Islamic Adaptive Resilience in Post-Conflict Schools and Natural Disasters of Aceh: A Longitudinal Case Study

¹Khoiruddin Bashori*, ²Rara Lestari Moerdijat

¹Universitas Ahmad Dahlan, Indonesia
²Universitas Pelita Harapan, Indonesia

Corresponding email: khoiruddin.bashori@psy.uad.ac.id

ARTICLE INFO	ABSTRACT
  	Adaptive resilience, as a theory, is examined from an Islamic perspective in schools that practice the Dayah system in Aceh. This study aims to identify Islamic adaptive resilience in schools built after conflicts and natural disasters. The method used in this study was qualitative, employing a case study approach. Data was collected through observation, interviews, and documentation at three schools in Aceh and their foundations in Jakarta. Data analysis was conducted using NVivo. The results demonstrated that Islamic adaptive resilience is active in the post-disaster and post-conflict school recovery processes. The common aspects of Islamic adaptive resilience include learning from experience, strong leadership at both the top and middle levels, collaboration, staff engagement, and well-being. The research recommends that institutions prioritize flexibility and the ability to respond quickly to any problem, as well as a commitment, particularly from the leadership, to the vision and mission established from the outset. Building a school with a strong foundation in beliefs and incorporating local culture requires significant attention to maintain and operate a creative and harmonious organization. This research contributes to assisting 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. Moreover, it may 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.

INTRODUCTION

Aceh has had a long armed conflict with the government of the Republic of Indonesia (Berutu, 2021). This conflict has created a social divide, with some supporting the government and others supporting the Free Aceh Movement (Sari et al., 2019). The armed conflict has resulted in numerous human rights violations, fatalities, and internal displacement. Over time, the prolonged conflict has fostered feelings of revenge, suspicion, and mistrust among the people of Aceh. In 2004, Aceh was also struck by a devastating natural disaster—a series of earthquakes ranging from 9.1 to 9.3 on the Moment Magnitude Scale (Poisson et al., 2011). The earthquakes were centered in the Indian Ocean, approximately 250 km south of Meulaboh, Nanggroe Aceh Darussalam. This seismic event triggered massive tsunamis that impacted the coastal regions of Indonesia (Aceh and North Sumatra), Sri Lanka, India, Bangladesh, Malaysia, the Maldives, and Thailand (Borrero, 2005). The Aceh tsunami caused casualties, property damage, and significant losses in other sectors. According to an evaluation conducted in February 2005 by the government and the donor community, 1,488 damaged schools disrupted education for approximately 150,000 students.

Over 2,500 teachers were also lost (UNIMS and BRR, 2005). Given these circumstances, education emerged as a crucial tool for rebuilding Aceh. It was seen as a means to instill national, local (Acehnese), religious (Islamic), and global (international) values in the younger generation. Throughout Aceh's history, Islamic educational institutions known as *Dayah* has played a significant role (Suud et al., 2020). *Dayah* was established before the colonial occupation, the armed conflict, and the tsunami. These institutions adhere to the traditional *Zawiyah* educational system (Riza & Mistar, 2022). The development of *Dayah* in Aceh aligns with the growth of Islam in the region and serves as a vehicle for disseminating Islamic Sharia in the Acehnese community. Throughout the history of educational policies, *Dayah* has been an important partner to the sultanate in formulating policies related to enforcing Islamic law. Initially, the *Dayah* educational institutions adhered to the traditional education system. However, as the *Dayah* continued to develop, efforts were made to make adjustments while still maintaining the old system that was feasible to run. One positive aspect is that these changes encompassed almost the entire education system in the *Dayah*, including physical and non-physical changes. Institutionally, the *Dayah* is a personal initiative of an ulama rather than an institution or foundation (Dewi et al., 2023). The *Dayah* was founded based on the individual responsibility of each scholar in the development of Islamic religious education (Kahar, 2021). Therefore, *Dayah* can only be found where scholars with these thoughts and perceptions are present. *Dayah* comes from the Arabic word "*Zawiyah*," which means corner or angle. As an educational institution, the *Zawiyah* transformed into the *Dayah*, starting with the recitation held in the corner of the mosque (Muhsin et al., 2023).

Referring to the early history of Islam, this practice was carried out by Prophet Muhammad in the first year of Hijri at the Nabawi Mosque. Initially, a group of Arabs came to Medina, and because they did not have a place to live, Prophet Muhammad allowed them to stay in the mosque courtyard. They are known as *Ahlusshuffa,* people who dedicated their time, energy, and soul to studying, preaching, and fighting in the way of Allah *(jihad fi sabillah)*. Over time, small houses, popularly known as Zawiyah, were built around the mosque (Zulkarnaen & Kadir, 2022). In the Acehnese language, the term *Zawiyah* eventually evolved into "*deyah*" or "*dayah*" due to the influence of the Acehnese language, which lacks the "Z" sound and tends to shorten words.

The growth and development of the *Dayah* are closely tied to the history of Islam's entry into Aceh. The first Islamic education in Indonesia began when Muslim followers wanted to deepen their knowledge of their adopted religion, worship procedures, and Quranic recitation and gain a broader and deeper understanding of Islam (Usman et al., 2021). Initially, the study took place in homes, mosques, and *langgar* (small mosques), where individuals learned to read the Quran and other religious sciences individually and directly. During the time of the Prophet, the mosque was not only a place of worship but also a place of learning. Many Islamic youths were educated in mosques and gained knowledge, leading to the establishment of many learning groups *(halaqah)* in the mosque, often located in the corner or *Zawiyah.*

Through *Dayah*, the values of piety and Islam are passed down from generation to generation. Before the war, *Dayah* served as the center for community development, which included religious broadcasting activities and played a significant role (Ilyas et al., 2023). *Dayah* encompasses education in institutions such as *Meunasah, Rangkang,* Dayah Teungku Chik in *Jami'ah* education, and the Baiturrahman Great Mosque in Banda Aceh. This organization can be observed at various historical sites, particularly *Dayah* Teungku Awe Geutah in Peusangan, *Dayah* Teungku Chik Di Tiro, *Dayah* Teungku Chik Tanoh Abee in Seulimum, *Dayah* Teungku in Lamnyong, *Dayah* Lambhuek, and *Dayah* in Krueng Kalee (Dewi, 2022). Islamic-style education was widely practiced throughout the country, with children being taught at home, in mosques, or *Meunasah*. *Dayah's* education in those days consisted of three levels: lower, middle, and upper. Middle- and low-level education took place at home or in Meunasah, with students being taught by knowledgeable individuals *(Tengku Rangkang)*. Meanwhile, *Teungku Rangkang* studied under *Teungku Chik* (Great Ulama/*Dayah*).

