

The Role of the Aceh Dayah Accreditation Agency (BADA) in Assuring the Quality of Islamic Boarding School-Based Education

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Abstract: This study examines in depth the strategic role of the Aceh Dayah Accreditation Agency (BADA) in the Islamic boarding school-based education quality assurance system in Aceh Province. This study focuses on a comprehensive analysis of the mechanisms and impacts of the implementation of the Dayah Education Accreditation Instrument (IAPD) developed by BADA as a tool for evaluating the quality of Islamic boarding school education. The study uses a qualitative approach with a case study design, combining three main data collection techniques: document analysis of all BADA accreditation regulations and instruments, semi-structured interviews with 15 key informants (including BADA officials, Islamic boarding school leaders, and education practitioners), and participant observation in five accredited Islamic boarding schools in various districts in Aceh. The research findings reveal that BADA plays a multidimensional role as: (1) a formulator of unique quality standards, integrating Islamic values, Acehese cultural characteristics, and national education standards; (2) an evaluator institution that develops a holistic assessment system encompassing eight education standards; and (3) a development partner that actively provides post-accreditation assistance. The implementation of the IAPD has had a significant impact on improving the quality of dayah education management, particularly in terms of institutional governance, learning quality, and infrastructure development. However, the study also identified several complex challenges, including cultural resistance from traditional dayah, disparities in capacity between dayah, and the limited resources of BADA in reaching all the geographically dispersed dayah in Aceh.

Keywords:
*Accreditation,
Islamic Boarding
School, Educational
Quality, Islamic
Boarding School.*

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Based on these findings, the study recommends: (1) strengthening BADA's institutional capacity through increased budget and human resources; (2) developing a differential approach to accreditation that takes into account the typology of dayah; and (3) optimizing collaboration with local governments and community organizations. This study provides theoretical contributions to the development of a contextual model for quality assurance in Islamic education, as well as practical implications for policymakers in the Islamic education sector in Indonesia.

Abstrak: Penelitian ini secara mendalam mengkaji peran strategis Badan Akreditasi Dayah Aceh (BADA) dalam sistem penjaminan mutu pendidikan berbasis pesantren di Provinsi Aceh. Studi ini difokuskan pada analisis komprehensif terhadap mekanisme dan dampak implementasi Instrumen Akreditasi Pendidikan Dayah (IAPD) yang dikembangkan BADA sebagai alat evaluasi mutu pendidikan dayah. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus, menggabungkan tiga teknik pengumpulan data utama: analisis dokumen terhadap seluruh peraturan dan instrumen akreditasi BADA, wawancara semi-terstruktur dengan 15 informan kunci (termasuk pejabat BADA, pimpinan dayah, dan praktisi pendidikan), serta observasi partisipatif di lima dayah terakreditasi di berbagai kabupaten di Aceh. Temuan penelitian mengungkapkan bahwa BADA memainkan peran multidimensional sebagai: (1) perumus standar mutu yang unik, mengintegrasikan nilai-nilai keislaman, kekhasan budaya Aceh, dan standar pendidikan nasional; (2) lembaga evaluator yang mengembangkan sistem penilaian holistik mencakup delapan standar pendidikan; dan (3) mitra pengembangan yang aktif melakukan pendampingan pasca-akreditasi. Implementasi IAPD telah memberikan dampak signifikan terhadap peningkatan kualitas pengelolaan pendidikan dayah, khususnya dalam aspek tata kelola kelembagaan, kualitas pembelajaran, dan pengembangan sarana prasarana. Namun demikian, penelitian juga mengidentifikasi beberapa tantangan kompleks, termasuk resistensi kultural dari dayah tradisional, disparitas kapasitas antar dayah, dan keterbatasan sumber daya BADA dalam menjangkau

Kata kunci:

Akreditasi, Dayah, Mutu Pendidikan, Pesantren, BADA

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seluruh dayah di Aceh yang tersebar secara geografis. Berdasarkan temuan tersebut, penelitian merekomendasikan: (1) penguatan kapasitas kelembagaan BADA melalui peningkatan anggaran dan SDM; (2) pengembangan pendekatan diferensial dalam akreditasi yang mempertimbangkan tipologi dayah; dan (3) optimalisasi kolaborasi dengan pemerintah daerah dan organisasi masyarakat. Kajian ini memberikan kontribusi teoretis dalam pengembangan model penjaminan mutu pendidikan Islam yang kontekstual, serta implikasi praktis bagi pengambil kebijakan di sektor pendidikan Islam di Indonesia

INTRODUCTION

Islamic boarding schools, also known as dayah in Aceh, are the oldest Islamic educational institutions and serve as a primary pillar of religious, moral, and social education in Indonesia, particularly in Aceh. Their existence has produced generations who not only understand religious knowledge but also play a role in building national character and preserving local cultural identity¹. In the midst of the current of globalization and demands for modernization of education, Islamic boarding schools/dayahs are faced with the need to improve the quality of education so that they remain relevant and competitive, without losing the distinctive characteristics of Islam and local wisdom that have long been inherent in them².

