The Role of the Ummul Ayman Islamic Boarding School in Samalanga District, Bireuen Regency in the Education of Children Victims of the Aceh Conflict, 1990-2021

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ABSTRACT

This study aims to find out how (1) the background of the birth of the Ummul Ayman Islamic Boarding School was, (2) the education management system of the Ummul Ayman Islamic Boarding School was in handling children victims of the Aceh conflict before the Helsinki MoU. (3) the education management system of the Ummul Ayman Islamic Boarding School in handling children victims of the Aceh conflict after the Helsinki MoU, (4) the results of the education process for children of Aceh conflict victims at the Ummul Ayman Islamic Boarding School were . The approach used in this research is a qualitative approach with data collection techniques in the form of interviews, documentation, and literature studies. The results of this study are (1) the background of the establishment of the Ummul Ayman Islamic Boarding School when conditions in Aceh were being hit by armed conflict which caused many negative impacts and the destruction of the social order of society in various aspects of life, especially in the aspect of education. (2), the education management system of the Ummul Ayman Islamic boarding school before the peace in Aceh followed the national education system, while the non-formal education system of the Ummul Ayman Islamic boarding school followed the Dayah Salafiyah method. (3) After the MoU in Helsinki, the situation in the Aceh Province began to improve, Islamic boarding schools began to be built. (4), the results of the education process for children victims of the Aceh conflict at the Ummul Ayman Islamic Boarding School after they leave or finish there are ustadz/teaching staff, establish study centers, writers, and continue

Keywords: Role, Ummul Ayman Boarding School, Conflict Victims

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Kata Kunci : Peranan, Pondok Pesantren Ummul Ayman, Korban Konflik Aceh
INTRODUCTION

On December 4, 1976 the initiator of the Free Aceh Movement (GAM), Hasan di Tiro and his followers proclaimed resistance to the government of the Republic of Indonesia. The proclamation of the establishment of GAM was carried out in the hilly area of Halimun, Pidie District, Aceh Province, this is where the bloody conflict between GAM and RI began. The history of this bloody war requires the Indonesian government to establish the status of DOM to Martial Law for the province which bears the nickname Veranda of Mecca.

The armed conflict between GAM and RI (1976-2005) had a negative impact and destroyed the social fabric of society in various aspects of life, especially in terms of formal and non-formal education. Many educational facilities were destroyed, such as schools. Children and teaching staff were also affected by the conflict, so that the continuity of education and human resources was hampered.

The Ummul Ayman Islamic Boarding School is here to accommodate children who have lost their parents and are neglected without any social attention from any party. Children who are victims of the Aceh conflict at the Ummul Ayman Islamic Boarding School are provided with social services and formal and non-formal education, with the status of santri. Ummul Ayman is an Islamic boarding school which was established in the Village of Gampong Putoh, Kemukiman Mesjid Raya, Samalanga District, Bireuen Regency, Aceh Province. The establishment of the Ummul Ayman Islamic Boarding School began with the establishment of an orphanage, the poor, the poor on 1 Muharram 1411 (July 23, 1990) which was founded by Tgk H. Nuruzzahri Yahya.

The education given to students who are victims of conflict at the Ummul Ayman Islamic Boarding School aims to be used as a provision in living life in the future. Preferred education at the Ummul Ayman Islamic Boarding School is Islamic education, only after that formal education is given to Students. Ummul Ayman gave birth to the motto "putting students to school, not sending students to school" (M. Djamil, 2016: 144). The Islamic boarding school continues to improve in the fields of facilities and infrastructure development as well as human resource development. Based on the description above, there is a big role given by the Ummul Ayman Islamic Boarding School to children who are victims of conflict in Samalanga District. However, the role of the pesantren seems to have escaped the attention of various parties, both in Aceh and Indonesia in general. From there, an in-depth study is needed to raise the role of the Ummul Ayman Islamic Boarding School in the national and international arena.