The Sukma Bangsa School/*Sekolah Sukma Bangsa* (SSB) was established by the Media Group, a private company involved in mass media, advertising, property, restaurants, and natural resources, based in Kebon Jeruk, West Jakarta, through the Sukma Foundation (Wibowo, 2020). This endeavor serves as a counter to despair and embodies new enthusiasm and hope. Despite its intricate and complex dynamics, the SSB has grown and developed into an educational

institution that has gained significant trust from the people of Aceh. It provides education at the elementary, junior high, and high school levels to conflict and tsunami victims in three locations: Pidie, Bireuen, and Lhokseumawe, each with its own historical and cultural background. Organizing such education is undoubtedly challenging, especially since the system focuses on general education and aims to revive the *Dayah* learning culture through its boarding program.

Interestingly, the Sukma Foundation and the SSB have implemented education concepts influenced by local, national, and global cultures (Wibowo, 2020). Research on the three SSBs revealed the emergence of adaptation, goals, integration, and latency in the curriculum through peace-based education (Wibowo, 2020). For instance, adaptation occurs in school culture and among professional teachers (Salabi & Prasetyo, 2022). Purpose can be seen in character education, peace education, and learning resources. Integration is achieved by incorporating peace education into the school curriculum. Lastly, latency is observed in a peaceful school environment involving all members of the school community, including school management, teachers, students, parents, school staff, alums, and educational officials. Suud (2018) conducted more detailed research on character education at Sukma School, focusing on the Indonesian value of honesty. The research found that the Sukma School combined local, national, and Islamic cultures to foster an environment of honesty. This value of honesty was integrated into the entire school community, from the highest leaders to teachers, students, and supporting staff (Khaidir & Suud, 2020). As a result, the SSB is now recognized as a model for honest education.

The character trait of honesty is derived from Islamic teachings. It is also supported by local wisdom, as reflected in the saying, "*Kiban Crah Meunan Bekah*" (what is in the heart is reflected in speech). Nationally, honesty is a highly valued character trait and receives special attention. However, achieving honesty cannot be accomplished through force or solely by the leadership; it requires collaboration among all school community members with a sense of joy and deep belonging (Suud et al., 2022). Managing schools in conflict and post-disaster conditions presents significant challenges. The consequences of war, conflict, and natural disasters have led to mistrust, fear, and hostility among the Acehnese people. Schools in such traumatized environments require resilience and adaptability. The primary challenge lies in conducting school activities amidst the lingering trauma. This research aims to contribute to effective school management concepts in post-conflict and disaster areas, specifically focusing on increasing adaptive resilience from an Islamic perspective.

METHOD

This qualitative research followed the stages of a case study. The research consisted of four stages. The first stage involved creating a research plan. The second stage determined whether a single-case or multiple-case study would be

used. The third stage focused on preparing to collect data or evidence. Finally, the fourth stage involved collecting evidence and data.

The researchers collected data using various methods, including direct field observations, organizational documents, mass media news, interviews with multiple speakers, focus group discussions (FGDs), and distributing questionnaires through Google Forms. During this stage, the triangulation process was heavily utilized between the design stage, preparation, and data collection. Data collection occurred in several stages. The first stage included data collection through observation, where researchers observed the development of the SSB to gain a detailed and systematic understanding. The second stage involved conducting in-depth interviews to explore experiences, history, and hidden or forgotten stories. Sixteen key informants were interviewed. The third stage involved conducting FGDs at the foundation level and virtually at three schools. The virtual FGDs were conducted due to the COVID-19 pandemic.

The first FGD was conducted with the management of the Sukma Foundation, representing strategic management, administration and logistics, finance, infrastructure, and human resources. The next three FGDs were conducted virtually, involving school management, teachers, school/dormitory complex managers, and various school support units such as mechanical engineering, cleaning service, security, canteen, and park management. Nine speakers attended the FGD at SSB Pidie, ten at SSB Bireun, and thirteen at SSB Lhokseumawe. The research also collected data from questionnaires distributed online to teachers and administrators at the three locations using Google Forms. In SSB Pidie, 45 respondents completed the questionnaire, while 32 respondents completed it in SSB Bireun and 74 in SSB Lhokseumawe. The collected data was coded using concept categories, sub-concepts, and keywords. NVivo qualitative data analysis software was used for data processing. Before processing the data, the key codes were conceptualized. Each interview transcript and FGD was assigned a code and inputted into the NVivo software.

Data analysis involved creating themes, clusters, and narratives. Thematic analysis was conducted by identifying critical incidents and creating periods based on them (Bott & Tourish, 2016). Cluster analysis divided the periods based on the unit of analysis, which included the foundation and the three schools. Narrative analysis examined the periods and clusters to understand the message content better. The data analysis process involved building explanations, starting with the proposition of the adaptive resilience concept being examined, comparing the data with existing propositions, modifying the propositions, and comparing the revised details. The findings of the interviews at the foundation level were compared to those of the school management as executors and the students and SSB staff in Pidie. The results were then compared to the other locations, namely Lhoksumawe and Bireuen. Cross-checking was conducted if any data was unclear, including with the foundation management in Jakarta. This process continued until conclusions were reached. Temporary conclusions

were compared to the comparative theory to determine whether there were any changes to existing theories or any factors that modified the theory being used.

RESULT AND DISCUSSION

Adaptive Resilience

Managing a school with a dual system, along with a history of struggling with students who have experienced trauma, presents significant challenges for school administrators. Therefore, this paper aims to chronicle the journey of establishing and progressing through different stages of schools until achieving success today. The research focuses on exploring the resilience of educational institutions as an organization in terms of defense and development, known as adaptive resilience in psychology. Adaptive resilience refers to an organization's ability to maintain productivity and unwavering commitment to its main objectives in response to changing conditions (Nilakant et al., 2014). Organizations with peak performance levels possess an adaptive resilience cycle (Norris et al., 2008). Adaptive resilience is demonstrated when individuals, teams, and organizations can remain productive, generate diverse ideas, foster creativity, and stay loyal to their core goals while facing challenging circumstances and adapting with integrity to changing conditions (Sherrieb, 2010). Adaptive resilience encompasses all organizational devices that provide support and can be regulated, including factors related to learning speed (Raetze et al., 2021). This type of dynamic resilience continues to respond to unforeseen developments and challenges. In this context, it is not only the resilience of individual workers that matters but also the collective resilience of the organization itself (Sherrieb et al., 2010).

The resilience model can be viewed in two dimensions. Planned resilience, or the first capacity, involves using predetermined planning and capabilities, such as business continuity plans and risk management, mostly carried out before a disaster occurs. Furthermore, adaptive resilience, or the second capacity, comes into play after a disaster when organizations develop new abilities through dynamic responses to unforeseen situations that fall outside their initial plans. This research predominantly focuses on the second capacity of resilience as it examines schools in post-conflict and post-disaster scenarios.

The adaptive endurance development model necessitates a change in mindset. The integration of thought is crucial to supporting the ability to simultaneously survive and strengthen these factors. Effective organizational communication is essential for ensuring these factors complement each other. The resilience model emphasizes the organization's capacity to adjust to unstable or normal situations (Hillmann & Guenther, 2021). Several key themes emerge during a crisis, including worker involvement, needs and welfare, collaboration, leadership, and organizational learning. These four factors serve as the foundation for developing adaptive resistance. While important in normal circumstances, they

become even more critical during a crisis. The organization's level of proficiency in these areas directly impacts its survival ability.