Educational quality is a central issue in the development of Islamic educational institutions. Quality assurance is crucial to ensure the educational process meets expected standards and produces quality graduates. In the context of national education, Law Number 20 of 2003 concerning the National Education System stipulates that all educational institutions are required to conduct educational quality assurance through

¹ Azyumardi Azra, *Surau: Pendidikan Islam Tradisi Dalam Transisi Dan Modernisasi* (Kencana, 2017).

² Muhammad Makinuddin, "Penjaminan Mutu Pendidikan Pesantren," *MIYAH: Jurnal Studi Islam* 15, no. 2 (2019): 239–56, <https://doi.org/https://doi.org/10.54371/jiip.v6i12.2303>.

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self-evaluation and accreditation mechanisms. However, Islamic boarding schools (pesantren/dayah) have their own unique characteristics, which often make the direct implementation of national educational standards less contextual and adaptive³.

Aceh, as the only province in Indonesia that formally implements Islamic law through Law Number 11 of 2006 concerning the Governance of Aceh, has accommodated the strategic position of dayah within the regional education system. This is reinforced by Aceh Qanun Number 9 of 2019 concerning the Implementation of Dayah Education, which mandates, among other things, the establishment of an independent institution to carry out dayah accreditation as part of the education quality assurance system. As a follow-up, the Aceh Government established the Aceh Dayah Accreditation Agency (BADA), a non-structural institution tasked with developing quality standards, conducting accreditation, and promoting a culture of quality in dayah educational institutions.

BADA has developed the Dayah Education Accreditation Instrument (IAPD) that integrates eight national education standards with Islamic values and Acehese local wisdom. This IAPD is expected to be a measuring tool and guide for dayah to make continuous improvements in various aspects, starting from the institutional vision and mission, governance, quality of learning, to student services. However, the implementation of IAPD and BADA's role in ensuring the quality of dayah has not been explored in depth, both in terms of the effectiveness of the mechanism and the real impact on improving the quality of dayah education.

Previous studies on the accreditation of Islamic education in Indonesia generally focused more on modern madrasas and Islamic

³ Munir Munir, Derri Adi Fernando, and Ferdian Ferdian, "Konsep Peningkatan Mutu Lembaga Pendidikan Islam," *JHIP-Jurnal Ilmiah Ilmu Pendidikan* 6, no. 12 (2023): 9697–9703.

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boarding schools⁴, Meanwhile, attention to accreditation models specifically designed for dayah education, with its unique characteristics, remains very limited. In fact, dayah in Aceh are fundamentally different from Islamic boarding schools in Java, both in terms of curriculum, leadership structure, and learning systems that maintain the tradition of the yellow books as the core of education. This uniqueness demands a contextual accreditation approach, as accommodated in BADA Regulation Number 1 of 2021 concerning the Accreditation Instrument for Dayah Education (IAPD).

Meanwhile, several previous studies have focused more on the implementation of Islamic boarding school accreditation within the framework of national education standards or examined the internal dynamics of Islamic boarding schools in responding to the challenges of educational modernization. However, studies on how institutions such as the Aceh Dayah Accreditation Agency (BADA) play a role in facilitating and overseeing the quality assurance process of Islamic boarding school education, while maintaining the inherent characteristics of Islamic boarding schools, are still rare. Yet, such research is crucial for enriching the literature on local-based Islamic education quality management and providing recommendations for the formulation of Islamic education policies at the regional and national levels.

Based on the above background, this study aims to: Describe the role of BADA as an institution guaranteeing the quality of Islamic boarding school/dayah-based education in Aceh; Analyze the implementation mechanism of the Islamic boarding school education accreditation instrument (IAPD) developed by BADA; Identify the positive impacts and challenges faced in implementing Islamic boarding school accreditation in Aceh; Provide strategic recommendations for strengthening the BADA

⁴ Lyn Parker and Raihani Raihani, "Democratizing Indonesia through Education? Community Participation in Islamic Schooling," *Educational Management Administration & Leadership* 39, no. 6 (2011): 712–32.

