote adaptive resilience and enhance their ability to respond to future challenges. It could also contribute to the broader literature on leadership, organizational resilience, and Islamic values, providing insights into how leaders can integrate Islamic values into their leadership practices to promote organizational resilience in various contexts.

Keywords: Islamic adaptive resilience, disaster, conflict, school management

A. Introduction

Aceh historically has armed conflict with the Government of the Republic of Indonesia for decades. This armed conflict socially divides the people of Aceh into two camps, namely those who support the government of the Republic of Indonesia with those who support the Free Aceh Movement. In armed conflict, in addition to violations of human rights, fatalities fell on both parties and internal refugees. Prolonged armed conflict causes a sense of revenge, suspicion, and disbelief among the people of Aceh itself. In 2004, Aceh was also hit by a very destructive natural disaster, namely earthquakes with a scale of 9.1 to 9.3 MW (Poisson, B., Oliveros, C., & Pedreros, R. (2011). The tectonic earthquake centered in the Indian Ocean is 250 km south of the city of Meulaboh, Nanggroe Aceh Darussalam, including the largest earthquake accompanied by tsunami pairs that befell the offshore region in Indonesia (Aceh and North Sumatra), Sri Lanka, India, Bangladesh, Malaysia, Maldives, and Thailand (Borrero, J. C. 2005).

In addition to casualties and property, the Aceh tsunami also gave losses in several other sectors. According to the evaluation data in February 2005 conducted by the government with the donor community, for educational facilities there were 1,488 damaged schools, causing around

150,000 students to be disrupted by the educational process at that time plus more than 2500 teachers were lost UNIMS dan BRR, "Tsunami Recovery Status Report" (December, 2005).. Therefore, education was the right choice to instill grades -The national value (Indonesian), locality (Aceh), religion (Islam), and global (international) to restore one of the lost generations and become the capital to build Aceh again. In its long history, in Aceh, the Islamic education assemblies have been called *Dayah*. This institution was established before the occupation of colonialism, conflict, and tsunami. *Dayah* is a classical Islamic educational institution in Aceh. The *Dayah* education system adopted the *Zawiyah* education system since its inception. The development of *Dayah* in Aceh is in line with the entry of Islam. This system is the driving force for the socialization of Islamic Sharia in the Acehnese community. Judging from the history of educational policies, *Dayah* is a sultan partner in the development of policies relating to the enforcement of Islamic law.

Initially the *Dayah* educational institutions still adhere to the traditional education system, but as the development of the day of the *Dayah* continued to try to adjust without leaving the old system that was still feasible to run. Another good thing is that the changes that occur include almost the entire education system in the *Dayah*, both changes in physical and non-physical forms. Institutionally, *Dayah* is the personal initiative of an ulama, not an institution or foundation. *Dayah* was founded based on the encouragement of individual responsibilities of each scholar in the development of Islamic religious education. Therefore, *Dayah* is only found in places where there are scholars with such thoughts and perceptions.

The term *Dayah* comes from Arabic *Zawiyah* which means corner or angle. As an educational institution, *Zawiyah* changed to *Dayah* starting from the recitation held in the corner of the mosque. Referring to the history of early Islam, such a pattern was practiced by the Prophet Muhammad in the first year of Hijri at the Nabawi Mosque. At first, a group of Arabs came to Medina, because they did not have a place to live, by the Prophet Muhammad they were placed on the homepage of the mosque. They are called *Ahlushuffa*, people who devote their time, energy, and soul to study, preach and fight in the way of Allah (*jihad fi sabillah*). It was built then small houses around the mosque, which are popular as *Zawiyah*. In the Acehnese language, the term *Zawiyah* was finally changed to a *deyah* or *dayah* because of the influence of the Acehnese language which did not have the sound of "Z" and tends to shorten.

The growth and development of *Dayah* are inseparable from the history of the entry of Islam into Aceh. The first Islamic education in Indonesia begins when followers of Islam want to learn more about the teachings of the religion they adopt, the procedures for worship, reading the Qur'an, and a broader and deeper understanding of Islam. Initially, the place of study was home, mosque, *langgar* (small mosque), at that place they learned to read the Qur'an and other religious sciences individually and directly. In the time of the Prophet, the mosque was not only used as a place of worship but also as a place to learn. Many Islamic sons and daughters are educated in mosques and get various knowledge, this encourages the creation of many learning groups (*halaqah*) in the mosque, this group is located in the corner of the mosque or *Zawiyah*.

Through *Dayah*, the values of piety and Islam are revealed from generation to generation. Before the war, *Dayah* was the center of community development, carried out through religious broadcasting activities, and had a certain role. At present *Dayah* includes education in *Meunasah-meunasah*, *Rangkang*, *Dayah Teungku Chik* in *Jami'ah* education, such as the Baiturrahman Great

Mosque in Banda Aceh. The existence of the organization can be observed on various historical sites, especially *Dayah* Teungku Awe Geutah in Peusangan, *Dayah* Teungku Chik Di Tiro (Cheikh Saman), *Dayah* Teungku Chik Tanoh Abee in Seulimum, *Dayah* Teungku in Lamnyong, *Dayah* Lambhuek and *Dayah* in Krueng Kalee. (Mashuri, 2013) This Islamic-style education was applied throughout the country at that time, children were educated at home, at a mosque, or in *Meunasah*. *Dayah* education at that time started from the lower, middle, and upper levels. Middle and low learning are carried out at home or in *Meunasah*, taught by students who are already very knowledgeable (*Tengku Rangkang*). While *Teungku Rangkang* studied with *Teungku Chik* (Great Ulama / *Dayah*).

The construction of the Sukma Bangsa School was founded by the Media Group, a private company engaged in the mass media, advertising media, property, restaurants, and natural resources centered in Kebon Jeruk, West Jakarta through the Sukma Foundation, is antithesis despair towards new enthusiasm and hope. With its complicated and complex dynamics, SSB until now grew and developed into an educational institution that had gained great trust from the people of Aceh (Baedowi, 2015). Organizing education from elementary, junior high, and high school levels for conflict and tsunami victims in three different locations (Pidie, Bireuen, and Lhokseumawe), with different historical and cultural backgrounds, is certainly not very easy. Plus the education system is not only in the form of general education but also reviving the *Dayah* learning culture with the dormitory program. Interestingly, when the Sukma Foundation and the Sukma Bangsa School implement the concept of education, it does not merely implement the practice of functional imperatives with the local culture but has practiced it with national and global culture.

Research on the three SSBs found adaptation, goals, integration, and latency emerged in the curriculum with peace-based education (peace education) Dody Wibowo (2020). For example, adaptation occurs in school culture and professional teachers; Purpose is found in character education, peace education, and learning resources; Integration occurs from the concept of peace education into a school curriculum; and latency or found in a peaceful school involving all members of the school community, including management schools, teachers, students, parents, school staff, alumni, and educational officials.

Research on character education in more detail was conducted by Suud (2018) at the Sukma School which took one of the school cultures and part of the character of the Indonesian people, namely honesty. His research found a combination of local, national, and Islamic cultures combined with equal realizing honesty in the Sukma School. Honestly becomes a whole system that is owned by everyone in the school ranging from the highest leaders to the bottom, teachers, students, and staff supporting the school. Now the Sukma Bangsa School is known as an honesty school. Honest characters are sourced from Islamic teachings, in addition to local wisdom as found in wise words, "*Kiban Crah Meunan Bekah*" (how in the heart so in the mouth). Nationally honesty is a character that is recommended and received special attention. Realizing honesty cannot be done with violence and by the leadership only but is a collaboration of all communities with a sense of joy and a deep sense of belonging.

The journey of struggle to manage schools in conflict and post-disaster conditions has its challenges. The consequences of war, conflict, and natural disasters have caused Acehnese people to experience distrust, fear, and hostility. Managing a school in a traumatized mental atmosphere

requires adaptive resilience capabilities. The biggest challenge is how the school carries out activities amid a very high traumatic experience. This research is expected to contribute to the implementation of effective school management concepts in post-conflict and disaster areas with a focus on increasing adaptive resilience which is seen from the Islamic perspective.

Method

This qualitative research was carried out following the case study stages. The stages in the research are taken through four stages. The first is to make a research plan. The second stage determines whether to use a single case or multiple-case study. The third stage is preparation in collecting data or evidence. The fourth stage is the collection of evidence and data. Researchers collect data from direct field observations, organizational documents, mass media news, interviews of several speakers, and FGDs, as well as distributing questionnaires through Google Forms. At this stage, the triangulation process begins intensely between the design stage, preparation, and data collection. Data collection is carried out in several stages. The first is data collection with observation. Researchers observe the journey of the development of the Sukma Bangsa School to get a picture and explain an object in detail and systematically. Second, in-depth interviews (in-depth interviews) are used to explore experiences, history, and hidden, forgotten stories, and inspire those involved both as informants. The interview was conducted with 16 key informants. Third, FGD is carried out at the foundation level and in three schools virtually. The Virtual Implementation of FGD was carried out because of the Pandemic Covid-19 situation.

The first FGD was carried out by the management of the Sukma Foundation which represented strategic management, administration and logistics, finance, infrastructure, and human resources. Then the next three FGDs are carried out virtually by inviting school management, teachers, school/dormitory complex managers, and school support units such as mechanical engineering, cleaning service, security, canteen, and park manager. At SSB Pidie was present nine speakers, SSB Bireun 10 speakers and SSB Lhokseumawe 13 people. This research also collects data from questionnaires that are distributed online using Google Forms to SSB teachers and administrators in three locations. The questionnaire distribution responded at SSB Pidie which was collected was 45 respondents, SSB Bireun with 32 respondents, and SSB Lhokseumawe with 74 respondents. The data collected is then coding using the concept categories, sub-concepts, and keywords. Data processing techniques using NVivo qualitative data analysis software applications. Before processing the data, the preparation of the key code is conceptualized previously. Then every transcript from the interview and FGD is given a code (coding) and inputted into the NVivo software application.

Data analysis is done by creating themes, clusters, and narration. Thematic analysis is done by making periodic periods based on critical incidents (Bott & Tourish, 2016). Cluster analysis is also carried out to divide the periodization based on the unit of analysis, namely the foundation and three schools. Whereas narrative analysis is carried out to see more about the contents of the message studied by periodicals and clusters. The data analysis steps carried out by explanation building are starting with the preposition of the adaptive resilience concept to be examined, comparing data with existing prepositions, making modifications to prepositions, and comparing details of the revision. Findings of the results of interviews at the foundation level compared to school management as executors, and students and SSB staff in Pidie. The results were then

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compared to other locations, namely Lhoksumawe and Bireuen. If there is unclear data, cross-check is carried out including the foundation management in Jakarta. This process continues to find conclusions. A temporary conclusion compared to the comparative theory to ensure the presence or absence of changes from existing theories or found factors that modify the theory used.