Sustainable learning is central to adapting the organization to a dynamic environment. To foster a sustainable learning process, organizations must cultivate a transparent culture, promote teamwork, and share a common vision. These factors contribute to the organization's long-term orientation. Organizational resilience is a management process that continuously adapts organizational goals and strives for improvement, especially when faced with crises (Mitroff, 2005). Consequently, resilient organizations can adjust and effectively handle disruptive situations (Weick & Sutcliffe, 2007).

Building adaptive resistance capabilities requires sustained development and the continuous cultivation of competencies. Leaders at all levels of the organization play a vital role in creating a cultural environment that values employees, encourages collaboration, and facilitates learning. Leaders acquire specialized competencies over time, which they apply to organizational management, shaping their overall behavior. The optimal functioning of the organization is intricately tied to its collective behavior. 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: imagination for innovation, professionalism for competing, and openness to collaborate (Kanter, 2005).

Every organization should include educational organizations. Changes during a crisis are often seen as a threat, not an opportunity. Organizations that respond well to crises try to break free from routine and standards and change their thinking. Typically, these organizations learn how to respond by creating new things, continuously improving functions, finding a way out, and learning to develop the organization. Institutions that are better at evaluating themselves, learning, and adapting in the long run (Newman & Ford, 2021).

In a dynamic environment, organizational adaptation depends on sustainable learning. Thus, the organization can build a culture of openness, teamwork, and shared vision to promote learning (Nilakant et al., 2014). Organizational management requires adaptive resilience in ever-changing circumstances. Previous research on adaptive resilience explains how an organization, institution, or group's success improves when they can apply and enhance their adaptive resilience capacity. Muthirayan and Khargonekar (2021) emphasized that the adaptation mechanism has been proven effective in increasing organizational resistance in various situations or circumstances, and it can even reduce the negative effects of sudden problems. Consistent with the findings of Muthhiran and Khargonekar, Dalziell and McManus (2004) reveal that defense and adjustment to specific conditions are mandatory and must be used as a guide for every organization, as every organization will experience uncertainty and unexpected events. There needs to be awareness of the strategies required to

survive and adjust to circumstances to encourage organizations to be more resilient (Dalziell & McManus, 2004).

Adaptive resilience is responding effectively, recovering, and renewing quickly in adverse events. From an Islamic perspective, the Prophet described this ability as follows:

> "*How wonderful the affair of the believer is. Indeed, all his affairs are good for him. This is for only the believers. 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.*" (Muslim: 5318).

Islam highly values collaboration in organizations. In Arabic, the term collaboration has various meanings, including *"ta'awun,"* which is mentioned twice in the Quran. This collaborative behavior is expressed in the Qur'an in Al-Maidah, verse 2. Guided by this verse, collaboration is allowed in Islam only in good cases. With this foundation, Muslims cooperate in acts of goodness.

Furthermore, strong leadership is essential to foster a sense of involvement and appreciation among organizational staff. Leaders who exhibit empathy, self-awareness, respect for others, and prioritize various aspects are better valued by the staff. As a result, the staff responds positively to leaders who have a vision and communicate honestly, attentively, and authentically. Leaders who naturally express appreciation for their staff's efforts and prioritize their welfare can effectively empower them, especially in sensitive contexts. The concept of Muhammad's leadership (peace be upon him) has been proven successful in governing a large government. Islamic leadership is based on four main characteristics: honesty, trustworthiness, the courage to convey the truth, and intelligence in problem-solving and overcoming difficulties.

Acehnese Adaptive Resilience

Studying adaptive resilience in Aceh is necessary to provide an overview of the local culture where the research was conducted. Aceh's history of defending itself from wars and conflicts has profoundly impacted its people's resilience. Acehnese individuals possess the strength and resilience to face and overcome various challenges and problems that arise in their lives. Through bitter experiences and the devastating disaster in 2004, the Acehnese people have consistently learned to adapt and survive in difficult situations. It is impossible to discuss Aceh without considering two fundamental aspects: culture and religion. Culturally, Aceh is renowned for its hardworking and resilient population. Even a Dutch envoy named Snouck Hurgronje acknowledged this, stating that the Acehnese could not be conquered by force due to their unwavering character and spirit of *jihad* (Deliana & Islam, 2022). One of the notable poems in Aceh that empowers its people is the *Prang Sabi* poem *(Hikayat Prang Sabi)* (Niken, 2014), which can be found in Table 1.

Table 1. *Syair Hikayat Prang Sabi*

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

Moreover, alongside the popular *Sabi war* poem (Sari et al., 2022), several Acehnese proverbs known as *hadith maja* guide a resilient life. These proverbs emphasize the importance of hard work and perseverance. One well-known proverb highlights this concept: *"Tapak jak urate meunari na tajak na rezeki,"* meaning sustenance comes to those who diligently seek it. This proverb embodies the belief that life must be fought for and lived with determination. The resilience of Acehnese society is not solely individual but is fostered and nurtured collectively. It signifies the strength and support that fellow citizens provide to one another, reinforcing the Acehnese people's resilience. Aceh's local culture teaches the importance of helping one another to build resilience through unity. *"Menyoe kapakat lampoh jeurat tapeugala"* is one of the teachings in Acehnese culture, which means that any agreement will be acted upon, similar to being able to mortgage the cemetery. The value of togetherness is so ingrained in social life that one person's pain is felt collectively during the tsunami that struck *Tanoh Rencong*, where the community could rise and overcome the disaster due to their spirit of assistance and tolerance, a part of their communal heritage. Similarly, in everyday activities like working in the rice fields, everything is done cooperatively, following the customs of *Treun U Blang* and *Khanduri Blang*. If today they plant on Si A's land, tomorrow they plant together on another piece of land.

The second part of the discussion focuses on studying Islam within Acehnese society. Among the people of Aceh, there is a well-known saying, *"Ngon law lage zat ngen sifet"* (Purwanto, 2017), which emphasizes the inseparability of religion and custom. Acehnese customs and traditions are the norms and values derived from religion. Culture and religion have harmoniously interacted in Acehnese society for centuries. The manifestation of customs and culture in the Acehnese people's lives is evident in the social, economic, and political aspects and the legal field. Therefore, the well-being of Acehnese society can be seen as a result of the totality of religious teachings, where Islam becomes a way of life. This perspective on life influences all societal activities, including culture (Nurdin &

Kasim, 2017). A person's outlook on life affects their way of thinking and how they behave and interact with others, all of which are part of their culture.