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institution and optimizing the Islamic boarding school education quality assurance system.

This study holds significant academic and practical significance. Theoretically, it provides a significant contribution to the development of a contextual model for quality assurance in Islamic education, specifically by carefully considering the unique characteristics of Islamic boarding schools (pesantren) or dayah (Islamic boarding schools) as traditional educational institutions based on Islamic values and local wisdom. This enriches academic discourse on how educational quality standards can be adaptively implemented without diminishing the authentic identity of Islamic educational institutions. Practically, the findings of this study can provide strategic input for policymakers at the regional level, particularly the Aceh Government, and at the national level, in developing more inclusive and realistic quality assurance policies for Islamic education. This research is also relevant for dayah education practitioners in understanding accreditation mechanisms and quality improvement strategies. Furthermore, this study strengthens the literature on independent institution-based quality management in non-formal Islamic education in Indonesia, which has been relatively limited in previous research.

METHOD

This research uses a qualitative approach with a case study design to examine in depth the role of the Aceh Dayah Accreditation Agency (BADA) in ensuring the quality of Islamic boarding school-based education in Aceh. This study was conducted in Aceh Province with a focus on the BADA headquarters in Banda Aceh and five accredited dayahs selected purposively to represent the typological and geographical diversity of dayah educational institutions. The research informants numbered 12 people consisting of BADA structural officials, dayah leaders, and

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practitioners and teachers of Islamic education, all of whom had relevant and in-depth knowledge related to dayah accreditation.

Data collection was conducted through semi-structured interviews, analysis of policy documents and accreditation results, and participant observation at five Islamic boarding schools (dayah). The data were analyzed using thematic analysis techniques, which encompass the processes of reduction, categorization, presentation, and drawing conclusions, all linked to educational quality assurance theory. Data validity was maintained through triangulation of sources, techniques, and time, as well as member checks with several informants to ensure the validity of the research results⁵.

RESULTS AND DISCUSSION

The Concept of Educational Quality Assurance

Quality assurance is a series of systematic mechanisms to ensure that educational services meet established quality standards and are continuously improved⁶. In Islamic education, this concept refers to the management of educational quality that not only meets formal standards but also reflects spiritual and moral values that form the basis of learning⁷. Educational quality assurance includes input, process, output and outcome components which must be controlled consistently through internal and external evaluation processes⁸.

In Indonesia, educational quality assurance is regulated by Law Number 20 of 2003 concerning the National Education System, which requires every educational unit, including Islamic educational institutions, to implement a quality assurance mechanism through accreditation. This

⁵ Egon G Guba and Yvonna S Lincoln, "Competing Paradigms in Qualitative Research," *Handbook of Qualitative Research* 2, no. 163–194 (1994): 105.

⁶ Lee Harvey and Diana Green, "Defining Quality," *Assessment & Evaluation in Higher Education* 18, no. 1 (1993): 9–34.

⁷ Edward Sallis, *Total Quality Management in Education* (Routledge, 2014), <https://doi.org/https://doi.org/10.4324/9780203417010>.

⁸ Gitachari Srikanthan and John F Dalrymple, "A Conceptual Overview of a Holistic Model for Quality in Higher Education," *International Journal of Educational Management* 21, no. 3 (2007): 173–93, <https://doi.org/https://doi.org/10.1108/09513540710738647>.

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concept has since evolved to take into account local contexts, such as Islamic boarding schools (pesantren/dayah) which have unique objectives, curricula, and institutional governance⁹. Within this framework, the quality assurance of Islamic boarding school education is not only assessed from academic achievements but also from success in preserving traditional values and character formation of students.

Islamic Boarding School Accreditation as a Quality Assurance Instrument

Accreditation is a formal instrument in the education quality assurance system that aims to assess the feasibility and quality of an educational institution's implementation based on established standards. In the context of Islamic boarding schools, accreditation presents a unique challenge because these institutions are born from local traditions with characteristics that differ from formal schools, such as a curriculum based on yellow books, a charismatic leadership system, and a strong dormitory culture.

Several studies show that efforts to accredit Islamic boarding schools often encounter resistance due to concerns about the loss of the identity and independence of Islamic boarding schools¹⁰. The modernization of Islamic boarding schools through accreditation must maintain their core values and not simply be standardized with formal schools. Therefore, the accreditation model applied to Islamic boarding schools/dayahs must consider cultural, spiritual, and social dimensions in addition to formal academic aspects¹¹.