Literature Review

The term pesantren is often used on the island of Java, in West Sumatra it is called surau, in Malaysia and Pattani (Thailand) it is called pondok, while in Aceh it is called dayah. The term dayah is also often called deyah by the people of Aceh Besar, taken from the Arabic "zawiyah". The term zawiyah literally means corner, which is believed by the Acehnese people to use the corner of the Medina Mosque when the Prophet Muhammad SAW gave lessons to his friends at the beginning of Islam (Amiruddin, 2008:41).

This institution has a unique education system that is different from other religious education institutions, such as madrasas. The uniqueness of the pesantren system by Abdurrahman Wahid is referred to as sub-culture, while Dhofier (Fahham, 201 0 : 2 ) calls the uniqueness of the pesantren education system the term pesantren tradition. The pesantren education system has a unique position that can be seen in the elements of the formation of its traditions, such as mosques, santri, huts, religious classical books and kyai.
In addition, the uniqueness of the education system can also be seen from the typology, objectives, functions, learning principles, curriculum and learning methods.

The main goal of Islamic boarding schools is to produce a cadre of ulama. This goal could be the basic goal of the establishment of Islamic boarding schools, namely to support the spread of Islamic teachings to a wider area. The general purpose of Islamic boarding schools is to foster citizens to have Muslim personalities that are in accordance with the teachings of the Islamic religion, and to instill a religious sense in all aspects of their lives, so that they are beneficial to religion, society and the state.

Specific objectives of Islamic boarding schools are: (1) educating students/students of community members to become Muslims who fear Allah SWT, have noble character, have intelligence and skills; (2) educating students/santri to acquire personality and strengthen the spirit and nationality in order to grow human beings who can develop themselves and are responsible for the development of the nation and state; (3) educating students/santri to make Muslim humans as cadres of scholars and missionaries who are sincere, steadfast, tough, entrepreneurial in practicing Islamic history as a whole and dynamically (Qomar, 2005:6). Recitations in Islamic boarding schools generally study classical Islamic books, which are more popularly known as the "yellow book". Classical Islamic books are the main factor in the traditional Islamic boarding school education curriculum, which consists of various sciences such as Arabic grammar: nahwu, nerves, fiqh, hadith, interpretation, monotheism, tasawuf, morality, dates and balagah (Fahham, 2015:20). - 22).

Previous research

Researchers dig up information from books and theses in order to get a pre-existing information about the theory related to the title used to obtain a scientific theoretical basis, including: First, the work written by Asmaul Husna. In his work in the form of a bachelor's thesis in the Department of History Education, Syiah Kuala University with the title "Development of Dayah Mudi Mesra Samalanga, Bireuen Regency, 1927-2010". This paper aims to find out that Dayah Mudi Mesra, Samalanga District is growing rapidly along with the times, marked by the number of students in 1927 totaling 100 sons and 50 daughters then in 1935 the students increased slightly to 150 sons and 50 daughters and at this time students who studied at the dayah reached 2,126 students, consisting of 1,357 boys and 769 girls.

Second, the work written by Rijal Fajri. In his work in the form of a bachelor's thesis in the Department of Historical Education, Syiah Kuala University with the title: "The Development of Modern Dayah Darul Ulum, Kuta Alam District, Banda Aceh City, 1990-2014". This paper aims to find out Darul Ulum Modern Dayah is a modern dayah that collaborates Islamic religious science education with general science education. In the development of Dayah Darul, Banda Aceh City received a lot of support and obstacles. Among these supports are the quality of teaching staff, government assistance, an affordable geographical location, donor assistance in construction and complete facilities owned by the Darul Ulum Modern Dayah institution. Meanwhile, the obstacles are the increasing number of other modern Islamic educational institutions that become rivals, the management of dayah management that is still less professional, the lack of attention from the guardians of students, the lack of alumni cooperation and the lack of achievements known to the public, and others.

Third, the work written by (Siti Rahmah, 2017: 1-14). In his work in the form of a journal about "Posttraumatic Growth in Adolescents Victims of the Aceh Conflict". This study states that adolescents who are victims of the Aceh conflict experience several posttraumatic conditions. Growth. These conditions are in the form of a change in relationships
with other people, having an appreciation of life, a change in personal strength, a change in religion, and getting new possibilities. In addition, there are also other findings that were found by researchers, namely support that affects Post Traumatic Growth in a person.

