

# Community Empowerment Strategy in Education Financing at the Darul Quran Aceh Besar Islamic Boarding School, Indonesia

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**Abstract.** Community empowerment is considered one of the proper steps in strengthening education financing as a form of just democracy, which means that the community has the right to receive quality education and is obliged to provide funds. This research aims to discover 1) the pattern of education developed; 2) strategic steps for community empowerment in education financing; 3) supporting and Inhibiting Factors of Community Empowerment in Education Funding – data collection techniques through observation, interviews, and documentation studies. Research subjects include leaders and secretaries, treasurers, and school principals. Data analysis using descriptive qualitative provides data reduction, data presentation, and conclusion. The study results are:

1) The pattern of education developed in Dayah Darul Qur'an Aceh is by formulating the vision and mission. It uses a dual curriculum between the national education curriculum and the Dayah curriculum. The Dayah curriculum has excellent programs, namely memorising the Koran and a lot of Arabic and English.

2) Community empowerment steps in education financing include: a) education financing planning is carried out with the stages of problem analysis, potential analysis, and community interest analysis based on deliberation for consensus; b) the implementation of education financing is carried out through mobilising resources and funds, administrative and coordination activities, and the elaboration of programs with the principles of the community, by the community, and for the community; c) education financing is evaluated by comparing planned budget expenditures and realising their use with the principles of honesty and transparency. Community empowerment in education funding that is culturally religious and functional.

3) Inhibiting and supporting factors include the flow or process of disbursing funds, which must follow a systematic procedure, but support is good cooperation and professional education staff.

**Keywords:** Community Empowerment; Education Funding; Dayah.

## INTRODUCTION

Aceh is one of the provinces where the Central Government has given privileges to organise education with a national education system adapted to the local community's characteristics, potential and needs. This is by the mandate of Law of the Republic of Indonesia No 11 of 2006 concerning the Government of Aceh, in article 216 § 1 of the Law, which mandates that: "Every Acehnese has the right to receive quality

and Islamic education in line with developments in science and technology".

Based on the above juridical basis, education held in Aceh, particularly Islamic boarding school education, must be found on the principles of democracy and justice by upholding human rights, Islamic values, culture and national diversity by guaranteeing the quality of graduates who can compete in the national job market. , regional and global, as well as being an impetus to build a better socio-economic, political and life for the

people of Aceh as described in Aceh Qanun No 9 of 2018 concerning the Implementation of Dayah Education.

The contribution of Dayah's education to nation-building is evident. Since the era of the struggle for independence, many figures of the independence movement were born from Islamic education backgrounds and after Indonesia's independence until now. Therefore, Dayah's education has been felt and recognised as an educational asset that must also receive attention.

The problem and, at the same time, the big challenge currently being faced by the world of education, especially in Aceh, is in the form of demands from the people who want an increase in the quality of the Dayah education system, which can provide effective and efficient educational process services and educational outcomes so that education is truly able to give a positive contribution to the welfare of society.

People in the past thought that implementing education was only the government's responsibility. As a result, education is claimed to be separate from the needs of society, from the world of industry and work. Narrow intellectualism has separated the world of education from real life. This condition causes education to be considered unable to produce quality Human Resources, even though schooling is believed to be a nation-building investment that will increase "Human Capital" as an asset for this development.

The author [1] explains that participation is a form of direct and indirect participation in an activity to achieve a common goal. Participation does not automatically occur if there is no good cooperative relationship between the institution and the community.

The provision of education funds and the responsibility for financing education have been regulated in the applicable laws and regulations. In Law No 20 of 2003, chapter XIII, article 46 § 1 concerning funding responsibility states that education funding is a shared responsibility between the Government, Regional Government and the Community. Then, Article 47, §§ 1, 2 concerning sources of education funding states that educational funding sources are determined based on fairness, adequacy, and sustainability principles. Local governments and communities direct existing resources by applicable laws and regulations.

Dayah Darul Quran Aceh is a new dayah formed at the end of 2016. From now on, it is abbreviated as DQA. This Dayah stands on waqf land covering an area of  $\pm 7$  hectares. In the teaching and learning process, an integrated curriculum between the curriculum of Modern Islamic Boarding Schools, Dayah Salafiah, and the curriculum of the National Education Office at the junior high school level, with a 3-year dormitory system, is implemented. Dayah Darul Quran Aceh currently has 66 male students from Aceh, Jakarta, and Malang as first-generation students.