In Aceh, this was responded to through the preparation of the Dayah Education Accreditation Instrument (IAPD) developed by the Aceh Dayah Accreditation Agency (BADA), as stipulated in BADA Regulation

⁹ Muhammad Makinuddin, "Penjaminan Mutu Pendidikan Pesantren."

¹⁰ Rahmad Nursyahidin, Arif Rohman, and Novi Febriyanti, "Learning Innovation of Islamic Education in Covid-19 Pandemic," *Jurnal Pendidikan Agama Islam* 18, no. 1 (2021): 145–66, <https://doi.org/https://doi.org/10.14421/jpai.2021.181-08>.

¹¹ Mujamil Qomar, *Pesantren: Dari Transformasi Metodologi Menuju Demokratisasi Institusi* (Erlangga, 2002).

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Number 1 of 2021. This instrument integrates eight national education standards with Islamic values and Acehnese local wisdom, as a form of contextualization of the accreditation model for dayah education.

The Role of Accreditation Bodies in Quality Assurance

Accreditation institutions have a strategic role in overseeing the educational quality assurance process by setting quality standards, preparing evaluation instruments, conducting assessments, and providing guidance to accredited educational institutions¹² At the international level, accreditation bodies are tasked with ensuring transparency, accountability, and relevance of educational institutions to the needs of society¹³.

In Indonesia, accreditation institutions such as the National Accreditation Board for Schools/Madrasahs (BAN-S/M) have long played a role in accrediting formal education. However, in the context of Islamic boarding schools (pesantren/dayah), particularly in Aceh, this role is carried out by the Aceh Dayah Accreditation Board (BADA), which has a mandate to implement quality assurance for dayah education based on Acehnese Islamic values. BADA's role includes formulating unique dayah education quality standards, developing a contextual accreditation system, and providing ongoing post-accreditation support to ensure a culture of quality is established in dayahs¹⁴.

The existence of specialized accreditation institutions such as BADA is a significant innovation in strengthening the quality of Islamic education based on Islamic boarding schools (pesantren/dayah) in Indonesia, while also providing a model for other regions with strong traditional Islamic education systems. In practice, the success of

¹² Roger L. Brauer, "The Value of Accreditation," *Improving Testing: Applying Process Tools and Techniques to Assure Quality*, no. June (2017): 83–105, <https://doi.org/10.4324/9781315092775-5>.

¹³ J S Eaton, "An Overview of US Accreditation-Revised. Council for Higher Education Accreditation," *Washington, DC: ERIC*, 2012.

¹⁴ Badan Akreditasi Dayah Aceh (BADA), (2021)

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accreditation institutions is largely determined by the quality of the instruments, the competence of the assessors, as well as the support of government policies and community participation.¹⁵

This study comprehensively describes the role of the Aceh Dayah Accreditation Agency (BADA) as a quality assurance agency for Islamic boarding school-based education in Aceh. The findings indicate that BADA functions not only as an administrative institution but also plays a substantive role in promoting the improvement of the quality of dayah education through various strategies adaptive to local characteristics. Data analysis identified four main dimensions that serve as pillars of BADA's role: regulatory development, accreditation instrument development, outreach and development activities, and monitoring and evaluation mechanisms. Furthermore, this study also uncovers a number of challenges faced in implementing accreditation, along with good practices that have emerged as innovations at the field level.

The Role of BADA in Assuring the Quality of Islamic Boarding School Education

1. Preparation of Regulations

BADA acts as a regulatory body that formulates Islamic boarding school (dayah) accreditation policies through the development of official regulations and implementation guidelines. Document analysis shows that BADA has issued BADA Regulation Number 1 of 2021 concerning the Islamic Boarding School Accreditation Instrument (IAPD) as a normative framework for the entire Islamic boarding school (dayah) accreditation process in Aceh. This regulation is significant because it integrates national education standards with traditional Islamic values and Acehnese local wisdom, an approach rarely found in other Islamic educational institutions in Indonesia¹⁶. This regulation is also in line with the mandate

¹⁵ Marzuki Abubakar, "Pendidikan Islam Di Dayah: Antara Modernisasi Dan Tradisi," *Prosiding Internasional Sekolah Tinggi Agama Islam (STAI) Aziziyah Samalanga*, 2011, 1–11.

¹⁶ Asnawi, M., Hamid, A., & Nurhayati, I. (2021). Dayah education in Aceh: Between tradition and modernization. *Qudus International Journal of Islamic Studies*, 9(2), 357–382

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of Aceh Qanun Number 9 of 2019 concerning the Implementation of Dayah Education which places accreditation as the main mechanism for quality assurance.