RESEARCH METHODS

The approach used in this research is a qualitative approach. According to Maleong (2007:6) a qualitative approach is a research study to understand the phenomena that will be experienced by research subjects such as behavior, perception, motivation, action and others, holistically and by way of description in the form of words and language on a topic, natural context and by utilizing natural methods.

The location of this research was carried out at the Ummul Ayman Islamic Boarding School which is located at Gampong Putoh, Kemukiman Mesjid Raya, Samalanga District, Bireuen Regency. The time of this research takes place from the start of writing the proposal in January 2021 to December 16, 2021.

This research using interview techniques, documentation, and literature study. Interviewing is the process of obtaining information for research purposes by means of question and answer, while face to face between the questioner or interviewer and the answerer or respondent using a tool called an interview guide. The purpose of the interview is to obtain information about the Ummul Ayman Islamic Boarding School. The person interviewed by the author is Tgk. H. Nuruzzahri as the founder of the Islamic boarding school until now, Chayrizaman as the child of the conflict victim, Tgk Januddin as the staff of the Islamic boarding school.

Documentation is a technique of collecting data obtained from written data about the object of research that can be trusted and accounted for the truth. The documentation data referred to in this study are data obtained through archives related to the research topic. The data will be obtained from

the Ummul Ayman Islamic Boarding School Institution.

Furthermore, literature study is looking for written references from written works in the form of books, theses, and journals whose research can be justified. The libraries visited were the Ruman Ulee Lheu Library, Syiah Kuala University Library and the Teacher Training and Education Faculty Library.

Data analysis technique

The data analysis technique in this research is in the form of qualitative analysis with historical methods. This research begins with the process of collecting data, both in the form of document sources, interviews and other secondary sources. After all data is collected, it will be verified to get authentic and credible data. Furthermore, the data is interpreted in order to obtain related facts The Role of the Ummul Ayman Islamic Boarding School in Samalanga District, Bireuen Regency in the Education of Children Victims of the Aceh Conflict, 1990-2021.

RESULTS AND DISCUSSION

Background of the Establishment of the Ummul Ayman Islamic Boarding School

Pesantren when viewed from their historical background, grow and develop by themselves in a society where there are political and cultural implications that describe the attitudes of Islamic scholars throughout history. Based on this reality, the development of Islamic boarding schools has carried out its own education management well, although it is still very simple.

The Ummul Ayman Islamic Education Foundation is a social institution domiciled in Gampong Putoh Village, Mesjid Raya District, Samalangan District, Bireuen Regency, Aceh Province, founded in 1990 which was founded by Tgk H. Nuruzzahri. In 1991 the Ummul Ayman Islamic Boarding School officially became a Foundation with a notarial deed no. 26, dated July 22, 1991 then
in 2011 the Ummul Ayman Foundation made amendments to the Deed Number 01 dated March 9, 2011 with approval from the Minister of Law and Human Rights of the Republic of Indonesia with number AHU-2565. AH.01.04. 2011 ( ummulayman.or.id, accessed 18 August 2021).

The Ummul Ayman Islamic Boarding School is located in Gampong Putoh, Sama-langa District, Bireuen Regency, Aceh Province, which is located 1.5 km west of the capital city of Samalanga District, 50 km west of the district capital and 180 km east of the provincial capital of Aceh. The Ummul Ayman Islamic Boarding School is still led by Tgk. H. Nurruzahri Yahya since its establishment until now and he is also the founder of the Ummul Ayman Islamic Boarding School (Archive of the Ummul Ayman Islamic Boarding School: 2009).

The Ummul Ayman Islamic Education Foundation, Samalanga Grand Mosque, Bireuen Regency, started from the annual donation to mosque orphans and the Samalanga Grand Mosque so that it became a foundation with a wide operational area. For almost half a century, a sharia tradition that has existed and will continue is the annual donation to orphans at the Samalanga Grand Mosque, Bireuen Regency, which is usually held before the month of Ramadan every year.