In Islam, adherents are taught to live enthusiastically and never give up. The religion encourages positive thinking about the destiny set by Allah, believing that Allah does not impose burdens greater than one's capacity. Islam also emphasizes the virtue of patience and highlights the love of the Divine for those who exercise patience. This philosophical aspect of religion has shaped the Acehnese army, making them difficult to defeat. The fighting spirit and courage displayed by historical figures such as Cut Nyak Dien, Cut Meutia, Keumala Hayati, and other warriors have allowed them to persevere through adversity and achieve victory. During the war against the Dutch, war leaders would even utter the *shahada* (Islamic declaration of faith) to boost the fighters' strength.

Consequently, Islamic teachings are deeply rooted in the Acehnese people's identity and are passed down through generations. As a result, Islam and its teachings have profoundly influenced the lives of the Acehnese people. This situation demonstrates the inseparable connection between the study of Islam and the development of adaptive resilience, a strong foundation for Acehnese society.

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

The study of SSB is divided into four periods: the initiation and outsourcing period, the development and self-management period, the modeling period, and the maturation (Baedowi, 2015). Each period has its characteristics. The initiation and outsourcing period, which took place from 2005 to June 2009, was marked by unresolved post-disaster conditions and conflicts, including trauma, distrust, and high-security risks. The community rejected the existence of the organization, which operated under a corporate business model with strict financial control and outsourcing work patterns. The management lacked an understanding of school management, and there were conflicts between HR and high-level teachers. Teamwork was also non-existent. At the school level, ethnic conflicts among students related to the Free Aceh Movement/*Gerakan Aceh Merdeka* (GAM) and non-GAM differences. Initially, there were still sufficient humanitarian funds, but they ran out by the end of the aid fund period. Despite these challenges, confidence and trust in the vision and mission of the organization served as motivation for all parties involved.

In the first period, Adaptive Resilience was implemented in the foundation, with three leaders at the top-middle level (see Figure 1). The leadership started with an SP informant who adapted to the post-disaster situation by building schools when all assistance was focused on mitigation and recovery. Building a school was adapted from the best schools in the Islamic, Protestant, and Catholic education systems. The leadership of the SP informant in managing the foundation and overseeing the construction of SSB in Pidie, Bireuen, and

Lhokseumawe gained the support of local and national figures in Aceh, as it was seen as a way to reduce the conflict in Aceh after the tsunami disaster.
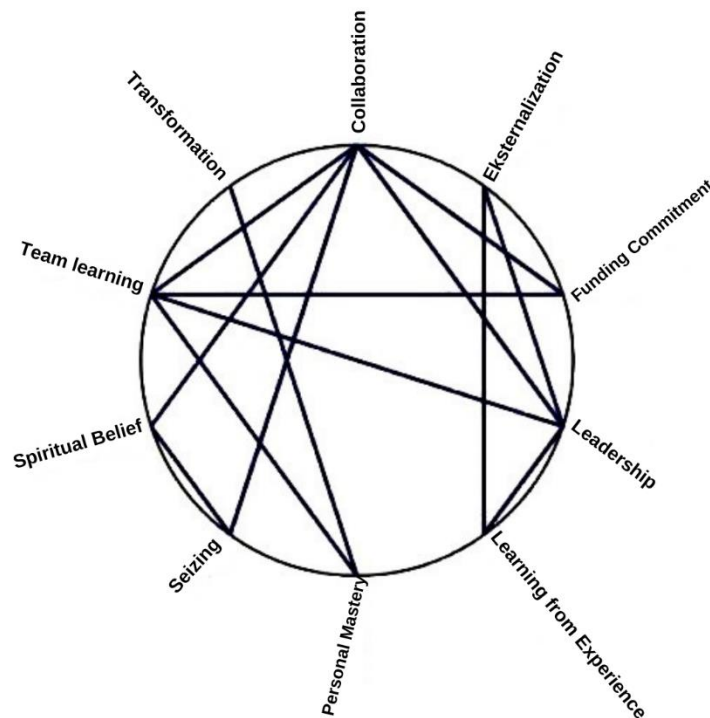

Figure 1. Item Clustered by Coding Similarity of Foundation Period 1

The courage of the SP informant was evident in various actions, such as organizing the first stone grounding event despite the lack of peace between the Indonesian National Armed Forces/*Tentara Nasional Indonesia* (TNI) and GAM, reconciling and providing opportunities for Acehnese leaders of different viewpoints to be involved in the construction of SSB, preparing school mock-ups, inviting educational figures from various education systems, including Islamic, Aceh, and international, trusting their subordinates, and openly apologizing when mistakes were made. Ensuring the integrity of the SSB was a long process during the initial adaptation in the first period (Moerdijat et al., 2021; Bakar et al., 2022).

During the initiation and outsourcing period, SP informants relied on trusted leaders and figures to determine the process of SSB development and management continuity. For example, local and national figures in Aceh were involved in finding land for SSB construction despite the ongoing tension between the TNI and GAM. Other challenges included changes in the SSB building design, the Institute for Society Empowerment (INSEP's) recruitment process for teachers and students, and recruiting supporting units with local companies that included former GAM members. There were also threats from the *Dayah*, concerns about the failure to develop the SSB, opposition from former teachers who disagreed with the education system due to religious beliefs, and limited assistance funds. Additionally, some of the best teachers left to become

civil servants (informants RLS, UR, AB, Vy, ETL, and M, in-depth interviews, November 2020).

In the initial period, the school management, teachers, and support units of three SSBs had to adapt to leadership changes and engage directly in every SSB. They also collaborated in managing children's behavior affected by post-disaster and post-conflict situations. Leadership was tested when dealing with local communities, *Dayah* figures, former teachers, and parents who disagreed with the education system citing concerns about heresy, elements of pornography, and Christianization (speakers and active participants, FGD SSB Bireuen, Lhoksuemawe, and Pidie, November 2020).

This viewpoint is evident in the following statement:

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

The informant's response reflects the Islamic influence on the SSB. The resilience demonstrated during the first period cannot be separated from the religious beliefs held by the local community. The community's experience with disasters and conflicts has taught them to stay strong in their faith and believe they are being tested because they are capable (Q.S. 2:286). This belief reinforces their resilience.

Islamic Adaptive Resilience during Development and Self-Management (2009-2012)

The development and self-management phase from July 2009 to June 2012 was characterized by overall improvements (Baedowi, 2015). Trust began to grow, and the atmosphere became conducive. The community started accepting schools as an organization, leading to changes in the organizational structure for better integration. Financial standard operating procedures were incorporated into the school's operational model. Outsourcing was replaced with insourcing, and collaboration with human resources and Educational Resources Foundations was initiated. As a result, efficiency improved, and the learning process became prominent. The donation fund was exhausted, and financing was entirely carried out through the Media Group and SP.