2. Development of Accreditation Instruments

The second important role of BADA is to develop relevant and applicable accreditation instruments for Islamic boarding schools (dayah). The Islamic boarding school education accreditation instrument (IAPD) developed encompasses eight national education quality standards: vision and mission, governance, students, human resources, infrastructure, information systems, finance, and educational assessment. Interviews with BADA officials and Islamic boarding school leaders indicate that the IAPD is considered comprehensive because it not only measures formal aspects but also values the unique characteristics of Islamic boarding schools, such as the study of yellow books, the presence of *teungku* (teacher), and the dormitory system. This supports the findings of¹⁷, which emphasizes the importance of contextual accreditation in Islamic boarding schools.

3. Socialization and Development

In addition to formulating regulations and instruments, BADA also actively educates dayah leaders and managers about the importance of quality assurance through accreditation. Observations at five accredited dayahs indicate that BADA regularly holds workshops, technical guidance, and mentoring visits to ensure that dayahs understand the mechanisms and standards applied. This outreach is considered effective in raising quality awareness among dayahs who were previously skeptical of accreditation. This practice aligns with findings from¹⁸, which emphasizes

¹⁷ Zarkasyi, H. F. (2018). Modernisasi pesantren dan tantangan globalisasi pendidikan Islam. *Islamic Education Review*, 3(2), 100–115.

¹⁸ Ilham Mirsal et al., "Implementasi Akreditasi Dayah Dalam Peningkatan Mutu Pendidikan Di Aceh (Studi Kasus Dayah Darul Wustha Labuhan Haji Aceh Selatan)," *Jurnal Pendidikan Indonesia: Teori, Penelitian, Dan Inovasi* 5, no. 2 (2025), <https://doi.org/https://doi.org/10.59818/jpi.v5i2.1433>.

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the importance of continuous development in building a culture of quality in Islamic educational institutions.

4. Monitoring and Evaluation

BADA carries out a continuous evaluation function by monitoring the achievements and quality development of Islamic boarding schools (dayah) after accreditation. Monitoring is conducted through annual reports required by accredited dayahs, as well as field visits by a team of assessors to verify data and provide feedback. Monitoring results are used as the basis for providing recommendations for improvement and determining subsequent accreditation status. This collaborative monitoring model supports the principles of accountability and transparency expected of educational quality assurance institutions¹⁹.

Table 1: Strategic Role of the Agency

Dimensions	Short Description
Regulation	Contextual policy development through BADA Regulation No. 3/2021
Accreditation Instrument	Development of IAPD that is adaptive to dayah traditions
Socialization and Development	Workshops, technical guidance, mentoring
Monitoring & Evaluation	Field verification, periodic reports, feedback

Table: The four main dimensions of BADA's role, as described above.

Challenges and Good Practices in Implementing Dayah Accreditation

1. Challenge

Although BADA has successfully played an important role in quality assurance, the implementation of dayah accreditation still faces a number of challenges:

- **Cultural Resistance:** Some traditional Islamic boarding school leaders still show resistance to accreditation, fearing that the formal standards applied will diminish the independence and spiritual identity of the Islamic boarding school. This is consistent with findings that some

¹⁹ Eaton, "An Overview of US Accreditation-Revised. Council for Higher Education Accreditation."

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Islamic boarding schools view accreditation as an intervention in tradition²⁰.

- **Disparity in Dayah Capacity:** There is a significant disparity between large dayahs that have adequate resources and small dayahs in the interior that have difficulty meeting accreditation standards.
- **Limited BADA Resources:** Limited number of assessors and budget means that accreditation coverage is not evenly distributed throughout Aceh, especially in remote areas.

These challenges indicate the need for a more adaptive differential strategy to the dayah typology, as proposed by . For more details, see the following table:

Table 2: Challenges in Implementing Dayah Accreditation

Challenge	Explanation
Cultural resistance	Rejection of some traditional dayahs due to concerns that their identity will be eroded
Capacity disparity	Significant differences in resources between dayahs
Human resource and budget limitations	The number of assessors & budget support is not optimal

This table clarifies the main issues found.

2. Good Practices

On the other hand, the research also found a number of good practices that deserve appreciation and replication:

- **Multi-Party Collaboration:** BADA establishes partnerships with provincial governments, district/city governments, the Ministry of Religion, the DPRA, Islamic community organizations, and academics to support the implementation of accreditation.
- **Ongoing Mentoring:** Intensive technical guidance has helped dayahs understand quality standards and develop realistic improvement strategies.