Result and Discussion

Adaptive Resilience

Running a school with a dual system, coupled with the history of its struggle with the psychological condition of students full of trauma, is a big challenge for school managers. Therefore this paper deliberately recorded the history of the struggle for the establishment of schools and stages by stage until the success of today. The focus of this research is to see the toughness of educational institutions as an organization in defense and development, which in psychology is known as adaptive resilience. Adaptive Resilience (AR) is related to the ability of the organization to maintain the capacity to maintain productivity and hold a commitment to the main objective as a manifestation of response to changing conditions (Nilakant et al., 2014). The significant difference in the organization that reaches the peak performance level is that they have a specific resilience cycle that is specifically called adaptive resilience (Norris et al., 2008). Adaptive endurance is when individuals, teams, and organizations maintain the capacity to be productive, have a variety of ideas, be creative, and be loyal to their core goals while facing challenges that are disturbing to adapt with still holding integrity in response to changing conditions K. Sherrieb, (2010).

Adaptive resilience includes all organizational devices support and can be regulated including related to learning speed. This type of dynamic resilience continues to answer other developments and challenges that are not predicted before. In this context, not only a matter of resilience of individuals who work but the collective resilience of the organization itself. (Sherrieb et al., 2010) The resilience model can be viewed from two dimensions. Planned resilience or the first capacity that involves the use of predetermined planning and capabilities, such as plans for business continuity and risk management, most of which are pre-disaster activities. Furthermore, adaptive resilience (adaptive resilience), or the second capacity appears in the post-disaster period when the organization develops new abilities through a dynamic response to the situation that arises outside the organization's plan. This research is more likely to resilience the second capacity because what is studied is post-conflict and post-disaster schools.

The adaptive endurance development model requires changes in mindset. The ability to survive should be supported by the integration of thought so that they can strengthen each other. Leaders need to ensure that these factors support each other through communication in the organization. The resilience model directs that each organization's entity can adjust to various situations including unstable or normal times. In one case, the most dominant theme in the disaster period is (a) the involvement, needs, and welfare of workers, (b) collaboration, (c) leadership, and (d) organizational learning (organizational learning).

The four factors in question can form a framework used to develop adaptive resistance. These factors are important in normal, but urgent and very much needed in a crisis. The higher the organization's ability in these capabilities qualifications, the more likely and very certain the

organization can survive. The ability to adapt an organization to a dynamic environment directs dependence on sustainable learning. Organizations need to form a transparent culture (openness), teamwork (teamwork), and shared vision to promote a sustainable learning process. Elaboration of these factors reinforces long-term organizational orientation.

Organization Resilience is a management process that is always to change organizational goals with the improvement, including in dealing with crises (Mitroff, 2005). Then to be a resilient organization, organizations require the ability to adapt which enables them to deal with disruptive situations (Weick & Sutcliffe, 2007). AR capabilities are developed sustainably. This process involves competencies built all the time. Organizations through leaders at each level need to be directed in creating value cultures in workers, encouraging collaboration and learning. Leaders develop special competencies in their lives, then continue these competencies in organizational management that forms behavior patterns in an organization. Organizational behavior is intertwined especially to function optimally.

Successful organizations require focus, speed, flexibility, friendship, and something fun. An organization that builds adaptive resilience and is included in organizations that can adapt to changes has three main attributes that target the main tasks of the leader, namely imagination for innovation (imagination to innovate), professionalism for competing (professionalism to performance), and openness to collaborate (the openness to collaborate). (Kanter, 2005) This is important for every organization, including educational organizations. Changes that occur during the crisis are often seen as a threat, not an opportunity.

Organizations that respond to the crisis well try to get out of routine and standards, and change their way of thinking. Typical this organization learns how to respond by creating new things, continuously improving functions in finding a way out, and learning to develop the organization. Institutions are better at evaluating themselves, learning, and adapting in the long run. In a dynamic environment, organizational adaptation depends on sustainable learning. Thus the organization can build a culture of openness, teamwork, and joint vision to be promoted as a learning process (Venkataraman Nilakant et al, 2014). Organizational management requires adaptive resilience is always-changing circumstances. AR is used by organizational management to maintain the capacity of individuals, teams, and organizations to be more productive, lots of reason, creative, and loyal to the main objectives in dealing with disturbing forces. Aspects (1) needs, welfare, and staff involvement, (2) collaboration, (3) leadership and (4) organizational learning is a way to adapt by having integrity as a response to the changing situation.

Research related to AR that was previously conducted explains how the success of the organization, institution, or group when able to apply and increase adaptive resilience capacity. Muthirayan and Khargonekar's research emphasized that the mechanism of adaptation was proven to be effective in increasing organizational resistance in every situation or circumstance, it could even reduce the negative effects of a sudden problem situation. In line with the research of Muthhiran and Khargonekar, Dalziell and McManus revealed, that defense and adjustment to certain conditions are mandatory that must be used as a guide for every organization because every organization will experience uncertainty and unexpected events. To encourage the organization to be more resilient, it is necessary to have awareness of the strategy of surviving and adjusting to the circumstances needed by the organization (Dalziell & Mcmanus, 2004).

From these various studies, it can be concluded that every organization, company, institution, and leadership requires an understanding of increasing adaptive resilience capacity that must be adjusted to certain conditions and conditions that are sometimes unexpected. If the parties have carried out adaptive endurance well, the organization they have will not be easily swayed. McCarthy, Collard, and Johnson said, AR could develop an organization's framework to survive the environmental situation and consider the conflict that was happening as a challenge to make changes. There are several factors forming resilience, namely emotion regulation, impulse control, causal analysis, and reaching out. Emotion Regulation is the ability to manage the "world" self so that someone remains an effective person even under pressure. People with high resilience can use a set of psychological skills to control feelings, attention, and behavior, in very difficult situations. This ability is stated in the Qur'an Surah al-Hadid verse 23.

Impulse Control is the ability to regulate the expression of mind and encouragement, including the ability to delay gratification for the greater interests in the future. Impulse control is closely related to emotional regulations. Personal with poor emotional regulations is generally also followed by poor impulse control. Al-Qur'an gives a signal about this capacity very firmly in Surah Ali Imran verse 134. Causal analysis is the ability to accurately analyze the cause of problems or situations. This ability is a person's capacity to be honest, objective analyzing the cause of the problem, without blaming yourself or other parties. Resilient individuals can identify all causes of problems that are well faced, without being trapped in prejudice or cultural dogma, which sometimes obscures the real root of the problem, Al-Qur'an Surat al-Hujurat verse 12.

Self-efficacy is a belief in one's own ability to face and solve problems effectively. Self-efficacy also means believing yourself able to succeed and succeed in carrying out certain tasks in life. Individuals with high self-efficacy commit to t to solve the problems encountered, not easy to give up and continue to try to improve the situation. Signs to increase self-efficacy are found in the Qur'an Surah Al-Baqarah verse 286, Allah does not charge a soul except [with that within] its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned. "Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we cannot bear. And pardon us, and forgive us, and have mercy upon us. You are our protector, so give us victory over the disbelieving people."

Realistic optimism is the ability to keep thinking positively about the future, even though it is in a very not easy condition. Called realistic optimism because individuals even though they live with hope, remain within realistic limits. Realistic optimism is different from unrealistic optimism, which is also often called optimism bias. Realistic optimism is useful, unrealistic optimism can damage individuals. Allah SWT encourages this realistic optimism in Surah Ali Imran verse 139, "So do not weaken and do not grieve, and you will be superior if you are [true] Believers". Also in the surah al-Insyirah verses 5-6, "For indeed, with hardship [will be] ease. Indeed, with hardship [will be] ease."

Empathy is a person's capacity in reading the signs of the behavior of others to understand their psychological and feelings, to be able to build better relationships with others. In other words, empathy is the capacity to understand the "state of mind" or the emotions of others. The ability to

"put yourself in other people's shoes" (F. Ioannidou and V. Konstantikaki, 2008). According to Goleman (2011), empathy is not only limited to understanding others but also developing others. The Qur'an describes this capacity in Surah at-Taubah verse 128. Reaching out is the ability to always try to improve positive aspects of life and the willingness to take on new challenges and opportunities. Personal resilience never stops trying to improve positive aspects in life, even though it is being hit by a disaster that devastates the joints of life. This mental attitude is commanded by the Qur'an in sura Ath-Thalaq verse 7.

AR is conceptualized as the ability to respond effectively, recover, and successfully renew quickly in the face of adverse events. From the Islamic perspective, the Prophet described such an ability, "How wonderful the affair of the believer is. Indeed, all his affairs are good for him. This is for only the believer. If something good happens to him, he is grateful to Allah, which is good for him. And if something bad happens to him, he has patience, which is good for him." (HR. Muslim: 5318). Islam highly upholds collaboration in an organization. The term Collaboration in Arabic gives various meanings, including ta'awun, and ta'awun is stated twice in the Quran. This collaborative behavior has been expressed in the Qur'an in Al-Maidah verse 2, Guided by the verse, the collaboration allowed in Islam is only in a good case. With this surah foundation then Muslims cooperate in goodness.

Furthermore, leadership is needed to provide strength to the sense of involvement and appreciation between the organizational staff. Leaders who are empathetic, self-aware, have respect for others, and prioritize everything will be valued better by the organizational staff. Thus the organizational staff responded positively to leaders who have a vision, and are honest, attentive, and authentic in their communication. Leaders who express appreciation naturally for their staff efforts and prioritize the welfare of staff can empower staff effectively, especially related to sensitive contexts. The concept of Muhammad SAW's leadership was proven successful in bringing a large government. The foundation used in Islamic leadership is inseparable from the 4 main characteristics, namely, honesty can be trusted, daring to convey the truth, and intelligence in the sense of being able to master the difficulties while overcoming the problem.

Acehnese Adaptive Resilience

Adaptive resilience studies were conducted in Aceh, so it is necessary to give an overview of the local culture where the research was conducted. Actually, Aceh's long journey in defending itself from various wars and prolonged conflicts has its own effect on the resilience of the Acehnese people. Acehnese people are stronger and more resistant to many challenges and problems that arise in their lives. From the bitter experience that has been passed by the predecessor coupled with the major disaster that hit Aceh in 2004, the Acehnese people increasingly learned to adapt to survive in various difficult situations. Talking about Aceh cannot be separated from two things, namely culture and religion. Culturally, Aceh is known as a people who live in struggle and work hard, so a Dutch envoy (Snouck Hurgronje) also admitted this stating that the Acehnese could not be resisted or conquered by force because the Acehnese had an unyielding character with a high jihad spirit they had. One of the famous poems in Aceh that gives strength to the people of Aceh

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is the existence of the Prang sabi poem (*Hikayat Prang sabi*) (Niken, C. (2014) which can be seen in table 1.