Hajarul Akbar Alhafizh, MA, who is the leader of DQA, explained that:

*Darul Quran Aceh is the home or place where our youth generation examines and manifests their love for the Koran with all of its sides, starting from its tahsin/tajwid, its reading, its recitation, its understanding and practice of the values of the Koran itself. DQA is here to provide the best solution for parents and sons of Putri Aceh to study the Koran as a whole. As we know today, some memorise the Koran but lack understanding or are not applicable. In this case, DQA tries to concoct all of these sides, starting from reading, understanding, memorising and experiencing the Koran by first understanding the science of tools or the basics of Nahwu and Sarf.*

In terms of financing, education at DQA relies more on institutional independence; funds are obtained from various existing sources in the form of donations from students and parents, endowments, infaq, and alms.

Dayah Darul Quran Aceh Besarit is acknowledged to have successfully carried out a pattern of community empowerment to actively participate in financing Islamic boarding school education. So that these pesantren can develop their practice of Islamic boarding school education socially with good quality; quantitatively, this community participation can be seen from the community's contribution in granting waqf land covering an area of approximately seven hectares in 2016. How is the management of community empowerment in financing education carried out by Dayah Darul Quran Aceh Besar? This is an exciting phenomenon and very important to be studied further through research.

## METHOD

This research requires exploration to understand and explain what is being researched through

intensive communication with various data sources to provide deep meaning to see existing phenomena, so the appropriate method used in this study is a descriptive-analytical method using a qualitative approach.

The data collected in qualitative research is in the form of words. The rest is additional data, such as documents. The primary data sources are recorded through written notes, audio recordings, and photographs. Based on the assertions above, the subjects in this study consisted of Leaders of the Islamic boarding school Dayah Darul Quran Aceh Besar, treasurers of the dayah, leaders of the Human Resources Development (known with PSDM) department, heads of the education department, and heads of the social and Ummah Productive Fund departments (known with DPU), education management staff of Dayah Darul Quran Aceh Besar.

The instruments in this study were used to collect data regarding community empowerment strategies in financing education at the Darul Quran Aceh Besar Islamic Boarding School through interview guidelines, observation guidelines, and documentation studies.

Data analysis in this study was carried out by organising the data obtained by putting it into a category, describing the data into units, analysing important data, compiling or presenting data according to the research problem in the form of a report and making conclusions so that it is easy to understand. Activities in qualitative data analysis are carried out interactively and continuously until complete so that the data is saturated.

## RESULTS AND DISCUSSION

*Educational Patterns Developed by Dayah Darul Quran Aceh Besar.* In the results section of the research above, the researcher has described that the educational pattern implemented at Dayah Darul Quran Aceh (DQA) is not much different from that of other educational institutions. Dayah Darul Quran Aceh is a modern Islamic boarding school education institution that develops an integrated pattern of Islamic boarding school education that seeks to produce its students to have excellence in religious knowledge, memorising the Koran, and in the field of secular sciences. The author [2] states that integrated learning (integrated learning) refers to an approach that is oriented to the learning process, which is more project-based (orientation tuqas),

not content-based (introduced to the material). The content-based curriculum focuses more on memorisation or technical detail, so less refers to the thought process.

This institution has a particular institution to support the learning process and achieve the educational targets arranged from the start. The results of interviews with DQA leaders stated that: "Darul Quran Aceh has a vision, namely to become a professional and quality Islamic education institution that can produce memorisers of the Qur'an who have morals, Islamic character and have competence in the academic field". Furthermore, the DQA leadership stated that the mission derived through the vision above was:

1. Realising quality Islamic educational institutions in tahfidz Al-Qur'an and academic fields that become ideal schools for the community.
2. Carry out effective learning and coaching in tahfidz, Islamic boarding schools, and the National Education Curriculum.
3. Producing generations of hafidz Al-Qur'an who have a noble character, are knowledgeable, and manhaj Ahlussunnah Waljamaah.
4. Carry out integrated and innovative curriculum development to produce outstanding students.
5. Carry out the development of educational human resources, academic staff and school components so that they develop optimally.