²⁰ Ilham Mirsal et al., "Evaluasi Kinerja Lembaga Akreditasi Dayah Di Aceh: Studi Terhadap Efektivitas Dan Dampaknya," *ITQAN: Jurnal Ilmu-Ilmu Kependidikan* 16, no. 1 (2025): 50–64, <https://doi.org/https://doi.org/10.47766/itqan.v16i1.6076>.

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- **Strengthening Quality Culture:** Through accreditation, a new awareness has emerged among Islamic boarding schools that maintaining the quality of education is an integral part of preaching and the mandate of knowledge.

These practices demonstrate that accreditation carried out in a participatory manner and respecting local characteristics can improve the quality of dayah education without sacrificing its identity.

Table 3: Identified Good Practices

Good Practice	Positive impact
Multi-party collaboration	Broad support and accreditation reach increased
Continuous mentoring	Helping to consistently improve quality
Strengthening a culture of quality	Quality awareness grows at the dayah level

This table highlights positive findings that are worthy of replication.

The findings of this study reinforce the idea that independent accreditation bodies that are responsive to local characteristics, such as the Aceh Dayah Accreditation Agency (BADA), have a significant role in promoting the quality of tradition-based Islamic education. BADA's approach, which integrates local values with national standards through collaborative mechanisms, aligns with the principle of quality education²¹ international assurance that emphasizes stakeholder participation, transparency, and continuous improvement ²².

This demonstrates that contextual accreditation can maintain the identity of Islamic education while improving institutional quality. However, the research also indicates that the success of quality assurance is greatly influenced by adequate resource support, differential strategies to address disparities between Islamic boarding schools (dayah), and strengthening institutional capacity to ensure optimal, sustainable, and equitable quality improvement across Aceh.

²¹ Harvey and Green, "Defining Quality."

²² Srikanthan and Dalrymple, "A Conceptual Overview of a Holistic Model for Quality in Higher Education."

CONCLUSION

This study concludes that the Aceh Dayah Accreditation Agency (BADA) plays a strategic role as a quality assurance agency for Islamic boarding school-based education in Aceh. This role is reflected in four interrelated main dimensions: the development of contextual regulations through BADA Regulation Number 1 of 2021 concerning the Dayah Education Accreditation Instrument (IAPD); the development of IAPD as an instrument that adapts to traditional values, local culture, and the needs of dayah education; the systematic implementation of outreach and guidance to increase awareness and capacity for quality at the institutional level; and the implementation of ongoing monitoring and evaluation mechanisms to ensure the sustainability of quality improvement. These four dimensions demonstrate that the framework designed by BADA is inclusive, responsive, and contextual, thus bridging national quality standards with the unique characteristics of dayah education.

However, this study also found that the implementation of accreditation still faces several obstacles, such as cultural resistance from some traditional Islamic boarding schools (dayah), disparities in capacity between dayahs, and BADA's limited resources in reaching all regions. On the other hand, good practices such as multi-stakeholder collaboration, ongoing mentoring programs, and the emergence of a culture of quality awareness show significant potential for replication and expansion to sustainably strengthen the quality of Islamic boarding school-based education in Aceh.

Based on the findings of this study, several suggestions can be put forward as policy recommendations and practical steps to strengthen the role of the Aceh Dayah Accreditation Agency (BADA) in ensuring the quality of Islamic boarding school-based education in Aceh. First, BADA's institutional capacity needs to be strengthened by increasing the number of competent assessors, providing a sustainable capacity building program for assessors, and providing adequate budget support to expand the scope of accreditation services. Furthermore, periodic updating and

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refinement of accreditation instruments is necessary to ensure their relevance to the dynamics of dayah education. Second, implementing a differential accreditation strategy is crucial to accommodate the diversity of typologies and conditions of each dayah. With this approach, quality standards can be achieved more realistically and gradually, according to the capabilities and readiness of each institution. The differential strategy is also expected to reduce cultural resistance among traditional dayahs to formal accreditation mechanisms. Third, optimizing synergy between BADA and local governments, Islamic community organizations, and academics needs to be strengthened. This collaboration will not only expand the reach of accreditation services but also help provide greater supporting resources for the quality development process at the dayah level. Fourth, improving post-accreditation coaching programs is important to ensure that accreditation results do not stop at the initial assessment, but truly encourage continuous improvement and internalization of a quality culture in dayah governance.

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