Aceheness	English
<p><i>Subhanallah wahdahu wabi hamdihi, Khalikul badri wa laili adza wa jalla, Ulon pujoe poe sidroe poe syukur keu rabbi ya aini, Keu kamoe neubri beusuci Aceh Mulia. Musoe yang tem prang syit meunang meutuah tuboh, Syuruga that roh yang leusoh neubri keu gata, Lindong gata sigala , ya mujahidin mursalin, Jeut-jeut mukim iekulim Aceh mulia.</i></p>	<p>Subahallah wahdahu wabi hamdihi, Khalikul badri wa laili adza wa jalla, Praise and gratitude only to Allah, Please give us a holy and noble Aceh. Whoever wants to go to war will win and get the fortune, Heaven will be given to you, Protect all warriors, This brings to Aceh mulia.</p>

Tabel 1: Syair Hikayat Prang Sabi

In addition to the *sabi war* poem which is very popular among the people of Aceh (Sari, C. M. A., et al., 2022), there are also several *hadih maja* or Acehnese proverbs that are a reference for strong life encouragement in society. Acehnese proverbs teach people to live by working hard and not giving up easily. Among the Acehnese proverbs that teach their people to work hard are: *Tapak jak urate meunari na tajak na rezeki* which means sustenance comes if you want to be tried earnestly looking for it. These words also imply the meaning that life must be fought for as well as the spirit of living life. The resilience of Acehnese society is formed not only individually but emerges and develops together in society, this means that the strength of support for fellow citizens in the community is also a strength for the people of Aceh.

Aceh's local culture also teaches that life must help each other so that resilience is formed with the strength of togetherness. *Menyoe kapakat lampoh jeurat tapeugala* is one of the teachings in Acehnese culture which means that if there is an agreement anything will be done which is likened to being able to mortgage the cemetery. The order of social life values togetherness so much that one person's pain then becomes a pain borne together. This can also be seen when the tsunami hit *Tanoh Rencong*, the community was able to rise and survive the disaster that befell them because of the spirit of help and tolerance they had as a hereditary event in their community. Likewise, in everyday life in activities such as working in the rice fields, everything is done together with the customs of *Treun U Blang* and *Khanduri Blang*. Everything is done in mutual cooperation if today planting on Si A's land, then tomorrow planting together on another land.

The second part after discussing culture is the study of Islam inherent in Acehnese society. There is a word that is very well known among the people of Aceh, namely the *customary ngon*

law lage zat ngen sifet (Purwanto, M. R. (2017). It means that religion and custom are like inseparable substances and properties. Acehese customs and customs are nothing but the norms and values of religion itself. Culture and religion have interacted harmoniously in Acehese society for hundreds of years. The concrete form of customs and culture in the life of the Acehese people is not only applied in the social, economic and political fields, but also in the legal field. So that the welfare of Acehese society can be concluded as the totality of religious teachings, Islam becomes a way of life. It is this view of life that influences all activities of society including culture Nurdin, A., & Kasim, F. M. (2017). This is because a person's outlook on life will affect the way of thinking and how to behave and interact with fellow humans, all of which are part of the culture.

In Islam it is taught how its adherents to live with enthusiasm and never give up. Islam teaches positive thinking on the destiny that Allah has set, that Allah will not impose burdens beyond human capacity. Islam teaches the meaning of patience, love from the Divine for those who are patient, this is the philosophical religion that makes the Acehese army difficult to defeat, this is also the fighting spirit and courage for predecessors such as patience Cut nyak Dien, Cut Meutia, Keumala Hayati and other warriors who can survive in many difficulties to achieve victory. In difficult circumstances such as during the war against the Dutch, the war leaders uttered the shahada to increase the strength of the fighters. So, the strength of Islamic teachings is firmly embedded in the blood of the Acehese people. This strength then becomes the character of Acehese people who continue to be passed down from their *endatu* / parents. So, Islam and its teachings have a strong influence in the life of the Acehese people. From this it can be believed that actually the element of adaptive resilience is inseparable from the study of studies in Islam, even philosophically the Islamic foundation for adaptive resilience is very strong.

Islamic Adaptive Resilience in the Period of Initiation and Outsourcing (2005-2009)

The Sukma Bangsa School study is divided into 4 periods, namely, the first period called the initiation and outsourcing period. The second is the development and self-management period. The third is the modeling period and the fourth is the maturation period. The four periods have their characteristics at each time. The first phase called the initiation and outsourcing phase takes place from 2005-June 2009. In this phase, post-disaster conditions and conflicts have not been resolved: trauma, distrust, and high-security risks. The existence of the organization is rejected by the community, the organization is carried out with a corporate business model, strict financial control, outsourcing work patterns, management does not understand school management, conflicts between HR and high SDKs, and Teamwork has not created. At the school level, there is a conflict between students due to ethnic, GAM, and non-GAM differences. At the beginning of the period, there were still enough remaining humanitarian funds. At the end of the aid fund period, it runs out. Confidence and trust in the vision and mission of the organization become the motivation of all parties involved in the organization.

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In the first period, the Adaptive Resilience sub-concept was implemented in the foundation and three SBB was the top-middle level leadership. Leadership starts from SP informants who adapt to post-disaster situations by initiating the idea of building schools when all assistance is given for the mitigation and recovery process. The idea of building a school was also adapted from the best schools in the Islamic, Protestant, and Catholic education systems (UR informant, in-depth interview, November 2020). The leadership of the SP informant in managing the foundation to conduct SSB construction in Pidie, Bireuen, and Lhokseumawe withdraw the sympathy of local and national figures in Aceh to reduce the Aceh conflict after the tsunami disaster (RLS informant, in-depth interview, November 2020).

The courage of the SP informant held the first stone grounding event when there was no peace between the TNI-Gam, reconciliation and providing opportunities for Acehnese leaders both pros and cons to be involved in the construction of SSB, preparing school mockups, inviting educational figures with an education system that brought together -Indonesia-an, Islamic, Aceh, and international, believe in subordinates, and apologize openly when wrong and intervene in SSB integrity is a long process in the initial adaptation in the first period (informant RLS, UR, AB, VY, ETL, and M, in-depth interviews, November 2020; speakers and informants, FGD SSB Bireuen, Lhoksuemawe, and Pidie, November 2020).

In the initiation and outsourcing period, leaders and figures trusted by SP informants also determine the process of continuity of SSB development and management. Like the involvement of Aceh's local and national figures in the search for land for the construction of SSB, then in collaboration with the regional government amid the fact that there is still tension between the TNI and GAM. Furthermore, changes in the design of the SSB building, the recruitment process of teachers and students through INSEP, the recruitment process of supporting units with local companies containing former GAM members, threats from the Dayah, the threat of failure to develop SSB, former teachers who do not agree with the education system that is held because it is considered heretics, funds Assistance that runs out, and the exit of the best teachers to become civil servants (informants RLS, UR, AB, Vy, ETL, and M, in-depth interviews, November 2020).

In the first period, three SSBs were discovered school management, teachers, and support units adapt to leadership, they also found the engagement process (directly involved) in every SSB and collaboration in dealing with the behavior of children who experience post-disaster and post-post-disaster conflict. Leadership was also found when the school faced local communities, Dayah figures, former teachers, and parents of students who disagree with the education system that was considered heretics, containing elements of pornography, and Christianization (speakers and active participants, FGD SSB Bireuen, Lhoksuemawe, and Pidie, November 2020).

This can be seen from the following opinion:

"I feel this is slander, instead I feel that religion in the Sukma school is better than outside schools, in Sukma there is Asmaul Husna, Yasinan, which is related to the formation of the character of students in schools. All teachers work together to shape good character, courtesy and noble character" (SY resource person, FGD SSB Bireuen, 7 November 2020).

The nuances of Islam are seen in the answers given by the informant above. This means that the toughness that is passed in the first PASE cannot be separated from the beliefs owned by the local community. Disasters and conflicts that have been passed by the community seemed to teach them to stay tough with sturdy religiosity and strongly believe that they were tested because they were able (Q.S. 2: 286), and this belief was a reinforcement of the dimensions of resilience.

2. Islamic Adaptive Resilience in the Period of Development and Self-Management (2009-2012)

Development and self-management phase, July 2009-June 2012, marked by improved conditions in general. Trust began to grow; the atmosphere was more conducive. The community began to accept the existence of schools as an organization. Changes in organizational structure to be integrated, and financial SOPs have been accommodated in the school's operational model. Outsourcing becomes insourcing. Began in collaboration with HR and SDK Foundations. The ability to do efficiency increases and the learning process stands out. The donation fund is used up, financing is carried out entirely from the media Ground and SP.

In this phase, the foundation has implemented a better collaboration. The three SSBs carry out engagement staff. The Foundation implements insourcing, which is to integrate INSEP into foundation resources, catering service activities, security, cleaning service, and mechanical engineering for the Foundation Permanent Employees (RLS Informant in-depth Interview, November 2020). Teacher welfare is enhanced to avoid the exit of the best teachers; Receiving assistance funds from the government of elementary and high school BOS, Operational Assistance Funds (DBO) High School (AB Informant in-depth interview, November 2020); And carry out various development cooperation such as Hiroshima University, Learning House, and Sinar Sosro (Informant RLS, AB, M, and V in-depth interviews, November 2020).

The development of collaboration and engagement with staff is inseparable from the religiosity of society inspired by Islamic traditions (Figure 2). The Qur'an teaches humans are created based on unity because God created them from the same soul (Q.S. 4: 1). It is this unity of creation that leads to humanitarian unity. Relationships are one of the important elements of

collaboration, and there are four types of relationships mentioned in the Qur'an. In the view of Islam Collaboration in goodness is a command that must be done (Q.S. 5: 2).

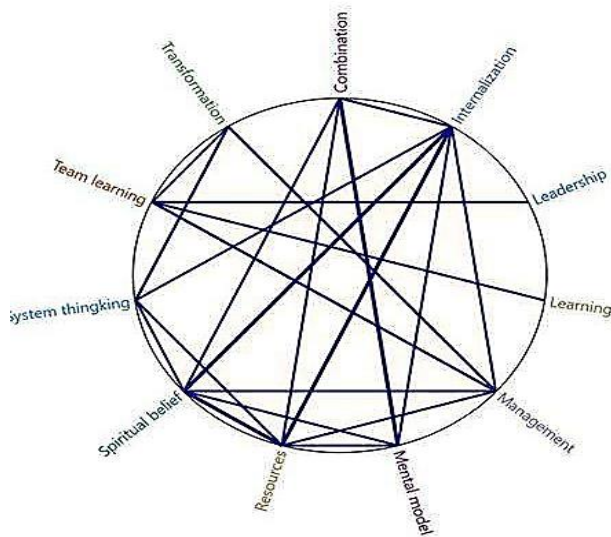


Figure 2. Item Clustered by Coding Similarity of Foundation Period 2

At the SSB level, it was also found that the engagement staff is an important part, such as when the eleven students' fraud at SSB Bireuen,

"I remembered the incident in 2011 when SSB friends dared to issue unilaterally eleven students who were found cheating when taking the National Examination. Suddenly the SSB decision received politically resistance from any party who was not in line and was not happy with SSB "(KH informant, in-depth interview, November 2020).