From the explanation of the Dayah leadership, we can conclude that the lesson plan that is carried out must follow the flow of what has been prepared through the vision and mission, as well as the educational targets that are carried out by what has been formulated in the eye and mission of the Dayah.

On another occasion, the researcher discussed the contents of the interview with the secretary of Dayah Darul Quran Aceh, who stated that: "DQA has several excellent programs that determine whether education is successful or not implemented; students here are required to take part in the six programs, namely the area of memorisation, the field of morals, the domain of Islamic insight, the field of Arabic, the lot of English, and the field of academic competition. This is what was conveyed by [3]: Terminologically, a school develops a flagship program to achieve excellence in its educational output. The input, educational process, teachers and educational

staff, management, educational services, and supporting facilities must be directed to support the achievement of these goals.

The following further explains the flagship program delivered by the secretary of Dayah Darul Quran Aceh, a pattern of education being carried out. The researcher tries to describe it in the following paragraphs.

The first is the tahfiz Quran program, in the form of memorising activities and depositing memorisation by students to musyrif or halaqah teachers. This rote deposit activity includes depositing new memorisation, old memorisation or mura-ja'ah, and talaqqi remembering preparation. The tahfiz program starts when students are declared to have graduated from the tahsin program and ends when students are no longer students at Darul Quran Aceh. The minimum annual memorisation target for each DQA student is five juz, and the maximum mark is not limited.

The second is a noble character, and Morals are one factor determining the degree of one's Islam and faith. Good morals are a reflection of the good faith and sharia that one believes in. Poor morals indicate a person's poor understanding of faith and sharia. The abominations and abominations are not in the slightest bit from Islam, and in fact, the best Muslim people are those who have the best morals. Darul Quran Aceh curriculum seeks to form and give birth to students who have noble character. In general, education in Indonesia aims to create a better generation of morals, as stipulated in the Law on the National Education System No 20 of 2003, which states that Producing people who believe and fear Allah SWT, have a noble character, have personality, are independent, tough, intelligent, creative, skilled, disciplined, work ethic, professional, responsible, productive, healthy physically and spiritually, have a national spirit, love the motherland, social solidarity, awareness of the nation's history and attitudes.

The third is Islamic insight, understanding Islam comprehensively (thoroughly) in various daily life activities. Islam is a religion that regulates all dimensions of life to achieve happiness in the hereafter. Santri learns to know, understand and apply Islam in daily practice and can respond to life's problems from an Islamic point of view.

Fourth, they can speak Arabic. Arabic language education is the central supporting science to make it easier for students to learn, understand,

practice and memorise the Qur'an. Reliable teachers teach Arabic language education graduates from Sudan and Egypt. While at Dayah Darul Quran Aceh, Santri is used to communicating every day in Arabic with teachers and fellow friends. Able to speak English, English education is the primary supporting knowledge to enable Darul Quran Aceh students to communicate with the outside world. Darul Quran Aceh students must be able to explain the Koran in English to convey the Koran using the primary language of communication at the international level.

Regarding this flagship program in the language field, the author [4] states that: Improvements to learning Arabic and English are a must in terms of management, curriculum, process, or evaluation because, without reconstruction of language learning, students' knowledge of the language will increase, and it will be easier for them to understand other subjects. One of the efforts in this reconstruction is to create a language environment. Engineering the learning environment is an effective way to achieve language proficiency. Language learning that only focuses on linguistic theories will result in passive learning, so it needs a combination of bi'ah lughawiyah (language environment) with the application of linguistic principles that can lead learners to achieve the four language skills: speaking, writing, listening, and grammar.

The fifth is Having Reliable Academic Competence. The curriculum compiled at Darul Quran Aceh is to produce human resources for students with academic competence in various fields of study, both science and religion, while still being a hafiz of the Koran. A hafizh is not only a scholar but can also be a doctor, technocrat, scientist and scientist. Meanwhile, their chests are embedded with the Koran, which encourages them to become full-fledged Muslims. This significant program begins with a psychological assessment that will be carried out in class III SMP Dayah Darul Quran Aceh.