During this phase, the foundation established better collaboration. The three SSBs engaged their staff. The foundation implemented insourcing by integrating INSEP into their resources, such as catering service activities, security, cleaning service, and mechanical engineering for the permanent employees of the foundation (RLS Informant in-depth Interview, November 2020). Teacher welfare was improved to prevent the loss of the best teachers. Assistance funds were received from the government for elementary and high schools, such as the

Operational Assistance Funds (OAF) for high schools (AB Informant in-depth interview, November 2020). Various development cooperation projects were carried out with 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 closely tied to the religiousness of society inspired by Islamic traditions (See Figure 2). The Qur'an teaches that humans are created based on unity, as they are all created from the same soul (Q.S. 4: 1). This unity of creation leads to humanitarian unity. Collaboration is considered a command to do good in Islam (Q.S. 5: 2).
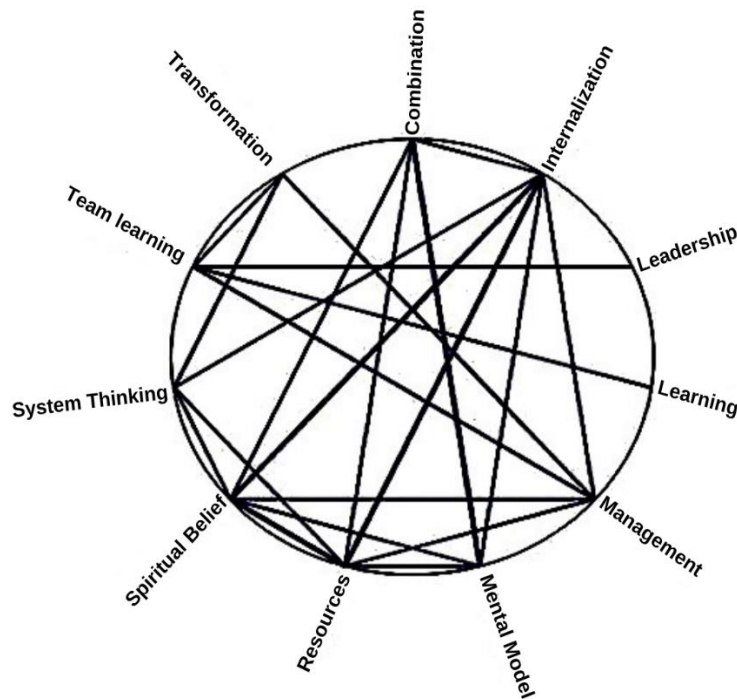

Figure 2. Item Clustered by Coding Similarity of Foundation Period 2

At the SSB level, it was also observed that engaging staff is crucial, as seen in the incident involving eleven students cheating at SSB Bireuen:

> "*I remembered the incident in 2011 when SSB friends dared to unilaterally expel eleven students who were found cheating during the National Examination. Suddenly, the SSB decision faced political resistance from parties who disagreed and were unhappy with SSB.*" (KH informant, in-depth interview, November 2020).

Other events were discovered by the engagement staff at SSB Bireuen, who made a courageous decision to emphasize the absence of bullying after engaging in direct discussions (SSB Bireuen FGD resource person, November 2020). Similarly, at SSB Lhokseumawe, the staff found experiences in managing challenges or problems that enhanced the resilience of teachers and school leaders (SSB Lhokseumawe FGD resource person, November 2020). Meanwhile, at SSB Pidie, it was observed that staff involvement was crucial in overcoming

problems during a school demonstration due to student dismissals for cheating (active participants of the SSB Pidie FGD, November 2020). These events also demonstrate the bravery of the school community in upholding their values. In Aceh, where Islamic culture runs deep, there is a belief that upholding the truth, even in the face of temporary adversity, is essential. Another belief prevalent in the Acehnese community is that good results come from doing things correctly and vice versa *(Menyoe sulet taboeh ke pangkai pasti kanjai tacok ke laba).* For the people of Aceh, customs and religion are intertwined *(Adat dengon hukum lagee zat dengon sifeut)* (Saputra et al., 2023). Cultural customs and Islam are integrated, forming the basis for the strong values of resilience, cooperation, empathy, and dedication to truth.

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

The modeling period took place from July 2012 to June 2018. During this phase, conditions began to stabilize, creating a sense of trust and safety. Positive support from the community further strengthened the organization's presence. The organization developed competencies in education and fostered collaboration, innovation, and knowledge sharing (see Figure 3). The governance, including financial discipline, functioned well and was accountable. The entire funding came from Media Group and SP.
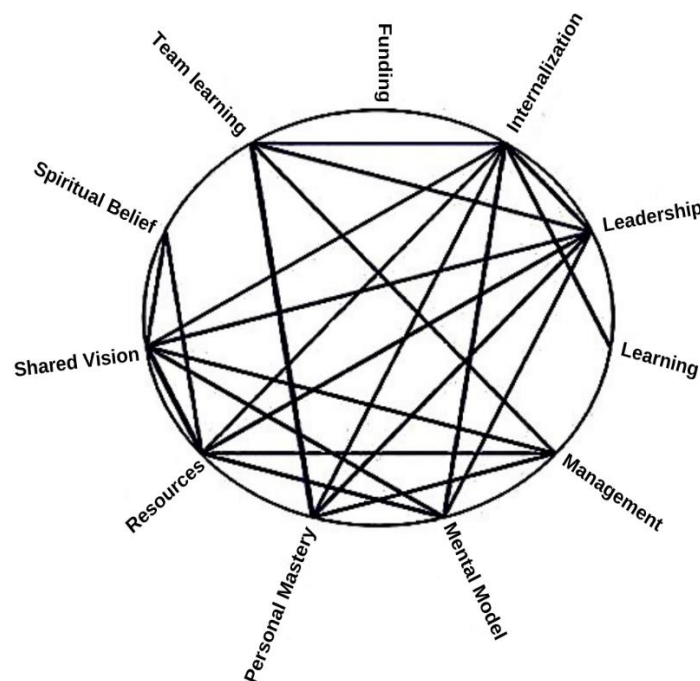

Figure 3. Item Clustered by Coding Similarity of Foundation Period 3

Leadership was established through foundations and learning from experiences in three SSBs throughout the modeling and maturation period. During this time, the foundation used leadership to pursue further collaborations, such as the

Master Education Scholarships with Finland University, student recruitment from Mindanao, high school graduate scholarships to tertiary institutions with the Tanoto Foundation, bringing in three ministers, donors, and provincial and regional governments during graduation, and publishing books by teachers and students related to education at SSB (RLS informants, AB, Vy, and M, in-depth interviews, November 2020). Leadership was also demonstrated when the foundation was asked to be involved in releasing hostages in Mindanao. Delegates consisting of informants AB, ETL, VL, and researchers showed how the foundation cooperated with the Rizal Institute and accepted students from Mindanao (RLS and AB informants, in-depth interviews, November 2020).

During this period, the foundation was also asked to help establish and develop the curriculum of the State Defense Academy (RLS informant, in-depth interview, November 2020). Learning from the experience was evident in SSB Pidie, Bireuen, and Lhokseumawe, where teachers participated in the Teacher Exchange program. The teachers gained new experiences, expanded their capacity, and formed a close-knit community (speakers and active participants, FGD at SSB Bireuen, Lhokseumawe, and Pidie, November 2020). Over time, experiences bring about changes in understanding and behavior. The Quran teaches us to learn from our experiences (Q.S. 18:79–82). Likewise, learning from experiences is essential for continuous improvement within an organization. Learning from experiences is at the core of the SSB motto in Aceh, "School that Learns."