Other events were found by the engagement staff at SSB Bireuen with a brave decision to survive by emphasizing the absence of bullying after being involved and directly discussing (SSB Bireuen FGD resource person, November 2020). At the SBB Lhokseumawe found experience in managing challenges or problems causing durability for teachers and school leaders (SSB Lhokseumawe FGD resource person, November 2020). Whereas in SSB Pidie, it was found that the importance of the involvement of the staff to overcome the problems during the demonstration of the school due to the dismissal of students who cheated (active participants of the SSB Pidie FGD, November 2020).

Such events also show the courage of school residents to uphold the truth (*Qulil Haqqa Walau Kaana Murrān*). Islam teaches to continue to uphold the truth, even though the results at a

glance look unfavorable according to some people. But other beliefs are also built in the Acehese community that is thick with Islamic culture, namely, if something is based on the correct result, the result will be good, and vice versa (*Menyoe sulet taboeh ke pangkai pasti kanjai tacok ke laba*). For the people of Aceh Customs and Religion are integrated (*Adat dengon hukum lagee zat dengon sifeut*). This means that cultural customs and Islam such as substances with the nature of a substance that is integrated. This is the basis for the emergence of high fighting values, cooperation, concern for others, and the daring to uphold the truth.

3. Islamic Adaptive Resilience in the Period of Modeling and Maturation (2012-2018)

The modeling period took place from July 2012-June 2018. In this phase, the conditions began to be stable, and safe, creating trust. Positive support from the community for the existence of the organization was strengthened. An organization can develop competencies not only in the field of education but also able to collaborate, innovation, and knowledge sharing (figure 3). Governance, including financial discipline, runs well and is accountable. The entire funding comes from Media Group and SP.

During the modeling and maturation period, leadership was found in foundations and learning from experience in three SSBs. During this period, the foundation used Leadership to conduct further cooperation such as Master Education Scholarships (S2) with Finland University; Recruitment of students from Mindanao; High School graduate scholarships to tertiary institutions with the Tanoto Foundation; bringing three ministers, donors, provincial and regional governments during graduation; Publishing books by teachers and students and related to education at SSB (RLS informants, AB, Vy, and M, in-depth interviews, November 2020). Leadership was also found when the foundation was asked to be involved in the release of hostages in Mindanao. Delivery of delegates consisting of informants AB, ETL, VL, and researchers showed the foundation utilizing cooperation with the Rizal Institute and the acceptance of students from Mindanao (RLS and AB informants, in-depth interviews, November 2020).

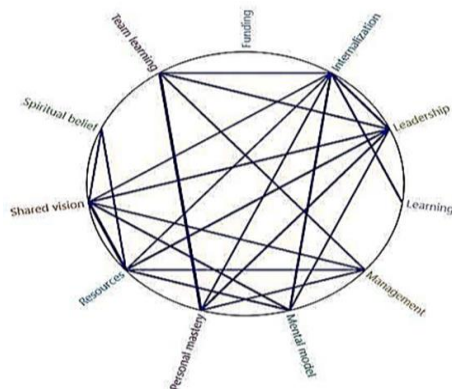


Figure 3. Item Clustered by Coding Similarity of Foundation Period 3

During this period the foundation was also asked to help, establish, and develop the State Defending Academy curriculum (RLS informant, in-depth interview, November 2020). Learning from the experience was found in SSB Pidie, Bireuen, and Lhokseumawe when teachers participated in the Teacher Exchange program. Teachers feel new experiences, feel the addition of capacity, and have the same extended family (speakers and active participants, FGD at SSB Bireuen, Lhokseumawe, and Pidie, November 2020). Experience, over time, provides changes to understanding and changes in behavior. Al-Qur'an teaches learning from experience (Q.S. 18: 79-82). Likewise, during an organization, learning from experience to continue to move to better in everything is a necessity. Learning from experience can mean learning from his own experience or learning from the experiences of others, like the motto of the Sukma Bangsa School in Aceh, School that Learns.

4. Islamic Adaptive Resilience in the Period of maturation (2018-present)

The maturation period that took place in July 2018-Feb 2020, is different from the previous phase. In this phase, the condition is established, safe, and created a Sense of Belonging. By agreement, in this period school management must be returned to the Regional Government. But the local government and the community want the Sukma/Media Group Foundation to continue to operate the school and not leave Aceh. The organization works as an ecosystem and can innovate, collaborate, and play an active role in conflict resolution. Funding remains dependent on the media group and SP.

During the maturation period, the foundation used leadership to expand its existence by re-recruiting and providing assistance to victims of the Pidie Jaya disaster (RLS informant, in-depth interview, November 2020), opening an emergency school for six months in Lombok and Palu (AB informant, in-depth interviews, October 2020), Building and Preparing Blueprint of Sukma Palu School (Informant MS, AB, and VY, In -In -Department, November 2020), Providing Teacher Training in the Sukma Sharing Program, Preparing International Schools with O Level Exams (Informants, In-Depth Interviews, November 2020). Leadership was also found with the success of a joint foundation with three SSBs holding a national festival and scholarship programs with UGM and Unsyiah for Mindanao students including their graduation (RLS and AB informants, in-depth interviews, November 2020).

At the same time, found learning from the experiences of teachers in three SSB (Pidie, Bireuen, and Lhokseumawe) who began to get used to big events, brought national and international guests, and worked in a large team for education and supporting activities Education (speakers and active participants, FGD Bireuen, Lhokseumawe, and Pidie, November 2020). The Sukma Foundation acts as a strategic controller trying to establish maximum interaction with staff at every level (Leadership Top and Middle). This is by the discovery related to the provision of freedom and opportunities for teachers and supporting staff to develop. Teachers and employees of SSB Pidie, Bireuen, and Lhokseumawe, became operational implementers who had survived facing various challenges and remained eager to optimize new opportunities in the future. Both

foundations and three SSBs always survive to be productive by producing ideas, creativity, and loyalty to the shared vision, the main goal of providing the best peace education despite experiencing various challenges.

The ability of an organization to respond to a disaster or crisis, survive, overcome, to be able to get new abilities that have a competitive advantage is included in the meaning of adaptive resilience. In Islamic studies, the power of receiving disasters and seeking their solution is part of patience. The meaning of patience in Islam refers to Subandi's research there are 5 aspects, namely: 1) Self-control: holding back emotions and desires, thinking long, forgiving mistakes, and tolerance to delays. 2) Staying, surviving in difficult situations by not complaining. 3) Persistence: resilient, working hard to achieve goals and find problem-solving. 4) Accepting the harsh reality with *ihlas* and grateful. 5) A calm attitude, not in a hurry (Subandi, P. (2011).

Adaptive Resilience is a process that connects adaptive capabilities in a path that functions positively and can adapt after shaking or disturbance. AR is interpreted when individuals, teams, and organizations maintain the capacity to be productive, and a surplus of creative and loyal ideas on their core goals while facing disturbing forces to adapt while still holding integrity in response to changing circumstances (Norris, Fran H 2008). AR includes all organizational device support and can be regulated including related to learning speed. This type of dynamic resilience continues to answer other developments and challenges that are not predicted before. In this context, not only a matter of resilience of individuals who work but the collective resilience of the organization itself. AR includes all organizational device support and can be regulated including related to learning speed. This type of dynamic resilience continues to answer other developments and challenges that are not predicted before. In this context, not only a matter of resilience of individuals who work but the collective resilience of the organization itself.

Bustinza (2019) said that the capability of innovation to build resilience in an organization is needed to succeed in dealing with change. AR is the mediation of the factors between the ability of innovation and organizational effectiveness. The results reinforce the importance of innovation in building resilience that helps the institution to continue to adjust to change and further increase organizational effectiveness. Resilience plays a role in maintaining the condition of the organization during a crisis to become a strong organization and influences innovation in the organization (Bustinza et al., 2016). Organizations can survive if supported by good leadership (top leadership and middle level), a collaboration of staff (staff engagement), and learning from previous experience (learning from experience).

Every element of the leader and staff of the Sukma Foundation and the Sukma Bangsa School has been proven to be able to maintain the capacity to be productive in producing creative ideas amid the dynamics of changes that are not very easy. Researchers found that AR also played an important role in making new transformations and innovations. SSB in three locations adapts to the SOP of the Sukma Foundation, criticism from the surrounding community, the availability of education funds, and the challenges of long-distance education during the Pandemic period. This process allows the organization to innovate and breakthrough through learning, management

skills, and resources such as improving the curriculum, improving teacher competencies, following international competitions, and developing the soul model in other cities.

AR contributes to equipping the organization to identify the needs of members that must be met in the disaster situation. Meeting these needs will increase the participation and involvement of other organizational members and enable members to survive and adapt. AR theory also discusses collaboration, namely the ability of organizations to collaborate with many parties. AR theory prioritizes compassionate leadership that is needed in post-conflict and post-disaster situations. Leadership that can arouse a sense of crisis and sense of awareness for humanitarian problems, prioritizes humanity.

Conclusion

Management of schools in post-conflict areas integrated between elementary schools, junior high schools, and high schools has its challenges. Challenges become extraordinary because this school (1) was born from a spirit of humanity and peace or anti-conflict; (2) established at the location (post) conflict and post-disaster; (3) has a new school culture "School that Learns" that combines the ideology of locality, religion, nationalism and global; (4) recruiting teachers who understand and care about peace education; (5) persuading prospective students who have trauma due to conflict and disaster; (6) Using modern management hybridization and local wisdom. Learning as an innovation capacity can occur and is the result obtained when (1) personally individuals have activities to study continuously without stopping; (2) the ability to share and create tacit knowledge through direct experience; (3) the competence to determine the rapid system to optimize opportunities and respond to threats through the identification process and is considered important; and (4) leadership that is 'compassionate' both from the upper-middle level.

The success of adaptive resilience in schools is strongly influenced by the beliefs of the people who are full of high Islamic values. All positive elements in the Adaptive Resilience study are derived from the Islamic spirit. For the people of Aceh who have a culture that is integrated with the spirit of Islam, it is not too difficult to practice it in the life of the organization. In addition, a harmonious collaboration between leaders and staff needs to be underlined. Leaders cannot work optimally without subordinate support, otherwise, the staff cannot work without direction from a leader. Therefore, the element of exemplary leaders becomes important in efforts to maintain the progress of the organization.

This study recommends the involvement of leaders who consistently fight for the organization of education with a fast and flexible response in the field. The sense of belonging and a sense of kinship built by the school leader is one of the important focuses for maintaining the school organization. Islamic spirit has a real contribution to the development of the Sukma Foundation Adaptive Resilient and Sukma Bangsa School in Aceh.