The memorisation program in learning has been running since the institution's establishment. We are memorising vocabulary in Arabic and English, for example. The process of learning a language is a suitable method of learning a language. The purpose of this process of memorising vocabulary is as stated by [5], namely: The primary purpose of this memorisation is as a first step for students to master the basics of English. Memorising lots of vocabulary words and understand-

ing tenses are the first steps for students to develop good communication skills. As we know, the development of science and technology has positive and negative impacts.

These references show that the purpose of the memorisation process is for the students to master Arabic English and the Koran vocabulary.

*Strategic Steps for Community Empowerment in Funding Aceh Besar Dayah Darul Quran Education.* The results of the researcher's interview with the leadership of Dayah Darul Quran Aceh related to the steps in financing education have been previously described. In this section, the researcher wants to explain this further.

It was previously said that the steps in financing education consist of three stages, namely the planning stage, the implementation stage, and the reporting stage. Related to the first stage, namely the planning of education financing at Dayah Darul Quran Aceh, initially, the administrators of Dayah Darul Quran Aceh gathered the guardians of students at the beginning of the school year (month of Shawwal) to jointly deliberate between the guardians of students and administrators to discuss the need for payment of tuition fees. We have previously explained the demand for the SPP funds to me.

Then, the strategic steps for community empowerment carried out by Dayah Darul Quran Aceh in financing education are carried out through a directed and measurable planning process, implementation by providing the best service to the community, innovative empowerment programs, and honest and transparent reporting.

Furthermore, the impact on community empowerment in financing education is stated that the effect arising from the strategy used is a positive response from the community by taking an active role in financing Islamic Dayah Dayah Darul Quran Aceh education in terms of the quantity of funds collected is quite large and sufficient so that the activities and programs of dayah education Dayah Darul Quran Aceh can be appropriately implemented.

From the interviews and discussion above, it can be concluded that the steps in community empowerment in financing education at Dayah Darul Quran Aceh are carried out in three stages. They are starting from planning, implementation, and reporting. At the planning stage, the Dayah made a draft for the needs of students, teachers, facilities, and infrastructure in learning. Then, the

breeze was presented to the community so they could think about it together in procurement and fulfil all needs according to the draft. The results obtained from such steps are to get a positive response from the community, and they can provide full participation in the continuity of education at the Dayah Darul Quran Aceh.

In connection with the second stage, namely the implementation stage, it is stated that the implementation of financing for Dayah Darul Quran Aceh must follow a draft plan prepared through meetings with all teachers, committees and leaders. It is not permissible to use the budget outside of planning needs. If other conditions require using the budget, Dayah, as executor, must hold a limited meeting with the field concerned, and the committee returns. However, incidents of using education funds outside of planning are said to have not occurred.

The best service provided to students and parents of students (as a community) is also a top priority in the implementation of education financing. Implementing education financing is inseparable from the best service provided to students while studying and in the hostel complex. Then, besides the assistance, the Dayah also presented the superior programs of the Aceh Dayah Darul Quran to the community so that they knew that this common goal must be carried out together.

From the interviews and discussion above, we can conclude that the implementation of education funding must follow the draft of the plan by the types of programs to be implemented in the budget year under planning. Then, in this implementation, we must also provide the best service to students and the community.

The next step, namely the third stage in the education financing strategy at Dayah Darul Quran Aceh, is the reporting step. As previously mentioned, the strategic steps carried out by Dayah Darul Quran Aceh consist of three steps: planning, implementation, and reporting.

The reporting carried out by Dayah Darul Quran Aceh has an honest and transparent character. Reporting on education financing at Dayah Darul Quran Aceh is carried out by upholding the values of honesty and transparency. No single activity is hidden from reporting and vice versa; no additional programs use education funds. This report was compiled by the treasurer of the Darul Quran Aceh Middle and High School. Then,

the information that the treasurer made would be brought to the treasurer of Dayah Darul Quran Aceh, and then we discussed the report together, which we then conveyed to the community through meetings with parents/guardians of students at the end of the semester.

The secretary of Dayah Darul Quran Aceh stated that reporting is based on the activities carried out and is made honestly, fairly, and transparent to the public.