Islamic Adaptive Resilience in the Period of Maturation (2018-present)

The maturation period differs from the previous phase, from July 2018 to February 2020. In this four-period timeframe, team learning and personal mastery have the thickest line (See Figure 4). Data convergence connects these two factors. During this phase, the conditions were established, safe, and created a sense of belonging. According to the agreement, school management was supposed to be returned to the regional government. However, the local government and the community wanted the Sukma and Media Group Foundation to continue operating the school and remain in Aceh. The organization functioned as an ecosystem, allowing for innovation, collaboration, and an active role in conflict resolution. Funding continued to depend on the Media Group and SP.

Throughout the maturation period, the foundation utilized leadership to expand its presence. This involved activities such as 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 the blueprint of Sukma Palu School (Informant MS, AB, and VY, In-Department, November 2020), providing teacher training in the Sukma Sharing Program, and preparing international schools with O Level Exams

(Informants, in-depth interviews, November 2020). Leadership was also demonstrated through the successful collaboration of the foundation with three SSBs, organizing a national festival and scholarship programs with Universitas Gajah Mada and Universitas Syiah Kuala for Mindanao students, including their graduation (RLS and AB informants, in-depth interviews, November 2020).
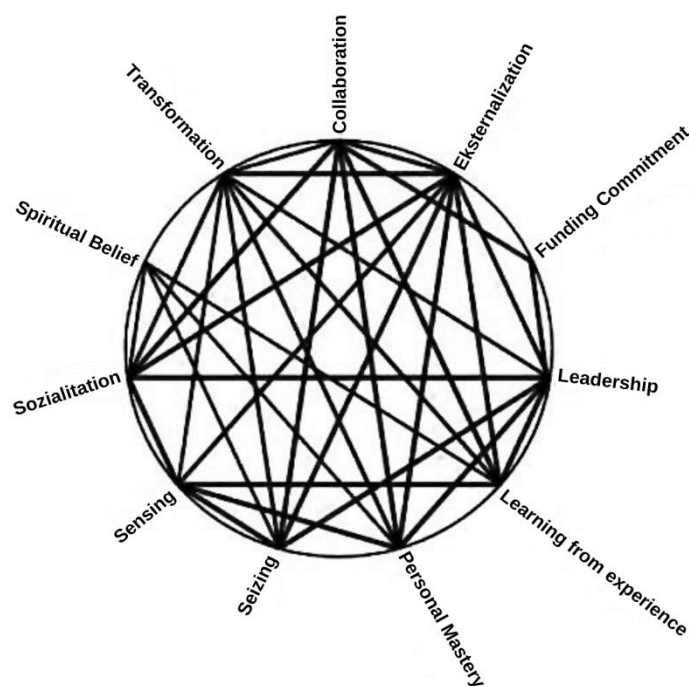

Figure 4. Item Clustered by Coding Similarity of Foundation Period 4

Simultaneously, the foundation learned from the experiences of teachers in three SSBs (Pidie, Bireuen, and Lhokseumawe), who became accustomed to hosting large events, welcoming national and international guests, and working in large teams for educational and supporting activities (speakers and active participants, FGD Bireuen, Lhokseumawe, and Pidie, November 2020). The Sukma Foundation acts as a strategic controller, aiming to establish maximum interaction with staff at every leadership level (top and middle) by providing freedom and opportunities for teachers and support staff to develop. Teachers and employees of SSB Pidie, Bireuen, and Lhokseumawe became operational implementers who successfully faced various challenges and remained eager to optimize new opportunities in the future. Both foundations and the three SSBs consistently strive to be productive by generating ideas, creativity, and loyalty to the shared vision of providing the best peace education, regardless of their challenges (Wibowo, 2022).

Adaptive resilience encompasses an organization's capacity to respond to crises, recover, and acquire new competitive advantages. In Islamic studies, the ability to face disasters and seek solutions is a form of patience (Abdillah et al., 2022). According to Subandi's research, patience in Islam encompasses five aspects: self-

control, perseverance in difficult circumstances without complaining, persistence in pursuing goals and problem-solving, acceptance of harsh realities with sincerity and gratitude, and a calm attitude (Hizbullah & Mulyati, 2022; Subandi, 2011).

Adaptive resilience is a process that enables individuals, teams, and organizations to adapt and remain productive while maintaining their core goals in the face of disturbances (Hogan et al., 2021). Norris (2008) defined adaptive resilience as responding to changing circumstances while maintaining integrity. It includes all aspects of organizational support that can be regulated, such as learning speed. This dynamic resilience allows organizations to respond to unexpected developments and challenges (Zinetullina et al., 2020). To successfully navigate change, organizations require innovative capabilities that build resilience. Adaptive resilience mediates the relationship between innovation and organizational effectiveness. The importance of innovation in fostering resilience and organizational effectiveness has been emphasized (Bustinza, 2019; Kumar et al., 2022). Resilience helps organizations withstand crises and influences innovation (Bustinza et al., 2016). Strong leadership, collaboration among staff, and learning from past experiences are vital for organizational survival. Every element of the leadership and staff of the Sukma Foundation and the SSB has demonstrated the ability to maintain productivity in generating creative ideas in the face of challenging dynamics of change. Researchers have found that augmented reality facilitates new transformations and innovations. The SSB, located in three different areas, has successfully adapted to the Sukma Foundation's standard operating procedures, effectively addressed criticisms from the community, managed education funds, and navigated the challenges of long-distance education during the pandemic. This process has allowed the organization to innovate and make significant progress by enhancing learning and management skills and utilizing valuable resources such as curriculum improvements, teacher competency development, participation in international competitions, and expanding the program model to other cities.

Augmented reality contributes significantly to equipping the organization with the ability to identify and meet the needs of its members in times of disaster. By addressing these needs, the organization fosters increased participation and engagement from its members, enabling them to survive and adapt to challenging circumstances (Grass et al., 2020). The augmented reality theory also emphasizes the importance of collaboration, highlighting the organization's capacity to work with various stakeholders (Marques et al., 2021). In post-conflict and post-disaster situations, augmented reality theory underscores the necessity of compassionate leadership that effectively addresses humanitarian issues. This type of leadership evokes a sense of crisis and heightened awareness, placing humanity at the forefront.