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ISLAMIC ADAPTIVE RESILIENCE IN POST-CONFLICT SCHOOLS AND NATURAL DISASTERS OF ACEH: A LONGITUDINAL CASE STUDY

ABSTRACT

Adaptive Resilience as a theory is examined from an Islamic perspective in schools that practice learning the Dayah system in Aceh. This study aims to find Islamic Adaptive Resilience in schools built after conflict and natural disasters.. The method used in this study is qualitative with a case study approach. Data were collected through observation, interviews, and documentation at 3 schools in Aceh and its foundations in Jakarta. Data analysis is carried out with NVivo. The results showed that Islamic Adaptive Resilience plays an active role in the post-disaster and conflict school travel process. Aspects of Islamic Adaptive Resilience that are often found are learning from experience followed by top leadership and middle level, collaboration, staff engagement, and well-being. Research recommends an institution has to pay attention to flexibility, the ability to respond quickly to any problem, and commitment, especially by the leadership of the vision and mission that has been prepared from the beginning. Building a school with a strong belief foundation and involving local culture needs great attention to maintain and run a creative and harmonious organization. This research contributes to help schools in post-conflict and post-disaster areas to develop effective strategies to promote adaptive resilience and enhance their ability to respond to future challenges. It could also contribute to the broader literature on leadership, organizational resilience, and Islamic values, providing insights into how leaders can integrate Islamic values into their leadership practices to promote organizational resilience in various contexts.

Keywords: Islamic adaptive resilience, disaster, conflict, school management

A. Introduction

Aceh historically has armed conflict with the Government of the Republic of Indonesia for decades This armed conflict socially divides the people of Aceh into two camps, namely those who support the government of the Republic of Indonesia with those who support the Free Aceh Movement. In armed conflict, in addition to violations of human rights, fatalities fell on both parties and internal refugees. Prolonged armed conflict causes a sense of revenge, suspicion, and disbelief among the people of Aceh itself. In 2004, Aceh was also hit by a very destructive natural disaster, namely earthquakes with a scale of 9.1 to 9.3 MW (Poisson, B., Oliveros, C., & Pedreros, R. (2011). The tectonic earthquake centered in the Indian Ocean is 250 km south of the city of Meulaboh, Nanggroe Aceh Darussalam, including the largest earthquake accompanied by tsunami pairs that befell the offshore region in Indonesia (Aceh and North Sumatra), Sri Lanka, India, Bangladesh, Malaysia, Maldives, and Thailand (Borrero, J. C. 2005).

In addition to casualties and property, the Aceh tsunami also gave losses in several other sectors. According to the evaluation data in February 2005 conducted by the government with the donor community, for educational facilities there were 1,488 damaged schools, causing around

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150,000 students to be disrupted by the educational process at that time plus more than 2500 teachers were lost UNIMS dan BRR, "Tsunami Recovery Status Report" (December, 2005).. Therefore, education was the right choice to instill grades -The national value (Indonesian), locality (Aceh), religion (Islam), and global (international) to restore one of the lost generations and become the capital to build Aceh again. In its long history, in Aceh, the Islamic education assemblies have been called *Dayah*. This institution was established before the occupation of colonialism, conflict, and tsunami. *Dayah* is a classical Islamic educational institution in Aceh. The *Dayah* education system adopted the *Zawiyah* education system since its inception. The development of *Dayah* in Aceh is in line with the entry of Islam. This system is the driving force for the socialization of Islamic Sharia in the Acehnese community. Judging from the history of educational policies, *Dayah* is a sultan partner in the development of policies relating to the enforcement of Islamic law.

Initially the *Dayah* educational institutions still adhere to the traditional education system, but as the development of the day of the *Dayah* continued to try to adjust without leaving the old system that was still feasible to run. Another good thing is that the changes that occur include almost the entire education system in the *Dayah*, both changes in physical and non-physical forms. Institutionally, *Dayah* is the personal initiative of an ulama, not an institution or foundation. *Dayah* was founded based on the encouragement of individual responsibilities of each scholar in the development of Islamic religious education. Therefore, *Dayah* is only found in places where there are scholars with such thoughts and perceptions.

The term *Dayah* comes from Arabic *Zawiyah* which means corner or angle. As an educational institution, *Zawiyah* changed to *Dayah* starting from the recitation held in the corner of the mosque. Referring to the history of early Islam, such a pattern was practiced by the Prophet Muhammad in the first year of Hijri at the Nabawi Mosque. At first, a group of Arabs came to Medina, because they did not have a place to live, by the Prophet Muhammad they were placed on the homepage of the mosque. They are called *Ahlushuffa*, people who devote their time, energy, and soul to study, preach and fight in the way of Allah (*jihad fi sabillah*). It was built then small houses around the mosque, which are popular as *Zawiyah*. In the Acehnese language, the term *Zawiyah* was finally changed to a *deyah* or *dayah* because of the influence of the Acehnese language which did not have the sound of "Z" and tends to shorten.

The growth and development of *Dayah* are inseparable from the history of the entry of Islam into Aceh. The first Islamic education in Indonesia begins when followers of Islam want to learn more about the teachings of the religion they adopt, the procedures for worship, reading the Qur'an, and a broader and deeper understanding of Islam. Initially, the place of study was home, mosque, *langgar* (small mosque), at that place they learned to read the Qur'an and other religious sciences individually and directly. In the time of the Prophet, the mosque was not only used as a place of worship but also as a place to learn. Many Islamic sons and daughters are educated in mosques and get various knowledge, this encourages the creation of many learning groups (*halaqah*) in the mosque, this group is located in the corner of the mosque or *Zawiyah*.

Through *Dayah*, the values of piety and Islam are revealed from generation to generation. Before the war, *Dayah* was the center of community development, carried out through religious broadcasting activities, and had a certain role. At present *Dayah* includes education in *Meunasah-meunasah*, *Rangkang*, *Dayah Teungku Chik* in *Jami'ah* education, such as the Baiturrahman Great

Mosque in Banda Aceh. The existence of the organization can be observed on various historical sites, especially *Dayah* Teungku Awe Geutah in Peusangan, *Dayah* Teungku Chik Di Tiro (Cheikh Saman), *Dayah* Teungku Chik Tanoh Abee in Seulimum, *Dayah* Teungku in Lamnyong, *Dayah* Lambhuek and *Dayah* in Krueng Kalee. (Mashuri, 2013) This Islamic-style education was applied throughout the country at that time, children were educated at home, at a mosque, or in *Meunasah*. *Dayah* education at that time started from the lower, middle, and upper levels. Middle and low learning are carried out at home or in *Meunasah*, taught by students who are already very knowledgeable (*Tengku Rangkang*). While *Teungku Rangkang* studied with *Teungku Chik* (Great Ulama / *Dayah*).

The construction of the Sukma Bangsa School was founded by the Media Group, a private company engaged in the mass media, advertising media, property, restaurants, and natural resources centered in Kebon Jeruk, West Jakarta through the Sukma Foundation, is antithesis despair towards new enthusiasm and hope. With its complicated and complex dynamics, SSB until now grew and developed into an educational institution that had gained great trust from the people of Aceh (Baedowi, 2015). Organizing education from elementary, junior high, and high school levels for conflict and tsunami victims in three different locations (Pidie, Bireuen, and Lhokseumawe), with different historical and cultural backgrounds, is certainly not very easy. Plus the education system is not only in the form of general education but also reviving the *Dayah* learning culture with the dormitory program. Interestingly, when the Sukma Foundation and the Sukma Bangsa School implement the concept of education, it does not merely implement the practice of functional imperatives with the local culture but has practiced it with national and global culture.

Research on the three SSBs found adaptation, goals, integration, and latency emerged in the curriculum with peace-based education (peace education) Dody Wibowo (2020). For example, adaptation occurs in school culture and professional teachers; Purpose is found in character education, peace education, and learning resources; Integration occurs from the concept of peace education into a school curriculum; and latency or found in a peaceful school involving all members of the school community, including management schools, teachers, students, parents, school staff, alumni, and educational officials.

Research on character education in more detail was conducted by Suud (2018) at the Sukma School which took one of the school cultures and part of the character of the Indonesian people, namely honesty. His research found a combination of local, national, and Islamic cultures combined with equal realizing honesty in the Sukma School. Honestly becomes a whole system that is owned by everyone in the school ranging from the highest leaders to the bottom, teachers, students, and staff supporting the school. Now the Sukma Bangsa School is known as an honesty school. Honest characters are sourced from Islamic teachings, in addition to local wisdom as found in wise words, "*Kiban Crah Meunan Bekah*" (how in the heart so in the mouth). Nationally honesty is a character that is recommended and received special attention. Realizing honesty cannot be done with violence and by the leadership only but is a collaboration of all communities with a sense of joy and a deep sense of belonging.

The journey of struggle to manage schools in conflict and post-disaster conditions has its challenges. The consequences of war, conflict, and natural disasters have caused Acehese people to experience distrust, fear, and hostility. Managing a school in a traumatized mental atmosphere

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requires adaptive resilience capabilities. The biggest challenge is how the school carries out activities amid a very high traumatic experience. This research is expected to contribute to the implementation of effective school management concepts in post-conflict and disaster areas with a focus on increasing adaptive resilience which is seen from the Islamic perspective.

Method

This qualitative research was carried out following the case study stages. The stages in the research are taken through four stages. The first is to make a research plan. The second stage determines whether to use a single case or multiple-case study. The third stage is preparation in collecting data or evidence. The fourth stage is the collection of evidence and data. Researchers collect data from direct field observations, organizational documents, mass media news, interviews of several speakers, and FGDs, as well as distributing questionnaires through Google Forms. At this stage, the triangulation process begins intensely between the design stage, preparation, and data collection. Data collection is carried out in several stages. The first is data collection with observation. Researchers observe the journey of the development of the Sukma Bangsa School to get a picture and explain an object in detail and systematically. Second, in-depth interviews (in-depth interviews) are used to explore experiences, history, and hidden, forgotten stories, and inspire those involved both as informants. The interview was conducted with 16 key informants. Third, FGD is carried out at the foundation level and in three schools virtually. The Virtual Implementation of FGD was carried out because of the Pandemic Covid-19 situation.

The first FGD was carried out by the management of the Sukma Foundation which represented strategic management, administration and logistics, finance, infrastructure, and human resources. Then the next three FGDs are carried out virtually by inviting school management, teachers, school/dormitory complex managers, and school support units such as mechanical engineering, cleaning service, security, canteen, and park manager. At SSB Pidie was present nine speakers, SSB Bireun 10 speakers and SSB Lhokseumawe 13 people. This research also collects data from questionnaires that are distributed online using Google Forms to SSB teachers and administrators in three locations. The questionnaire distribution responded at SSB Pidie which was collected was 45 respondents, SSB Bireun with 32 respondents, and SSB Lhokseumawe with 74 respondents. The data collected is then coding using the concept categories, sub-concepts, and keywords. Data processing techniques using NVivo qualitative data analysis software applications. Before processing the data, the preparation of the key code is conceptualized previously. Then every transcript from the interview and FGD is given a code (coding) and inputted into the NVivo software application.

Data analysis is done by creating themes, clusters, and narration. Thematic analysis is done by making periodic periods based on critical incidents (Bott & Tourish, 2016). Cluster analysis is also carried out to divide the periodization based on the unit of analysis, namely the foundation and three schools. Whereas narrative analysis is carried out to see more about the contents of the message studied by periodicals and clusters. The data analysis steps carried out by explanation building are starting with the preposition of the adaptive resilience concept to be examined, comparing data with existing prepositions, making modifications to prepositions, and comparing details of the revision. Findings of the results of interviews at the foundation level compared to school management as executors, and students and SSB staff in Pidie. The results were then

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compared to other locations, namely Lhoksumawe and Bireuen. If there is unclear data, cross-check is carried out including the foundation management in Jakarta. This process continues to find conclusions. A temporary conclusion compared to the comparative theory to ensure the presence or absence of changes from existing theories or found factors that modify the theory used.