The Ummul Ayman Islamic Boarding School was born at a time when conditions in Aceh were being hit by armed conflict which caused many negative impacts and the destruction of the social fabric of society in various aspects of life, especially in the aspect of formal and non-formal education. This is indicated by the destruction of many educational facilities, such as schools or educators who have become victims of conflict, so that the sustainability of education and human resources has greatly decreased. Children and educators also do not escape the effects of conflict, so that the continuity of education and human resources is hampered. GAM's conflict with the TNI had an impact on many children who had lost their parents and were neglected.

The formation of their Aceh Movement (GAM) on December 4, 1976 has changed the political and security climate in Aceh. The Indonesian government regards GAM as the Security Disruption Movement (GPK) and carries out the crackdown by military means. The war raged in almost all areas in Aceh, the central government designated Aceh as a Military Operations Area (DOM), then designated this westernmost province of Indonesia as a Military Emergency (DM) area.

In these dire conditions, the presence of an orphanage is like an oasis in the desert which really helps save humans from death. The presence of the orphanage is able to cope with the conditions of children who are victims of conflict, anticipate the increasingly paralyzed education and social structure of the community by accommodating orphans who are victims of conflict as a top priority in social services.

In 1990, the recitation of the salafiyah dayah was implemented as the first step in providing religious education services with 25 conflict orphans from various places in Aceh. They study and sleep in small halls which are in very simple conditions, while for their consumption needs they still expect donations from local residents. In the middle of 1991 the name Ummul Ayman became known to the public because at that time there were not many orphanages that accommodated children from conflict victims. At that time the number of students increased to 75 people from Samalanga District and its surroundings in Bireuen Regency, all students were boarding in emergency barracks which were built from used wood from community donations and their consumption needs were borne by the foundation as orphans (ummulayman.or.id, (online) August 20, 2021).

The vision of the Ummul Ayman Islamic Boarding School is to place itself as a
center for the development of Islamic Human Resources (HR) with a scientific perspective, which will later be able to adapt to educational developments. The mission of the Ummul Ayman Islamic Boarding School is to provide education for the yellow books using the salafiyah method and to support orphans and the poor to provide formal education and skills according to their talents.

Around the end of 1989, when the Military Operations Area (DOM) was implemented in Aceh, almost every corner of Aceh was affected. There are so many children who have lost their parents and become orphans, while they still really need the family's attention in the field of education (interview with Tgk. H. Nuruzzahri, 15 July 2021).

Responding to these problems, a new idea emerged by Tgk. H. Nuruzzahri or commonly called Waled Nu to establish an orphanage that accommodates orphans intensively and organized in 1990 which was named Ummul Ayman. This is done as a form of social sensitivity in dealing with children who are victims of conflict. To realize this idea, Tgk H. Nuruzzahri chose the location of the orphanage in the east at Tgk H. Nuruzzahri's residence, which at that time was still swampy. The place is a slum area used by local residents to dispose of garbage, a former river that has long been neglected and filled with weeds like a haunted area. With the spirit and encouragement of moral responsibility, the place was worked on little by little so that a hall was successfully established which was equipped with a bedroom made by the servant of Allah on a waqf plot of land measuring 300 square meters (interview with Tgk H. Nuruzzahri, 15 July 2021).

The number of students who are victims of conflict is increasing day by day. Generally, the students come from East Aceh and Pidie, the central area of DOM. The students are escorted to register at Ummul Ayman by their guardians/relatives/brothers as a substitute for their parents. The enthusiasm of the students in learning is evident in their patience in surviving under conditions of shortage. Santri prepare food and eat together as an effort to foster a spirit of solidarity in students.

In 1991 Ummul Ayman developed into a foundation chaired by Tgk H. Nuruzzahri. The Ummul Ayman Foundation provides three social service units, namely, orphanages, schools, and salafiah Islamic boarding schools. It was only then that the encouragement of facilities and infrastructure from other institutions, both government and non-government began to flow. In carrying out the wheels of social service, Tgk H. Nuruzzahri applies the principles towards success by equating the dayah and school curricula, so that the quality of religious and general education can be increased and they have the right to education like other children (interview with Tgk H. Nuruzzahri, 15 July 2021).