The conclusion that researchers can draw from the discussion above is that transparency can be understood as openness, meaning that honesty is needed in managing school finances. This transparency concerns the openness of school revenue sources, the amount of funds managed by schools, and accountability for using school funds. Through exposure, it will generate trust from school stakeholders, including the government, the wider community, parents of students, community leaders and other elements. This transparency is essential, for example, in the School Revenue and Expenditure Budget Plan (RAPBS), where information regarding the RAPBS can be easily accessed and criticised.

In addition to the explanation above, this section is also considered essential to discuss in more depth the process of budgeting for education funding in Dayah Darul Quran Aceh, sources and allocation of the education budget in Dayah Darul Quran Aceh, and supervision and accountability for education financing in Dayah Darul Quran Aceh. The stages of community empowerment in education funding are inseparable from the management process itself, namely setting up a strategy and steps that are specific or detailed. According to [3]: Management is a unique process consisting of the following actions: planning, organising, changing, and controlling, which are carried out to determine and achieve the goals set by using human resources and others.

So, from the references above, developing concepts and strategies in financing education at Dayah Darul Quran is inseparable from the management process. Education financing management is a process of planning, organising, reimbursing, and controlling actions intended to achieve the desired goals.

The first stage of Dayah Darul Quran Aceh is the budgeting process for education funding at Dayah Darul Quran Aceh. Discussing the management of financing related to the education

budgeting process at Dayah Darul Quran Aceh, the first process begins with holding an annual working meeting (known as RAKER) with meeting members. Then, meeting members make a draft budget. A proposal was made from the draft, which would later be submitted to the Dayah Darul Quran Aceh Foundation for ratification or approval. The draft was first discussed with the school principal and then submitted to the Dayah Darul Quran Aceh Foundation. After being approved by the foundation, it is included in the School Activity Plan and Budget (known as RKAS) with the knowledge of the foundation.

Then, the treasurer of Dayah Darul Quran also conveyed the same thing, namely the process for budgeting education costs at Dayah Darul Quran Aceh, which previously held a meeting. At the work meeting, the Principal, deputy head of secretary, school committee, and teachers were there. Meeting members are tasked with making a draft. If the draft has been made, it will be submitted to the foundation. But, later, you must propose first if you want to hold an activity or need funds for school needs. After that, new money can go down to the school.

The planning process is critical if the madrasah is referred to as the Madrasah Activity Plan (RKM). In schools, it is stated with the RKAS. This was conveyed by [6] which said that:

The formulation of the RKM or RKAS is essential because the RKM/RKAS can be used as a working guideline (frame of reference) in developing madrasahs, a basis for monitoring and evaluating the implementation of school development, as reference material for identifying and proposing educational resources needed in the development of madrasahs, as well as the formulation of the RKM/RKAS, is to be able to find out in detail the actions that must be taken so that the goals, obligations and targets for the development of madrasahs can be achieved, and can be accounted for. The last is to consider stakeholders' expectations and the school's actual conditions.

This aligns with the program delivered by the School Treasurer and Laboratory Treasurer related to the education financing budgeting process, which is included in the education financing management at Dayah Darul Quran Aceh. He said a meeting was held regarding the budgeting process at Dayah Darul Quran Aceh, drafting the RKAS and then making a proposal. Funds will go down if the proposal submitted is approved in advance by the foundation.

From the interviews and discussion above, it can be concluded that the education financing budgeting process is included in the education financing management at Dayah Darul Quran Aceh. Based on the answers from the informants that the researchers have described above, we can understand that the financing budgeting process at Dayah Darul Quran Aceh begins with the holding of an RAKER. Members of the meeting arrange schools. Members of this annual work meeting consist of the Principal, Vice Principal, School Committee, and teachers.

Then, in the meeting, each member makes a draft budget. After the draft is completed, the following process is to submit it to the Aceh Dayah Darul Quran Foundation for approval. For any activity or need requiring funds, a proposal is made from the previously prepared draft containing details of the actions and the funds required.