Result and Discussion

Adaptive Resilience

Running a school with a dual system, coupled with the history of its struggle with the psychological condition of students full of trauma, is a big challenge for school managers. Therefore this paper deliberately recorded the history of the struggle for the establishment of schools and stages by stage until the success of today. The focus of this research is to see the toughness of educational institutions as an organization in defense and development, which in psychology is known as adaptive resilience. Adaptive Resilience (AR) is related to the ability of the organization to maintain the capacity to maintain productivity and hold a commitment to the main objective as a manifestation of response to changing conditions (Nilakant et al., 2014). The significant difference in the organization that reaches the peak performance level is that they have a specific resilience cycle that is specifically called adaptive resilience (Norris et al., 2008). Adaptive endurance is when individuals, teams, and organizations maintain the capacity to be productive, have a variety of ideas, be creative, and be loyal to their core goals while facing challenges that are disturbing to adapt with still holding integrity in response to changing conditions K. Sherrieb, (2010).

Adaptive resilience includes all organizational devices support and can be regulated including related to learning speed. This type of dynamic resilience continues to answer other developments and challenges that are not predicted before. In this context, not only a matter of resilience of individuals who work but the collective resilience of the organization itself. (Sherrieb et al., 2010) The resilience model can be viewed from two dimensions. Planned resilience or the first capacity that involves the use of predetermined planning and capabilities, such as plans for business continuity and risk management, most of which are pre-disaster activities. Furthermore, adaptive resilience (adaptive resilience), or the second capacity appears in the post-disaster period when the organization develops new abilities through a dynamic response to the situation that arises outside the organization's plan. This research is more likely to resilience the second capacity because what is studied is post-conflict and post-disaster schools.

The adaptive endurance development model requires changes in mindset. The ability to survive should be supported by the integration of thought so that they can strengthen each other. Leaders need to ensure that these factors support each other through communication in the organization. The resilience model directs that each organization's entity can adjust to various situations including unstable or normal times. In one case, the most dominant theme in the disaster period is (a) the involvement, needs, and welfare of workers, (b) collaboration, (c) leadership, and (d) organizational learning (organizational learning).

The four factors in question can form a framework used to develop adaptive resistance. These factors are important in normal, but urgent and very much needed in a crisis. The higher the organization's ability in these capabilities qualifications, the more likely and very certain the

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organization can survive. The ability to adapt an organization to a dynamic environment directs dependence on sustainable learning. Organizations need to form a transparent culture (openness), teamwork (teamwork), and shared vision to promote a sustainable learning process. Elaboration of these factors reinforces long-term organizational orientation.

Organization Resilience is a management process that is always to change organizational goals with the improvement, including in dealing with crises (Mitroff, 2005). Then to be a resilient organization, organizations require the ability to adapt which enables them to deal with disruptive situations (Weick & Sutcliffe, 2007). AR capabilities are developed sustainably. This process involves competencies built all the time. Organizations through leaders at each level need to be directed in creating value cultures in workers, encouraging collaboration and learning. Leaders develop special competencies in their lives, then continue these competencies in organizational management that forms behavior patterns in an organization. Organizational behavior is intertwined especially to function optimally.

Successful organizations require focus, speed, flexibility, friendship, and something fun. An organization that builds adaptive resilience and is included in organizations that can adapt to changes has three main attributes that target the main tasks of the leader, namely imagination for innovation (imagination to innovate), professionalism for competing (professionalism to performance), and openness to collaborate (the openness to collaborate). (Kanter, 2005) This is important for every organization, including educational organizations. Changes that occur during the crisis are often seen as a threat, not an opportunity.

Organizations that respond to the crisis well try to get out of routine and standards, and change their way of thinking. Typical this organization learns how to respond by creating new things, continuously improving functions in finding a way out, and learning to develop the organization. Institutions are better at evaluating themselves, learning, and adapting in the long run. In a dynamic environment, organizational adaptation depends on sustainable learning. Thus the organization can build a culture of openness, teamwork, and joint vision to be promoted as a learning process (Venkataraman Nilakant et al, 2014). Organizational management requires adaptive resilience is always-changing circumstances. AR is used by organizational management to maintain the capacity of individuals, teams, and organizations to be more productive, lots of reason, creative, and loyal to the main objectives in dealing with disturbing forces. Aspects (1) needs, welfare, and staff involvement, (2) collaboration, (3) leadership and (4) organizational learning is a way to adapt by having integrity as a response to the changing situation.

Research related to AR that was previously conducted explains how the success of the organization, institution, or group when able to apply and increase adaptive resilience capacity. Muthirayan and Khargonekar's research emphasized that the mechanism of adaptation was proven to be effective in increasing organizational resistance in every situation or circumstance, it could even reduce the negative effects of a sudden problem situation. In line with the research of Muthhiran and Khargonekar, Dalziell and McManus revealed, that defense and adjustment to certain conditions are mandatory that must be used as a guide for every organization because every organization will experience uncertainty and unexpected events. To encourage the organization to be more resilient, it is necessary to have awareness of the strategy of surviving and adjusting to the circumstances needed by the organization (Dalziell & Mcmanus, 2004).

From these various studies, it can be concluded that every organization, company, institution, and leadership requires an understanding of increasing adaptive resilience capacity that must be adjusted to certain conditions and conditions that are sometimes unexpected. If the parties have carried out adaptive endurance well, the organization they have will not be easily swayed. McCarthy, Collard, and Johnson said, AR could develop an organization's framework to survive the environmental situation and consider the conflict that was happening as a challenge to make changes. There are several factors forming resilience, namely emotion regulation, impulse control, causal analysis, and reaching out. Emotion Regulation is the ability to manage the "world" self so that someone remains an effective person even under pressure. People with high resilience can use a set of psychological skills to control feelings, attention, and behavior, in very difficult situations. This ability is stated in the Qur'an Surah al-Hadid verse 23.

Impulse Control is the ability to regulate the expression of mind and encouragement, including the ability to delay gratification for the greater interests in the future. Impulse control is closely related to emotional regulations. Personal with poor emotional regulations is generally also followed by poor impulse control. Al-Qur'an gives a signal about this capacity very firmly in Surah Ali Imran verse 134. Causal analysis is the ability to accurately analyze the cause of problems or situations. This ability is a person's capacity to be honest, objective analyzing the cause of the problem, without blaming yourself or other parties. Resilient individuals can identify all causes of problems that are well faced, without being trapped in prejudice or cultural dogma, which sometimes obscures the real root of the problem, Al-Qur'an Surat al-Hujurat verse 12.

Self-efficacy is a belief in one's own ability to face and solve problems effectively. Self-efficacy also means believing yourself able to succeed and succeed in carrying out certain tasks in life. Individuals with high self-efficacy commit to t to solve the problems encountered, not easy to give up and continue to try to improve the situation. Signs to increase self-efficacy are found in the Qur'an Surah Al-Baqarah verse 286, Allah does not charge a soul except [with that within] its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned. "Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we cannot bear. And pardon us, and forgive us, and have mercy upon us. You are our protector, so give us victory over the disbelieving people."

Realistic optimism is the ability to keep thinking positively about the future, even though it is in a very not easy condition. Called realistic optimism because individuals even though they live with hope, remain within realistic limits. Realistic optimism is different from unrealistic optimism, which is also often called optimism bias. Realistic optimism is useful, unrealistic optimism can damage individuals. Allah SWT encourages this realistic optimism in Surah Ali Imran verse 139, "So do not weaken and do not grieve, and you will be superior if you are [true] Believers". Also in the surah al-Insyirah verses 5-6, "For indeed, with hardship [will be] ease. Indeed, with hardship [will be] ease."

Empathy is a person's capacity in reading the signs of the behavior of others to understand their psychological and feelings, to be able to build better relationships with others. In other words, empathy is the capacity to understand the "state of mind" or the emotions of others. The ability to

"put yourself in other people's shoes" (F. Ioannidou and V. Konstantikaki, 2008). According to Goleman (2011), empathy is not only limited to understanding others but also developing others. The Qur'an describes this capacity in Surah at-Taubah verse 128. Reaching out is the ability to always try to improve positive aspects of life and the willingness to take on new challenges and opportunities. Personal resilience never stops trying to improve positive aspects in life, even though it is being hit by a disaster that devastates the joints of life. This mental attitude is commanded by the Qur'an in sura Ath-Thalaq verse 7.

AR is conceptualized as the ability to respond effectively, recover, and successfully renew quickly in the face of adverse events. From the Islamic perspective, the Prophet described such an ability, "How wonderful the affair of the believer is. Indeed, all his affairs are good for him. This is for only the believer. If something good happens to him, he is grateful to Allah, which is good for him. And if something bad happens to him, he has patience, which is good for him." (HR. Muslim: 5318). Islam highly upholds collaboration in an organization. The term Collaboration in Arabic gives various meanings, including ta'awun, and ta'awun is stated twice in the Quran. This collaborative behavior has been expressed in the Qur'an in Al-Maidah verse 2, Guided by the verse, the collaboration allowed in Islam is only in a good case. With this surah foundation then Muslims cooperate in goodness.

Furthermore, leadership is needed to provide strength to the sense of involvement and appreciation between the organizational staff. Leaders who are empathetic, self-aware, have respect for others, and prioritize everything will be valued better by the organizational staff. Thus the organizational staff responded positively to leaders who have a vision, and are honest, attentive, and authentic in their communication. Leaders who express appreciation naturally for their staff efforts and prioritize the welfare of staff can empower staff effectively, especially related to sensitive contexts. The concept of Muhammad SAW's leadership was proven successful in bringing a large government. The foundation used in Islamic leadership is inseparable from the 4 main characteristics, namely, honesty can be trusted, daring to convey the truth, and intelligence in the sense of being able to master the difficulties while overcoming the problem.

Acehnese Adaptive Resilience

Adaptive resilience studies were conducted in Aceh, so it is necessary to give an overview of the local culture where the research was conducted. Actually, Aceh's long journey in defending itself from various wars and prolonged conflicts has its own effect on the resilience of the Acehnese people. Acehnese people are stronger and more resistant to many challenges and problems that arise in their lives. From the bitter experience that has been passed by the predecessor coupled with the major disaster that hit Aceh in 2004, the Acehnese people increasingly learned to adapt to survive in various difficult situations. Talking about Aceh cannot be separated from two things, namely culture and religion. Culturally, Aceh is known as a people who live in struggle and work hard, so a Dutch envoy (Snouck Hurgronje) also admitted this stating that the Acehnese could not be resisted or conquered by force because the Acehnese had an unyielding character with a high jihad spirit they had. One of the famous poems in Aceh that gives strength to the people of Aceh

is the existence of the Prang sabi poem (*Hikayat Prang sabi*) (Niken, C. (2014) which can be seen in table 1.