The Ummul Ayman Islamic Boarding School, which was once a wooden-constructed dormitory and inhabited by neglected children, has now been transformed into a semi-integrated educational institution where the quality of its students gets top achievements and is able to adapt to other formal education in Aceh. Semi-integrated is the name given by Waled himself because the educational method at the Ummul Ayman Islamic Boarding School is different from other Islamic boarding schools. Islamic boarding schools still maintain the method and target of the salafiah dayah curriculum by aligning school education and dayah but the priority is dayah (interview with Tgk. Januddin, 25 July 2021).

Ummul Ayman Islamic Boarding School Education Management System in Handling Conflict Victims Before the Helsinki MoU (1990-2005)

The Ummul Ayman Foundation was born at a time when conditions in Aceh were being hit by armed conflict so that it had a lot of negative impacts on aspects of education,
both formal and non-formal. There are so many children who are neglected without any social and educational attention. Under these conditions Tgk H. Nuruzzahri recruited or collected conflict-affected orphans by picking up the children from various regions. Apart from picking up the conflicted children, their guardians also brought them to Tgk H. Nuruzzahri to be given religious education and a place to live. The presence of the Ummul Ayman Foundation as a social institution is very helpful in overcoming the conditions of conflict victims and anticipating the paralysis of education and social structure of the community. By accommodating children victims of conflict as a top priority in providing social services (interview Tgk H. Nuruzzahri, 15 July 2021).

In 1990, as an initial step to provide religious education services, 25 conflict orphans came from various regions in Aceh. Every child who is a conflict victim who is collected is not required to meet certain conditions to be able to get an education and a place to live at the Ummul Ayman Islamic Boarding School. At that time only male students were given education by the Ummul Ayman Foundation because there was not enough space to accommodate female students (Interview with Tgk. Januddin, July 25, 2021).

In 1990-1995, there were 430 male students who were collected. In 1996 the Ummul Ayman Islamic Boarding School adopted the national education system, so that the teaching-learning process had implemented a national standard curriculum. In 1996/1997 the Ummul Ayman Middle School was opened so that more and more people became aware of the existence of the school to continue their education, and made it easier for parents/guardians to provide education to children, especially children who were victims of conflict. (Interview with Mr. Januddin, 25 July 2021).

In 2001-2003, it was known that only 40 students could be collected. There was a decrease in the number of students because it was known that in that year it was increasingly difficult for people from various regions to get out of one area to another due to conflict. In 2001/2002, the Ummul Ayman Religious Madrasah (MAK) was opened for students who had finished junior high school to continue their education to the next stage. In 2004, only 2 students who were victims of conflict could be collected due to a catastrophic natural disaster in Aceh, namely the tsunami which destroyed the social fabric of most Acehnese, from schools, offices, tourist attractions, and took many lives. The year 2004-2005 was a transition period towards peace. The Helsinki MoU on 15 August 2005 in Finland (Interview with Tgk. Januddin, 25 July 2021).

The Ummul Ayman Islamic Boarding School has a very important role in dealing with children who are victims of conflict in Aceh before peace occurs or what is commonly referred to as a Memorandum of Understanding (MoU Helsinki). The results of Mr. Januddin in an interview (July 25, 2021), he said that before and after the realization of peace in Aceh, the boarding system applied to students who were victims of conflict and students who were not victims of conflict were the same. The formal education system applied by the Ummul Ayman Islamic boarding school follows the national education sys-
ystem, while the non-formal education system of the Ummul Ayman Islamic Boarding School follows the Dayah Salafiyah method.

Education is a planned effort in creating a learning atmosphere and learning or training process so that students can actively develop their potential for themselves and the environment/public. The management of religious education in the Ummul Ayman Islamic boarding school is mostly based on classical books from the Dayah Salafiyah, while religious education for formal learning is very limited, only Islamic education in general. For the teaching and learning process for students who are victims of conflict and students who are not victims of conflict, there is no difference, the level of learning given is evenly distributed, there is no difference in caste.