The proposal is given to the Principal to be submitted again to the Dayah Darul Quran Aceh Foundation. If the foundation approves the bid, the funds will be given according to the amount needed by the school. Before determining the estimated funds for certain activities or buying specific equipment, the Principal receives reports from the teacher and treasurer regarding what is needed or needs to be repaired so that when the annual work meeting is held, it can be included in the RKAS.

Next is about sourcing and allocating the education budget in Dayah Darul Quran Aceh. The source of the Aceh Darul Quran Dayah funds comes from the community in the form of tuition fees and funds from the School Operational Assistance (known as BOS). The allocation of funds also varies, which is sure to meet the needs of schools and Islamic boarding schools that are being led, such as for developing facilities and infrastructure, spending on goods and services, activities planned at meetings, and so on.

Based on the description above, the researcher can conclude that the sources and allocation of the education budget for Dayah Darul Quran Aceh regarding the origin of the education budget for Dayah Darul Quran Aceh comes from direct funds from the community with the payment of tuition fees for their children as students, external funding assistance/grants from both the Aceh Besar District Government and the Aceh Provincial Government, and BOS funds.

These sources of funds are then allocated or used to finance school and Islamic boarding school programs, such as funding the development of facilities and infrastructure, teacher salaries, and routine expenditures (goods and services). The sources that Dayah Darul Quran Aceh receive come from various sources, and the use of these funds also varies depending on the needs that have been prepared through the annual budget draft meeting. BOS funds, for example, already have specific provisions and regulations for their allocation through the technical and operational guidelines provided by the district and provincial education offices. Not all schools need to use BOS funds; the same goes for sources of funds from tuition fees and grants.

The supervision and accountability of education funding at Dayah Darul Quran Aceh, the Dayah Darul Quran Aceh Foundation carries it out, then from parents represented by the School Committee, from the UPTD education office itself because in planning school budgeting activities or in terms of preparing the RKAS it must be knowledge of the foundation and service. So, the use of education funds can not be arbitrary or playful. Then, for accountability for financing, it is accountable to the Aceh Dayah Darul Quran agency and foundation.

Supervision is carried out by the Aceh Dayah Darul Quran Foundation, apart from the foundation from the agency, because all the estimated funds needed or budgeted for by the school and the Dayah parties from the agency know about it. So, the department understands the budget that goes in and out of this school. Accountability is the same, primarily responsibility to foundations because schools receive funds from foundations.

From the results of the interviews and discussion above, it can be concluded that the supervision of education funding at Dayah Darul Quran Aceh is carried out by the Aceh Dayah Darul Quran Foundation itself, the education office for funds sourced from BOS, and the Dayah Education Office. Then, accountability for school financing was handed over to the School Committee, the Dayah Darul Quran Aceh Foundation, and the agency. The Dayah Darul Quran Aceh Foundation is carried out by a team specially formed to oversee the use of previously allocated funds. The form of school accountability for using school funds is to compile and make monthly budget reports and report to the Dayah Darul Quran Aceh Foundation, the School Committee and the offices of both

the Education Office and the Dayah Education Office.

*Supporting and Inhibiting Factors of Community Empowerment in Funding Education at Dayah Darul Quran Aceh Besar.* Obstacles and challenges are obstacles faced by educational institutions. This can be influenced by factors from outside or within the institution itself. In the context of empowering the community in financing education at Dayah Darul Quran Aceh, a leader and all of his workforce are expected to be able to analyse threats that will affect the achievement of the goals of the educational institutions he leads, then be able to overcome and minimise these obstacles and challenges or even make them strengths and opportunities for even better. If this cannot be done, it will become a bigger problem for the educational institution. The author [7] states that:

Problems can be interpreted as deviations between what should be and what happened, between theory and practice, between rules and implementation, and between plans and performance. Then, these problems can be known or searched for if there are deviations between experience and reality, between what is planned and truth, and if there are complaints and competition.

From the results of interviews with the leadership of Dayah Darul Quran Aceh regarding the supporting factors and obstacles faced by Dayah Darul Quran Aceh in empowering communities in financing education, the following researchers describe them systematically.