CONCLUSION

The management of schools in post-conflict zones, which involves integrating elementary, junior high, and high schools, presents several obstacles. This school faces exceptional challenges due to several factors. Firstly, it was founded with a strong emphasis on humanity, peace, and conflict resolution. Secondly, it was established in an area that has experienced both conflict and disaster in the past. Thirdly, it has adopted a unique school culture called "School that Learns," which integrates the local community's values, religion, nationalism, and global perspectives. Fourthly, the school carefully selects teachers with a deep understanding of and commitment to peace education. Fifthly, it makes an effort to enroll students who have experienced trauma due to conflict and disaster. Lastly, the school employs a modern management approach that combines contemporary methods and traditional local wisdom. Learning as an innovation capacity is achieved when individuals engage in continuous and uninterrupted study activities. It involves sharing and creating tacit knowledge through direct experience and the competence to quickly identify and optimize opportunities and respond to threats. Compassionate leadership is crucial in this process, particularly at the upper-middle level.

This study recommends involving leaders who consistently advocate for the organization of education with a fast and flexible response in the field. Building a sense of belonging and kinship among the school community is one of the important focuses for maintaining the school organization. The Islamic spirit has made a real contribution to developing the Sukma Foundation Adaptive Resilience and Sekolah Sukma Bangsa in Aceh. This study proposes more research opportunities for scholars focusing on adaptive resilience in schools not constructed by natural disasters. A quantitative methodology can be employed to accurately assess the extent of adaptive resilience exhibited in an organization. In addition, future research can utilize the findings of this study to examine characteristics that can be collectively assessed alongside adaptive resilience as a cohesive entity that mutually influences and enhances one another.

REFERENCES

Abdillah, H. Z., Rahman, F., Husna, M., Sitinjak, C., Hidayah, N., & Mujidin, M. (2022). School well-being in terms of self-determination and patience in vocational high school students. *International Journal of Islamic Educational Psychology, 3*(1), 19-34. https://doi.org/10.18196/ijiep.v3i1.14476

Baedowi, A. (2015). *Manajemen Sekolah Efektif: Pengalaman Sekolah Sukma Bangsa*. Pustaka Alvabet.

Bakar, M. B. A., Yunus, S., & Rahman, D. A. (2022). The role of former free aceh movement (gam) elites' in maintaining peace in north aceh regency of Indonesia. In *Proceedings of International Conference on Social Science, Political*

Science, and Humanities (ICoSPOLHUM) (Vol. 3, pp. 00030-00030). https://doi.org/10.29103/icospolhum.v3i.154

Berutu, A. G. (2021). Aceh local parties in the history of republic of indonesia. *JIL: Journal of Indonesian Law,* 2(2), 202-225. https://doi.org/10.18326/jil.v2i2.202-225

Bott, G., & Tourish, D. (2016). The critical incident technique reappraised: Using critical incidents to illuminate organizational practices and build theory. *Qualitative Research in Organizations and Management: An International Journal*, 11(4), 276-300. https://doi.org/10.1108/QROM-01-2016-1351

Bustinza, O. F., Vendrell-Herrero, F., Perez-Arostegui, M., & Parry, G. (2016). Technological capabilities, resilience capabilities, and organizational effectiveness. *International Journal of Human Resource Management, 30*(8), 1370–1392. https://doi.org/10.1080/09585192.2016.1216878

Bustinza, O. F., Gomes, E., Vendrell-Herrero, F., & Baines, T. (2019). Product‐service innovation and performance: the role of collaborative partnerships and R&D intensity. *R&D Management, 49*(1), 33-45. https://doi.org/10.1111/radm.12269

Dalziell, E. P., & Mcmanus, S. T. (2004). Resilience, vulnerability, and adaptive capacity: implications for system performance. *International Forum for Engineering Decision Making, 17.* Retrieved from https://ir.canterbury.ac.nz/bitstreams/679e801b-f187-4af4-af97-e2ad1671a235/download

Deliana, N., & Islam, A. (2022). Colonial civilisation: Consolation and iron fist within the Dutch ethical policy in Aceh. *IIUM Journal of Religion and Civilisational Studies, 5*(1), 45-65. Retrieved from https://journals.iium.edu.my/irkh/index.php/ijrcs/article/view/214

De Luca, C., Langemeyer, J., Vaňo, S., Baró, F., & Andersson, E. (2021). Adaptive resilience of and through urban ecosystem services: a transdisciplinary approach to sustainability in Barcelona. *Ecology & Society, 26*(4), 1-25. http://dx.doi.org/10.5751/ES-12535-260438

Dewi, Y. (2022). Identification of Teungku Chik Muhammad Amin's legacy. *Indonesian Journal of Islamic History and Culture*, 3(2), 1-29. Retrieved from https://journal.ar-raniry.ac.id/index.php/IJIHC/article/view/1976/1169

Hillmann, J., & Guenther, E. (2021). Organizational resilience: a valuable construct for management research?. *International Journal of Management Reviews, 23*(1), 7-44. https://doi.org/10.1111/ijmr.12239

Hizbullah, K., & Mulyati, R. (2022). The role of gratitude and family support on psychological well-being of mothers with autistic children. *International Journal of Islamic Educational Psychology, 3*(1), 1-18. https://doi.org/10.18196/ijiep.v3i1.13190

Hogan, K. F., Nash, K. L., & Bennett, E. (2021). Adaptive management of ecosystem services for multisystemic resilience. *Multisystemic Resilience: Adaptation and Transformation in Contexts of Change*, 725-43. http://dx.doi.org/10.1093/oso/9780190095888.003.0038

Ilyas, M. (2014). Problems dayah management education in Aceh. *Jurnal Transformasi Administrasi, 4*(2), 747–759. Retrieved from https://jta.lan.go.id/index.php/jta/article/view/136

Ilyas, M., Matsyah, A., & Ismail, Z. (2023). Exploring the proficiency of dayah's teaching and educational staff for sustainable development in Aceh. *Idarah: Jurnal Pendidikan dan Kependidikan, 7*(1), 53-68. https://doi.org/10.47766/idarah.v7i1.1620

Kahar, S. (2021). Dynamics of the intellectual tradition of ulama dayah Aceh. *Lakhomi Journal Scientific Journal of Culture, 2*(1), 46-53. https://doi.org/10.33258/lakhomi.v2i1.424

Kanter, R. M. (2005). How leaders gain (and lose) confidence. *Leader to Leader*, 21–27. Retrieved from https://download.clib.psu.ac.th/datawebclib/e_resource/trial_database/WileyInterScienceCD/pdf/LTL/LTL_1.pdf

Khaidir, E., & Suud, F. M. (2020). Islamic education in forming students' characters at as-shofa Islamic High School, pekanbaru Riau. *International Journal of Islamic Educational Psychology, 1*(1), 50-63. https://doi.org/10.18196/ijiep.1105

Kumar, A., Singh, H., Kumari, G., Bisht, S., Malik, A., Kumar, N., ... & Kaushal, R. (2022). Adaptive resilience of roadside trees to vehicular emissions via leaf enzymatic, physiological, and anatomical trait modulations. *Environmental Pollution, 313*, 120191. http://dx.doi.org/10.1016/j.envpol.2022.120191

Mashuri, M. (2013). Dinamika sistem pendidikan Islam di dayah. *Jurnal Ilmiah Didaktika, 13*(2), 259–270. https://doi.org/10.22373/jid.v13i2.477

Mitroff, I. (2005). *Why some companies emerge stronger and better from a crisis: 7 essential lessons for surviving disaster*. AMACOM/American Management Association.