In the boarding school the students do not differentiate between consumption, beds, and other facilities and infrastructure. In this case all students are given the same rights and no special privileges are given to special students, but all students are given these privileges, so that students feel the same affection. In the teaching and learning process at the Ummul Ayman Islamic boarding school there are two education systems, namely formal and non-formal education (Interview with Tgk. Januddin, July 25, 2021).

The educational programs organized by the Ummul Ayman Islamic Boarding School are as follows:

1. School (SMP) 3 years.
2. Madrasah Aliyah (MA) 3 years

With the following majors:

- Natural science
- Social science
- Tarcostah Islamiyah (learn the yellow book / salami book)
- Special programs for learning Arabic and English
- Al-Qur'an tahfizul program
- Speeches in 4 languages (Arabic, Indonesian, English, Chinese)
- Various types of annual competitions are held before the fasting holiday. (Archive of the Ummul Ayman Islamic Boarding School: 2009).

**Formal education**

The formal learning system at the Ummul Ayman Islamic Boarding School has adopted the National education system, so that learning during the teaching and learning process in the classroom has implemented a national standard curriculum. To support compulsory education for students, in 1996/1997 the Ummul Ayman Middle School was opened in the foundation complex and in 2001/2002 it was opened MAK (Madrasah Aliah Keagamaan), as a continuation for students who have graduated from junior high school and also as a level to continue to college, so that they become Muslim intellectual cadres in the future. Meanwhile, for students who are not interested in tertiary education, they can directly continue their education at the salafiyah day of Ummul Ayman to Ma'had Ali which is one of the levels of salafiyah education with a variety of yellow books and other auxiliary sciences.

The junior high school level was attended by 455 students in the 1997/1998 school year, consisting of 210 conflict victims and 245 non-conflict students, all of whom were male students because at that time there was not enough and adequate space for female students. In 2000-2001 the number of students who were not victims of the conflict increased to 480 students. The students study in a simple room. School activities started at 13:45 WIB until 17:45 WIB, with 11 male teaching staff, there were no female teachers at that time.

As for the 'aliyah level, 560 students participated in the 2001/2002 academic year consisting of 240 conflict victims and 320 non-conflict students, they study in the afternoon, starting at 02:00 to 05:45 WIB with the number of teaching staff consisting of 22 men with their respective fields of study. (Interview with Mr. Januddin, 25 July 2021).
Non-formal education

The non-formal education system at the Ummul Ayman Islamic Boarding School before the Helsinki MoU was still guided by the salafiyah system, where the system of reciting the yellow book was adopted by most pesantren in Aceh. Because at that time there was no special recommendation from the government to implement the learning curriculum from the Ministry of Religion (Kemenag) or from the Aceh Dayah Education Office.

After the Fajr prayer from 06:00 to 07:30 WIB, the Koran recitation is held except on Tuesdays and Fridays. Because on Tuesday morning there is an English conversation and on Friday morning there is an Arabic mubahatsah to facilitate communication between students, which is coordinated by the respective class teacher.

The schedule for religious studies as usual for other Islamic boarding schools is from 08:30 in the morning to 11:00 in the dayah complex. which is followed by all students, both from the tsanawiyah and alyah levels with teaching staff from the leadership element and senior students at the pesantren itself, with subject matter ranging from the basic books of fiqh to high levels of all syari disciplines.

After the Maghrib prayer starting at 07:30 to 09:00 there is a book study and worship practices according to each class, after the Insha prayer starting at 09:30 to 11:00 in the evening there are lessons and discussions between groups, both religious and general lessons, which is supervised by the respective recitation section/homeroom teacher. Starting at 11:00 to 05:00 in the morning as a time to rest/sleep before dawn.