Aceheness	English
<p><i>Subhanallah wahdahu wabi hamdihi, Khalikul badri wa laili adza wa jalla, Ulon pujoe poe sidroe poe syukur keu rabbi ya aini, Keu kamoe neubri beusuci Aceh Mulia. Musoe yang tem prang syit meunang meutuah tuboh, Syuruga that roh yang leusoh neubri keu gata, Lindong gata sigala , ya mujahidin mursalin, Jeut-jeut mukim iekulim Aceh mulia.</i></p>	<p>Subahallah wahdahu wabi hamdihi, Khalikul badri wa laili adza wa jalla, Praise and gratitude only to Allah, Please give us a holy and noble Aceh. Whoever wants to go to war will win and get the fortune, Heaven will be given to you, Protect all warriors, This brings to Aceh mulia.</p>

Tabel 1: Syair Hikayat Prang Sabi

In addition to the *sabi war* poem which is very popular among the people of Aceh (Sari, C. M. A., et al., 2022), there are also several *hadih maja* or Acehnese proverbs that are a reference for strong life encouragement in society. Acehnese proverbs teach people to live by working hard and not giving up easily. Among the Acehnese proverbs that teach their people to work hard are: *Tapak jak urate meunari na tajak na rezeki* which means sustenance comes if you want to be tried earnestly looking for it. These words also imply the meaning that life must be fought for as well as the spirit of living life. The resilience of Acehnese society is formed not only individually but emerges and develops together in society, this means that the strength of support for fellow citizens in the community is also a strength for the people of Aceh.

Aceh's local culture also teaches that life must help each other so that resilience is formed with the strength of togetherness. *Menyoe kapakat lampoh jeurat tapeugala* is one of the teachings in Acehnese culture which means that if there is an agreement anything will be done which is likened to being able to mortgage the cemetery. The order of social life values togetherness so much that one person's pain then becomes a pain borne together. This can also be seen when the tsunami hit *Tanoh Rencong*, the community was able to rise and survive the disaster that befell them because of the spirit of help and tolerance they had as a hereditary event in their community. Likewise, in everyday life in activities such as working in the rice fields, everything is done together with the customs of *Treun U Blang* and *Khanduri Blang*. Everything is done in mutual cooperation if today planting on Si A's land, then tomorrow planting together on another land.

The second part after discussing culture is the study of Islam inherent in Acehnese society. There is a word that is very well known among the people of Aceh, namely the *customary ngon*

law lage zat ngen sifet (Purwanto, M. R. (2017). It means that religion and custom are like inseparable substances and properties. Acehese customs and customs are nothing but the norms and values of religion itself. Culture and religion have interacted harmoniously in Acehese society for hundreds of years. The concrete form of customs and culture in the life of the Acehese people is not only applied in the social, economic and political fields, but also in the legal field. So that the welfare of Acehese society can be concluded as the totality of religious teachings, Islam becomes a way of life. It is this view of life that influences all activities of society including culture Nurdin, A., & Kasim, F. M. (2017). This is because a person's outlook on life will affect the way of thinking and how to behave and interact with fellow humans, all of which are part of the culture.

In **Islam** it is taught how its adherents to live with enthusiasm and never give up. Islam teaches positive thinking on the destiny that Allah has set, that Allah will not impose burdens beyond human capacity. Islam teaches the meaning of patience, love from the Divine for those who are patient, this is the philosophical religion that makes the Acehese army difficult to defeat, this is also the fighting spirit and courage for predecessors such as patience Cut nyak Dien, Cut Meutia, Keumala Hayati and other warriors who can survive in many difficulties to achieve victory. In difficult circumstances such as during the war against the Dutch, the war leaders uttered the shahada to increase the strength of the fighters. So, the strength of Islamic teachings is firmly embedded in the blood of the Acehese people. This strength then becomes the character of Acehese people who continue to be passed down from their *endatu* / parents. So, Islam and its teachings have a strong influence in the life of the Acehese people. From this it can be believed that actually the element of adaptive resilience is inseparable from the study of studies in Islam, even philosophically the Islamic foundation for adaptive resilience is very strong.

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Islamic Adaptive Resilience in the Period of Initiation and Outsourcing (2005-2009)

The Sukma Bangsa School study is divided into 4 periods, namely, the first period called the initiation and outsourcing period. The second is the development and self-management period. The third is the modeling period and the fourth is the maturation period. The four periods have their characteristics at each time. The first phase called the initiation and outsourcing phase takes place from 2005-June 2009. In this phase, post-disaster conditions and conflicts have not been resolved: trauma, distrust, and high-security risks. The existence of the organization is rejected by the community, the organization is carried out with a corporate business model, strict financial control, outsourcing work patterns, management does not understand school management, conflicts between HR and high SDKs, and Teamwork has not created. At the school level, there is a conflict between students due to ethnic, GAM, and non-GAM differences. At the beginning of the period, there were still enough remaining humanitarian funds. At the end of the aid fund period, it runs out. Confidence and trust in the vision and mission of the organization become the motivation of all parties involved in the organization.

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In the first period, the Adaptive Resilience sub-concept was implemented in the foundation and three SBB was the top-middle level leadership. Leadership starts from SP informants who adapt to post-disaster situations by initiating the idea of building schools when all assistance is given for the mitigation and recovery process. The idea of building a school was also adapted from the best schools in the Islamic, Protestant, and Catholic education systems (UR informant, in-depth interview, November 2020). The leadership of the SP informant in managing the foundation to conduct SSB construction in Pidie, Bireuen, and Lhokseumawe withdraw the sympathy of local and national figures in Aceh to reduce the Aceh conflict after the tsunami disaster (RLS informant, in-depth interview, November 2020).

The courage of the SP informant held the first stone grounding event when there was no peace between the TNI-Gam, reconciliation and providing opportunities for Acehnese leaders both pros and cons to be involved in the construction of SSB, preparing school mockups, inviting educational figures with an education system that brought together -Indonesia-an, Islamic, Aceh, and international, believe in subordinates, and apologize openly when wrong and intervene in SSB integrity is a long process in the initial adaptation in the first period (informant RLS, UR, AB, VY, ETL, and M, in-depth interviews, November 2020; speakers and informants, FGD SSB Bireuen, Lhoksuemawe, and Pidie, November 2020).

In the initiation and outsourcing period, leaders and figures trusted by SP informants also determine the process of continuity of SSB development and management. Like the involvement of Aceh's local and national figures in the search for land for the construction of SSB, then in collaboration with the regional government amid the fact that there is still tension between the TNI and GAM. Furthermore, changes in the design of the SSB building, the recruitment process of teachers and students through INSEP, the recruitment process of supporting units with local companies containing former GAM members, threats from the Dayah, the threat of failure to develop SSB, former teachers who do not agree with the education system that is held because it is considered heretics, funds Assistance that runs out, and the exit of the best teachers to become civil servants (informants RLS, UR, AB, Vy, ETL, and M, in-depth interviews, November 2020).

In the first period, three SSBs were discovered school management, teachers, and support units adapt to leadership, they also found the engagement process (directly involved) in every SSB and collaboration in dealing with the behavior of children who experience post-disaster and post-post-disaster conflict. Leadership was also found when the school faced local communities, Dayah figures, former teachers, and parents of students who disagree with the education system that was considered heretics, containing elements of pornography, and Christianization (speakers and active participants, FGD SSB Bireuen, Lhoksuemawe, and Pidie, November 2020).

This can be seen from the following opinion:

"I feel this is slander, instead I feel that religion in the Sukma school is better than outside schools, in Sukma there is Asmaul Husna, Yasinan, which is related to the formation of the character of students in schools. All teachers work together to shape good character, courtesy and noble character "(SY resource person, FGD SSB Bireuen, 7 November 2020).

The nuances of Islam are seen in the answers given by the informant above. This means that the toughness that is passed in the first PASE cannot be separated from the beliefs owned by the local community. Disasters and conflicts that have been passed by the community seemed to teach them to stay tough with sturdy religiosity and strongly believe that they were tested because they were able (Q.S. 2: 286), and this belief was a reinforcement of the dimensions of resilience.

2. Islamic Adaptive Resilience in the Period of Development and Self-Management (2009-2012)

Development and self-management phase, July 2009-June 2012, marked by improved conditions in general. Trust began to grow; the atmosphere was more conducive. The community began to accept the existence of schools as an organization. Changes in organizational structure to be integrated, and financial SOPs have been accommodated in the school's operational model. Outsourcing becomes insourcing. Began in collaboration with HR and SDK Foundations. The ability to do efficiency increases and the learning process stands out. The donation fund is used up, financing is carried out entirely from the media Ground and SP.

In this phase, the foundation has implemented a better collaboration. The three SSBs carry out engagement staff. The Foundation implements insourcing, which is to integrate INSEP into foundation resources, catering service activities, security, cleaning service, and mechanical engineering for the Foundation Permanent Employees (RLS Informant in-depth Interview, November 2020). Teacher welfare is enhanced to avoid the exit of the best teachers; Receiving assistance funds from the government of elementary and high school BOS, Operational Assistance Funds (DBO) High School (AB Informant in-depth interview, November 2020); And carry out various development cooperation such as Hiroshima University, Learning House, and Sinar Sosro (Informant RLS, AB, M, and V in-depth interviews, November 2020).

The development of collaboration and engagement with staff is inseparable from the religiosity of society inspired by Islamic traditions (Figure 2). The Qur'an teaches humans are created based on unity because God created them from the same soul (Q.S. 4: 1). It is this unity of creation that leads to humanitarian unity. Relationships are one of the important elements of

collaboration, and there are four types of relationships mentioned in the Qur'an. In the view of Islam Collaboration in goodness is a command that must be done (Q.S. 5: 2).

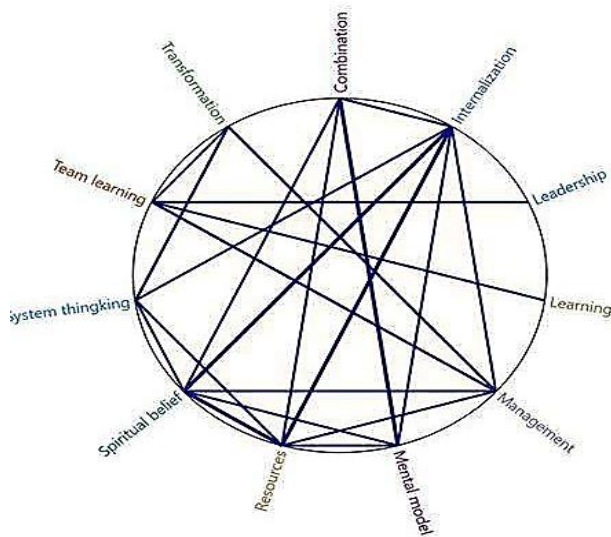


Figure 2. Item Clustered by Coding Similarity of Foundation Period 2

At the SSB level, it was also found that the engagement staff is an important part, such as when the eleven students' fraud at SSB Bireuen,

"I remembered the incident in 2011 when SSB friends dared to issue unilaterally eleven students who were found cheating when taking the National Examination. Suddenly the SSB decision received politically resistance from any party who was not in line and was not happy with SSB "(KH informant, in-depth interview, November 2020).