Marques, B., Silva, S., Alves, J., Araujo, T., Dias, P., & Santos, B. S. (2021). A

conceptual model and taxonomy for collaborative augmented reality. *IEEE transactions on visualization and computer graphics, 28*(12), 5113-5133. https://doi.org/10.1109/TVCG.2021.3101545

Moerdijat, L., Supratikno, H., Ugut, G. S. S., Bashori, K., & Pramono, R. (2021). Manajemen organisasi pendidikan: studi tentang yayasan dan sekolah sukma bangsa di Aceh. *Sukma: Jurnal Pendidikan, 5*(1), 95-132. https://doi.org/10.32533/05106.2021

Muhsin, M., Walidin, W., & Suryanta, S. (2023). History of the development and dynamics of the leadership of Dayah Darussalam Labuhan Haji, Selatan Aceh Regency. *International Journal of Education, Vocational and Social Science, 2*(4), 74-89. https://doi.org/10.99075/ijevss.v2i04.402

Muthirayan, D., & Khargonekar, P. (2021). Cognitive preadaptation for resilient adaptive control. In *AIAA Scitech 2021 Forum* (p. 0786). https://doi.org/10.2514/6.2021-0786

Nilakant, V., Walker, B., Heugen, K. van, Baird, R., & Vries, H. de. (2014). Research note: Conceptualising adaptive resilience using grounded theory (New Zealand Collection). *New Zealand Journal of Employment Relations, 39*(1). https://search.informit.org/doi/10.3316/informit.676517104077333

Norris, F. H., Stevens, S. P., Pfefferbaum, B., Wyche, K. F., & Pfefferbaum, R. L. (2008). Community resilience as a metaphor, theory, set of capacities, and strategy for disaster readiness. *American Journal of Community Psychology, 41*(1–2). https://doi.org/10.1007/s10464-007-9156-6

Poisson, B., Oliveros, C., & Pedreros, R. (2011). Is there a best source model of the Sumatra 2004 earthquake for simulating the consecutive tsunami?. *Geophysical Journal International, 185*(3), 1365-1378. https://doi.org/10.1111/j.1365-246X.2011.05009.x

Raetze, S., Duchek, S., Maynard, M. T., & Kirkman, B. L. (2021). Resilience in organizations: An integrative multilevel review and editorial introduction. *Group & Organization Management, 46*(4), 607-656. https://doi.org/10.1177/10596011211032129

Riza, M., & Mistar, J. (2022). The articulation of islamic multicultural education of dayah mudi mesra al-aziziyah network in aceh peace. *International Journal of Islamic Education, Research and Multiculturalism (IJIERM), 4*(2), 119-134. https://doi.org/10.47006/ijierm.v4i2.136

Sari, C. M. A., Hasan, H., Syahbandir, M., & Efendi, E. (2019). The internalisation process and pattern on ideology ethnonationalism from five leaders of the Free Aceh Movement to their children. *International Journal of Innovation,*

Creativity and Change, 7(8), 90-104. Retrieved from https://ijicc.net/images/vol7iss8/7805_Sari_2019_E_R.pdf

Salabi, A. S., & Prasetyo, M. A. M. (2022). Organizational culture of sukma bangsa learning school (Analytical study of learning organization primordial value). *Sukma: Jurnal Pendidikan, 6(*1), 91-110. https://doi.org/10.32533/06105.2022

Saputra, N., Suwandi, S., & Setiawan, B. (2023). The reception of acehnese on hadih maja in the formation of children's character values in Aceh. *Journal of Namibian Studies: History Politics Culture, 33*, 400-414. https://doi.org/10.59670/jns.v33i.730

Sherrieb, K., Norris, F. H., & Galea, S. (2010). Measuring capacities for community resilience. *Social Indicators Research, 99*(2). https://doi.org/10.1007/s11205-010-9576-9

Suud, F. M., & Madjid, A. (2019). The study of educational honesty stages implementation in an Indonesian school. *Humanities & Social Sciences Reviews, 7(*4), 502-510. https://doi.org/10.18510/hssr.2019.7467

Suud, F. M., Sudirman, S. A., Kibtiyah, M., & Putra, R. P. (2022). Local wisdom as the fundamental for honest behavior of students in Aceh: a social psychology study. *Journal of Pharmaceutical Negative Results, 13*(4), 863-869. https://www.pnrjournal.com/index.php/home/article/view/2693

Suud, F. M. (2018). Kepemimpinan transformasional dan implikasinya pada pembentukan budaya jujur di sekolah. *Sukma: Jurnal Pendidikan, 2*(2), 261-286. https://doi.org/10.32533/02206.2018

Suud, F. M., Chaer, M. T., & Setiawan, W. (2020). Implementation educational psychology theories at traditional boarding school in Aceh. *Journal of Critical Reviews, 7*(9), 371-377. https://doi.org/10.18196/ijiep.v2i2.12731

Subandi, P. (2011). Sabar: Sebuah konsep psikologi. *Jurnal Psikologi UGM, 38*(2), 130454. https://doi.org/10.22146/jpsi.7654

UNIMS dan BRR. (2005). *Tsunami Recovery Status Report*. December. Retrieved from https://reliefweb.int/report/indonesia/indonesia-tsunami-recovery-status-report-summary

Usman, J., Syabuddin, S., & Zakaria, F. (2021). Teungku identity development: the role of dayah community of practice. *Sage Open, 11*(3), 21582440211031532. https://doi.org/10.1177/21582440211031532

Weick, K., & Sutcliffe, K. (2007). *Managing the unexpected resilient performance in an age of uncertainty*. San Francisco, CA: Jossey-Bass.

Wibowo, D. (2020). *The role of school culture in teacher professional development for peace education: The case of three schools in post-conflict Aceh, Indonesia* (Thesis, Doctor of Philosophy). University of Otago. Retrieved from http://hdl.handle.net/10523/10145

Wibowo, D. (2022). The role of school culture in teacher professional development for peace education: the case of Sukma Bangsa School Pidie in post-conflict Aceh, Indonesia. *Journal of Peace Education, 19*(2), 182-204. http://dx.doi.org/10.1080/17400201.2021.2015573

Zinetullina, A., Yang, M., Khakzad, N., & Golman, B. (2020). Dynamic resilience assessment for process units operating in Arctic environments. *Safety in Extreme Environments, 2*, 113-125. https://doi.org/10.1007/s42797-019-00008-3

Zulkarnaen, I., & Kadir, M. A. (2022, December). Dayah ulama and modern negotiations in Aceh. *In Proceedings of International Conference on Social Science, Political Science, and Humanities (ICoSPOLHUM)* (Vol. 3, pp. 00006-00006). https://doi.org/10.29103/icospolhum.v3i.63