The Ummul Ayman Islamic Boarding School prioritizes non-formal education or religious education, but it does not dampen the enthusiasm of the administrators to combine education formal and informal. Islamic religious learning and general learning for children victims of conflict in Aceh prior to the Helsinki MoU, were carried out with a time-sharing system that had been arranged as well as possible, where to learn Islamic religion learning was usually at night and, at dawn and also during the day, where students studied regarding the classical books or the *Turats* book with the level of the book that has been set depending on the level of the santri or the class of the santri. While formal education (school) is in the morning until noon, and this is also taught religious learning but it is very limited, so that in schools it is taught about general learning, so that students also have knowledge, and besides that they will focus on studying religion with ustadz or ustadzah. (interview with Tgk. Januddin, 25 July 2021).

Ummul Ayman Islamic Boarding School Education Management System in Handling Children Victims of the Aceh Conflict after the Helsinki MoU (2005-2021)

Initially, the Ummul Ayman Islamic Boarding School was founded in 1990 to only accept male students, but in 2005 the Ummul Ayman Islamic Boarding School began to accept female students to study at the pesantren. In 2005 only 15 conflict children were educated at the Ummul Ayman Islamic Boarding School, there was a slight increase in 2006-2007, namely 19 conflict children. In 2008-2012, it was discovered that there were no conflicted children who studied at the Ummul Ayman Islamic Boarding School, there was a slight increase in 2006-2007, namely 19 conflict children. In 2008-2012, it was discovered that there were no conflicted children who studied at the Ummul Ayman Islamic Boarding School, there was a slight increase in 2006-2007, namely 19 conflict children. In 2013-2015 only 10 children were victims of conflict, 2015 was the last year there were children who were victims of conflict who were educated at the Ummul Ayman Islamic Boarding School, it is suspected that after the Helsinki MoU there were not many children who were victims of conflict.

After the MoU in Helsinki, the Aceh Province began to clean up, and the Ummul Ayman Islamic Boarding School continued to carry out construction in physical form such as student booths, other facilities were added,
and all facilities and consumption were made equal to students both before and after the Mou Helsinki (interview with Mr. Januddin, July 25, 2021).

Children who are victims of the Aceh conflict after the Helsinki MoU in the teaching and learning process at the Ummul Ayman Islamic Boarding School are very enthusiastic and fun, the learning patterns or methods used are the same as before, but now the ustazah are adequate, compared to the previous lack of teaching staff.

After the Helsinki MoU, the Acehnese people have experienced a lot of progress, especially in the development of infrastructure and education which is increasingly improving related to facilities and infrastructure for the continuity of quality education. After the Helsinki MoU, the number of children affected by the conflict who studied at the Ummul Ayman Islamic Boarding School decreased because the number of children affected by the conflict had decreased due to the Helsinki MoU peace agreement on August 15, 2005 in Finland.

Pondok Pesantren Ummul Ayman, students have their own schedule that has been arranged by the boarding school administrator to follow the study schedule. Regulations that have been issued that students study general science or go to school in the morning until noon, after that students are directed to study religious knowledge, and this is required for all students, both children who are victims of conflict and children who are not victims of conflict, and this has been done long ago, not just after the Helsinki MoU.

Results of the Education Process for Children Victims of the Aceh Conflict at the Ummul Ayman Islamic Boarding School

Most of the conflict victims at the Ummul Ayman Islamic Boarding School have succeeded and succeeded in achieving their goals. The results of the statement by the secretary of the Foundation (interview with Tgk. Januddin, July 25, 2021) that the hopes or aspirations of children who are victims of conflict after they finish their education vary widely in their ideals, there are no similarities, some become ustaz, become police officers, doctors and so on, so that the ideals of all alumni are for the advancement of religion and the people.

One of the students who were victims of the conflict said that after studying at the Ummul Ayman Islamic Boarding School, he hoped to become a useful person for Nusa, Nation and Religion. So becoming a preacher or ustaz is one of the desired goals and can give positive influence and contribution to society. Currently, there are only 2 alumni students who are victims of conflict who are still at the Ummul Ayman Islamic Boarding School as teaching staff. (interview with Tgk Chayrizzaman, July 25, 2021).