Other events were found by the engagement staff at SSB Bireuen with a brave decision to survive by emphasizing the absence of bullying after being involved and directly discussing (SSB Bireuen FGD resource person, November 2020). At the SBB Lhokseumawe found experience in managing challenges or problems causing durability for teachers and school leaders (SSB Lhokseumawe FGD resource person, November 2020). Whereas in SSB Pidie, it was found that the importance of the involvement of the staff to overcome the problems during the demonstration of the school due to the dismissal of students who cheated (active participants of the SSB Pidie FGD, November 2020).

Such events also show the courage of school residents to uphold the truth (*Qulil Haqqa Walau Kaana Murrān*). Islam teaches to continue to uphold the truth, even though the results at a

glance look unfavorable according to some people. But other beliefs are also built in the Acehese community that is thick with Islamic culture, namely, if something is based on the correct result, the result will be good, and vice versa (*Menyoe sulet taboeh ke pangkai pasti kanjai tacok ke laba*). For the people of Aceh Customs and Religion are integrated (*Adat dengon hukum lagee zat dengon sifeut*). This means that cultural customs and Islam such as substances with the nature of a substance that is integrated. This is the basis for the emergence of high fighting values, cooperation, concern for others, and the daring to uphold the truth.

3. Islamic Adaptive Resilience in the Period of Modeling and Maturation (2012-2018)

The modeling period took place from July 2012-June 2018. In this phase, the conditions began to be stable, and safe, creating trust. Positive support from the community for the existence of the organization was strengthened. An organization can develop competencies not only in the field of education but also able to collaborate, innovation, and knowledge sharing (figure 3). Governance, including financial discipline, runs well and is accountable. The entire funding comes from Media Group and SP.

During the modeling and maturation period, leadership was found in foundations and learning from experience in three SSBs. During this period, the foundation used Leadership to conduct further cooperation such as Master Education Scholarships (S2) with Finland University; Recruitment of students from Mindanao; High School graduate scholarships to tertiary institutions with the Tanoto Foundation; bringing three ministers, donors, provincial and regional governments during graduation; Publishing books by teachers and students and related to education at SSB (RLS informants, AB, Vy, and M, in-depth interviews, November 2020). Leadership was also found when the foundation was asked to be involved in the release of hostages in Mindanao. Delivery of delegates consisting of informants AB, ETL, VL, and researchers showed the foundation utilizing cooperation with the Rizal Institute and the acceptance of students from Mindanao (RLS and AB informants, in-depth interviews, November 2020).

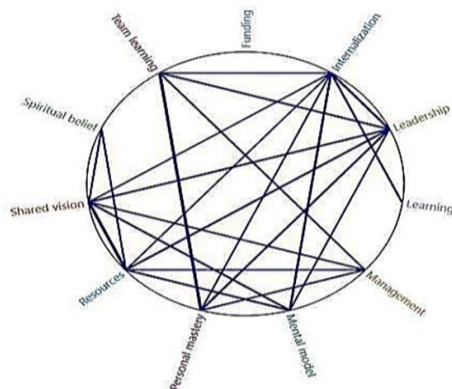


Figure 3. Item Clustered by Coding Similarity of Foundation Period 3

During this period the foundation was also asked to help, establish, and develop the State Defending Academy curriculum (RLS informant, in-depth interview, November 2020). Learning from the experience was found in SSB Pidie, Bireuen, and Lhokseumawe when teachers participated in the Teacher Exchange program. Teachers feel new experiences, feel the addition of capacity, and have the same extended family (speakers and active participants, FGD at SSB Bireuen, Lhokseumawe, and Pidie, November 2020). Experience, over time, provides changes to understanding and changes in behavior. Al-Qur'an teaches learning from experience (Q.S. 18: 79-82). Likewise, during an organization, learning from experience to continue to move to better in everything is a necessity. Learning from experience can mean learning from his own experience or learning from the experiences of others, like the motto of the Sukma Bangsa School in Aceh, School that Learns.

4. Islamic Adaptive Resilience in the Period of maturation (2018-present)

The maturation period that took place in July 2018-Feb 2020, is different from the previous phase. In this phase, the condition is established, safe, and created a Sense of Belonging. By agreement, in this period school management must be returned to the Regional Government. But the local government and the community want the Sukma/Media Group Foundation to continue to operate the school and not leave Aceh. The organization works as an ecosystem and can innovate, collaborate, and play an active role in conflict resolution. Funding remains dependent on the media group and SP.

During the maturation period, the foundation used leadership to expand its existence by re-recruiting and providing assistance to victims of the Pidie Jaya disaster (RLS informant, in-depth interview, November 2020), opening an emergency school for six months in Lombok and Palu (AB informant, in-depth interviews, October 2020), Building and Preparing Blueprint of Sukma Palu School (Informant MS, AB, and VY, In -In -Department, November 2020), Providing Teacher Training in the Sukma Sharing Program, Preparing International Schools with O Level Exams (Informants, In-Depth Interviews, November 2020). Leadership was also found with the success of a joint foundation with three SSBs holding a national festival and scholarship programs with UGM and Unsyiah for Mindanao students including their graduation (RLS and AB informants, in-depth interviews, November 2020).

At the same time, found learning from the experiences of teachers in three SSB (Pidie, Bireuen, and Lhokseumawe) who began to get used to big events, brought national and international guests, and worked in a large team for education and supporting activities Education (speakers and active participants, FGD Bireuen, Lhokseumawe, and Pidie, November 2020). The Sukma Foundation acts as a strategic controller trying to establish maximum interaction with staff at every level (Leadership Top and Middle). This is by the discovery related to the provision of freedom and opportunities for teachers and supporting staff to develop. Teachers and employees of SSB Pidie, Bireuen, and Lhokseumawe, became operational implementers who had survived facing various challenges and remained eager to optimize new opportunities in the future. Both

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foundations and three SSBs always survive to be productive by producing ideas, creativity, and loyalty to the shared vision, the main goal of providing the best peace education despite experiencing various challenges.

The ability of an organization to respond to a disaster or crisis, survive, overcome, to be able to get new abilities that have a competitive advantage is included in the meaning of adaptive resilience. In Islamic studies, the power of receiving disasters and seeking their solution is part of patience. The meaning of patience in Islam refers to Subandi's research there are 5 aspects, namely: 1) Self-control: holding back emotions and desires, thinking long, forgiving mistakes, and tolerance to delays. 2) Staying, surviving in difficult situations by not complaining. 3) Persistence: resilient, working hard to achieve goals and find problem-solving. 4) Accepting the harsh reality with *ihlas* and grateful. 5) A calm attitude, not in a hurry (Subandi, P. (2011).

Adaptive Resilience is a process that connects adaptive capabilities in a path that functions positively and can adapt after shaking or disturbance. AR is interpreted when individuals, teams, and organizations maintain the capacity to be productive, and a surplus of creative and loyal ideas on their core goals while facing disturbing forces to adapt while still holding integrity in response to changing circumstances (Norris, Fran H 2008). AR includes all organizational device support and can be regulated including related to learning speed. This type of dynamic resilience continues to answer other developments and challenges that are not predicted before. In this context, not only a matter of resilience of individuals who work but the collective resilience of the organization itself. AR includes all organizational device support and can be regulated including related to learning speed. This type of dynamic resilience continues to answer other developments and challenges that are not predicted before. In this context, not only a matter of resilience of individuals who work but the collective resilience of the organization itself.

Bustinza (2019) said that the capability of innovation to build resilience in an organization is needed to succeed in dealing with change. AR is the mediation of the factors between the ability of innovation and organizational effectiveness. The results reinforce the importance of innovation in building resilience that helps the institution to continue to adjust to change and further increase organizational effectiveness. Resilience plays a role in maintaining the condition of the organization during a crisis to become a strong organization and influences innovation in the organization (Bustinza et al., 2016). Organizations can survive if supported by good leadership (top leadership and middle level), a collaboration of staff (staff engagement), and learning from previous experience (learning from experience).

Every element of the leader and staff of the Sukma Foundation and the Sukma Bangsa School has been proven to be able to maintain the capacity to be productive in producing creative ideas amid the dynamics of changes that are not very easy. Researchers found that AR also played an important role in making new transformations and innovations. SSB in three locations adapts to the SOP of the Sukma Foundation, criticism from the surrounding community, the availability of education funds, and the challenges of long-distance education during the Pandemic period. This process allows the organization to innovate and breakthrough through learning, management

skills, and resources such as improving the curriculum, improving teacher competencies, following international competitions, and developing the soul model in other cities.

AR contributes to equipping the organization to identify the needs of members that must be met in the disaster situation. Meeting these needs will increase the participation and involvement of other organizational members and enable members to survive and adapt. AR theory also discusses collaboration, namely the ability of organizations to collaborate with many parties. AR theory prioritizes compassionate leadership that is needed in post-conflict and post-disaster situations. Leadership that can arouse a sense of crisis and sense of awareness for humanitarian problems, prioritizes humanity.

Conclusion

Management of schools in post-conflict areas integrated between elementary schools, junior high schools, and high schools has its challenges. Challenges become extraordinary because this school (1) was born from a spirit of humanity and peace or anti-conflict; (2) established at the location (post) conflict and post-disaster; (3) has a new school culture "School that Learns" that combines the ideology of locality, religion, nationalism and global; (4) recruiting teachers who understand and care about peace education; (5) persuading prospective students who have trauma due to conflict and disaster; (6) Using modern management hybridization and local wisdom. Learning as an innovation capacity can occur and is the result obtained when (1) personally individuals have activities to study continuously without stopping; (2) the ability to share and create tacit knowledge through direct experience; (3) the competence to determine the rapid system to optimize opportunities and respond to threats through the identification process and is considered important; and (4) leadership that is 'compassionate' both from the upper-middle level.

The success of adaptive resilience in schools is strongly influenced by the beliefs of the people who are full of high Islamic values. All positive elements in the Adaptive Resilience study are derived from the Islamic spirit. For the people of Aceh who have a culture that is integrated with the spirit of Islam, it is not too difficult to practice it in the life of the organization. In addition, a harmonious collaboration between leaders and staff needs to be underlined. Leaders cannot work optimally without subordinate support, otherwise, the staff cannot work without direction from a leader. Therefore, the element of exemplary leaders becomes important in efforts to maintain the progress of the organization.

This study recommends the involvement of leaders who consistently fight for the organization of education with a fast and flexible response in the field. The sense of belonging and a sense of kinship built by the school leader is one of the important focuses for maintaining the school organization. Islamic spirit has a real contribution to the development of the Sukma Foundation Adaptive Resilient and Sukma Bangsa School in Aceh.

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Thank you for the suggestions and corrections. Here I send the final revised result. Hopefully it meets your expectations. Once again, thank you very much.

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