1. *Supporting Factors for Community Empowerment in Education Funding at Dayah Darul Quran Aceh.* The following is a discussion of the results of interviews with Dayah Darul Quran Aceh leaders, foundation treasurers, and deputy principals related to the supporting factors in the management of education financing at Dayah Darul Quran Aceh. It was stated that judging from the process of disbursing funds, it took a long time, namely approximately two to five working days. Even though the existing funds had been allocated from the foundation, they only double-checked so there were no mistakes in making decisions. The school's deputy principal stated that the supporting factors for financing education in schools were good cooperation between the foundation and the school, namely Darul Quran Aceh Middle School and High School itself, making it easier to do budgeting or carry out ac-

tivities according to what has been budgeted. Thus, the education financing management process can run smoothly.

The leadership of Dayah Darul Quran Aceh has more clearly stated the supporting factors in the community empowerment process in financing education, namely the approach by which Dayah Darul Quran Aceh is carried out, which is not easy. Of course, there are obstacles, but there are also supporters. Generally, a supporting factor in community empowerment in education financing is good cooperation from all stakeholders, the wider community, parents/guardians of students, teachers, and all elements of education. The advantages cover the disadvantages mentioned earlier. If we don't work together, all these processes won't automatically run as we expect. We, as leaders, always say that discipline is the key to carrying out our duties. Furthermore, accuracy is the key to making mistakes at work.

Based on the results of the discussion above, there are several supporting factors in the management of education financing at Dayah Darul Quran Aceh. Namely, parties related to education financing budgeting can work together well so that the preparation and reporting can be carried out smoothly. Then, the supporting factors are also seen from the education staff, who are already professionals, so the education financing process can be carried out correctly.

2. *Factors Inhibiting Community Empowerment in Funding Education in Aceh Dayah Darul Quran.* Previously presented in the research results section, the Treasurer of the Dayah Darul Quran Aceh Foundation said that the obstacles encountered in the community empowerment process in education financing were regarding disbursing funds because, in the method of disbursing funds, one had to propose first, even though at the budget meeting they also offered. The foundation will examine proposals submitted, and then if the foundation approves the bid, the funds can only go down to the school. The only obstacle was the disbursement of funds, which was not fast enough because the process was also not easy, especially since Dayah Darul Quran Aceh is one of the favourite Islamic boarding schools in this region.

According to the explanation above, it can be concluded that the obstacles that exist in community empowerment in financing education in Dayah Darul Quran Aceh are found in the process or flow of funds disbursement. This means these

obstacles are more dominant than within the Dayah Darul Quran Aceh. The method of disbursing funds, which was not easy, made it difficult for schools to meet the needs as soon as possible for the students to use. In addition, the discipline of parents/guardians of students in paying tuition fees is also an obstacle in this process. However, the leadership handled the delay in payment, and so far, the financing process has been running as it should.

## CONCLUSIONS

Weak education funding will become an obstacle to improving education quality, so efforts to strengthen education funding must be made. Community participation is considered appropriate for maintaining education financing as a form of just democracy, which means that the community has the right to receive quality education and is obliged to provide funds.

The pattern of education developed in Dayah Darul Quran Aceh Besar has been established by the formulation of the vision and mission. It uses a dual curriculum between the national education curriculum and the Dayah curriculum. The Dayah curriculum has excellent programs, namely the field of memorising the Koran and the area of Arabic and English.

Community empowerment steps in financing Dayah Darul Quran Aceh Besar, including First, education financing planning is carried out with the stages of problem analysis, potential analysis, and analysis of community interests

based on deliberation for consensus. Second, the implementation of education financing is carried out through mobilising resources and funds, administrative and coordination activities, and the elaboration of programs with the principles of the community, by the community, and for the community. Third, education financing is evaluated by comparing the planned budget and realising its use with the principle of budget transparency.

Community empowerment in financing Dayah Darul Quran Aceh Besar, which has been implemented so far, is a concept of community participation in financing education that is functionally religious-cultural which consists of (1) the process of budgeting for education financing; (2) education budget sources and allocations; and (3) supervision and accountability for education funding in Dayah Darul Quran Aceh.

The inhibiting and supporting factors for community empowerment in financing Aceh Besar Dayah Darul Quran education are inhibiting factors, namely the flow or process of disbursing funds, which must follow a systematic procedure. Then, the supporting factors are good cooperation and the availability of adequate funds and professional education staff.

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