In the teaching and learning process, the achievements made by conflict victims at the Ummul Ayman Islamic Boarding School are very proud, such as Tgk. Abdul Hamid, assistance from the local community and the personal finances of the founder of the Ummul Ayman Islamic Boarding School, namely Tgk. H. Nuruzzahri. Assistance from several Non-Governmental Organizations (NGOs) which routinely provide a small amount of finance for Islamic boarding schools, as well as from the Regional Government (PEMDA) Bireuen also allocates funds for children in Islamic boarding schools, as well as from the generosity of people who want to donate. In managing finances, the Pondok Pesantren entrusts Hj. Hulaimah Jalal as the holder of general funds and cash. (interview with Tgk. Januddin, 25 July 2021).

Financial Management System

In a financial management institution, it becomes very important, because finance is one of the elements of the progress of an institution, but finance is also not a benchmark if there is no enthusiasm and sincerity in advancing an institution. For the Ummul Ayman Islamic Boarding School in handling children victims of the Aceh conflict before and after the Helsinki MoU, they received
Lc. he became an author of a book entitled “The Ummah asks Waled Answers, Thought Tgk. H. Nuruzzahri” was published in 2016. Many students continue their education abroad, and are accepted in various well-known universities both at home and abroad.

The Ummul Ayman Islamic Boarding School has succeeded in producing students’ personalities very well, especially for students who are victims of conflict, boarding schools have an important role in providing protection and education to students who are victims of conflict. The children who were victims of the conflict completed their education at the Ummul Ayman Islamic Boarding School and then continued their higher education.

The children who were victims of the conflict completed their education at the Ummul Ayman Islamic Boarding School and then continued their higher education. There are those who take part as teaching staff at the Ummul Ayman Islamic Boarding School such as Tgk. Chayrizzaman, and Mr. Khalidin, they are also pursuing higher education. Becoming an entrepreneur like Amri who has a grocery business and Mulizawati who is a cloth entrepreneur. Then Tgk. Ridwan who founded the Nurul Ayman study center in Peunayong, Banda Aceh City. (Interview with Mr. Januddin, 25 July 2021).

After the students finished their education at the Ummul Ayman Islamic Boarding School, there were no special rules for settling in the pesantren, but if the students wanted to stay, they were allowed and could serve in the Islamic boarding school. Santri are given their own freedom after completing Aliyah level education, so that students can choose any college, and this is not the responsibility of the Islamic boarding school. At the Ummul Ayman Islamic Boarding School itself, currently there is education starting from Tsanawiyah, Aliyah and also universities, so students who want to serve longer are allowed (Interview with Tgk. Januddin, July 25, 2021).

CONCLUSION

Based on the results of research that has been carried out in accordance with the stages with the help of historical methods, it can be concluded as follows:

First, the background of the establishment of the Ummul Ayman Islamic Boarding School when conditions in Aceh were being hit by armed conflict which caused many negative impacts and the destruction of the social order of society in various aspects of life, especially in the aspect of education. Responding to these problems, a new idea arose by Tgk. H. Nuruzzahri to establish an orphanage that accommodates orphans and orphans intensively and organized in 1990, which was named Ummul Ayman.

Second, the education management system of the Ummul Ayman Islamic boarding school before the peace in Aceh followed the national education system, while the non-formal education system of the Ummul Ayman Islamic boarding school followed the Dayah Salafiyah method. For religious education, the Islamic boarding school Ummul Ayman follows lessons from classical books from Dayah Salafiyah.

Third, after the MoU in Helsinki, the situation in the Aceh Province area began to improve, Islamic boarding schools began to be built. The boarding system for students applied by the Ummul Ayman Islamic Boarding School after the Helsinki MoU is still the same and nothing different from before the Helsinki Mou, but after the MoU now many student booths are starting to be built because the number of students is starting to increase. Likewise with other facilities began to be added.

Fourth, the results of the education process for children victims of the Aceh conflict at the Ummul Ayman Islamic Boarding School after they left or finished there were ustadz/teaching staff, established study centers, writers, and continued their education to higher education. the ideals of all alumni for
the advancement of Religion and also the people.

**BIBLIOGRAPHY**


