The Existence of Public Relation in Constructing Image in Dayah MUDI MESRA Samalanga Bireuen, Aceh, Indonesia

Prof. Dr. Syukur Kholil, MA[1], Dr. Iskandar Zulkarnain, M.Si[2], Saiful Bahri[3,4]

[1]State Islamic University of North Sumatra, (UINSU), Medan, Indonesia
[2]North Sumatra University (USU), Medan, Indonesia
[3]Ph.D Student at State Islamic University of North Sumatra, (UINSU), Medan, Indonesia
[4]Da'wah and Communication Faculty, IAI Al-Aziziyah Samalanga Aceh, Indonesia

Abstract*: There will be a conflict, impact or hostility because of wrong communication. misscommunication may concern the content, tone (intonation) or way. There is often a case of misscommunication in both social and work relations. For example, if someone is talking to someone else, he does not mean to offend his interlocutor, but his interlocutor is offended by his wrong communication. Public relations is not found as part of organizational management. There is information field, but this field functions to information management and the need that relates to internal problem of Dayah MUDI MESRA Samalanga Bireuen, and it is about yet aspect of how to have good relationship to public, so the existance of public relation that is main role to convey information and communicate continually to obtain mutual understanding between Dayah MUDI MESRA Samalanga and society legally. Functionally public relation in MUDI MESRA Samalanga Bireuen is run by 1) Abu as centre figure (personal branding); 2) students, teungku, gure and manager, through intensive process and quality product; 3) alumni, through Rabithah Alumni Dayah MUDI MESRA Samalanga Bireuen.*

Keywords: *public relation; dayah; communication; society*

I. INTRODUCTION

The essence of the public relations problem is communication. Communication is a very important component for someone both in social interaction and in human relationships, especially in the dayah environment. Because of the communication, close and harmonious atmosphere can be created,sometimes it can reconcile the two sides that have differ in opinion, but it can be also on contrary, there is conflict, impact or hostility because of wrong communication. misscommunication may concern the content, tone (intonation) or way. There is often a case of misscommunication in both social and work relations. For example, if someone is talking to someone else, he does not mean to offend his interlocutor, but his interlocutor is offended by his wrong communication.

By communicating well to the community, *dayah* can do promotions that attract the sympathy of the community to participate to advance *dayah* or keep the image of society to the dayah. Promotion can be done not only by oral, but also the most and the most memorable is by deed, for example by visiting mosque in village to give lecture or becoming *imam* (leader of communal prayer) or *khatib* (preacher) in mosque or by organizing *safari ramadhan* (Islamic activities) or the like. There is a close relationship between *dayah* and society, so *dayah* will be able to play the role as transmitter of Islamic values to society. In communication, the most frequent form and have a significant and urgent role is speaking orally.

II.   LITERATURE REVIEW

2.1   The Definition of Public Relation

Public Relations is one part of management which is a perfect component of an educational organization or Islamic education because of without the components, an organization is able to run, but it run wobbly and is not able to develop well. According to Jefkins that public relations means a form of communication that applies to all types of organizations, both commercial and non-commercial, both in the public (government) and private sectors.

According to Glenn and Denny Griswold, in their book *Your Public Relations* define as follow:*"Public Relations is the management function which evaluates public attitudes, indentifies the policies and procedures*

---

of an inividual or organization with the public interest and axecutes a program of action to earn public understanding and acceptance".

Cutlip defines public relations as a management function that shapes and maintains mutually beneficial relationships between organizations and their publics. The success or failure of public relations depends on how to shape and maintain these mutually beneficial relationships.

2.2 The Elements of A *Dayah*

Some elements that are inherent in an educational institute of *dayah* in Aceh, namely teungku dayah (main teacher as well as the main leader of a *dayah*), teungku balee (senior teacher), teungku rangkang (teacher who only teaches junior students), rangkang (cottage), mosque, bale (learning place) home of teungku dayah, murid (the name of students at Islamic boarding school in Java) and yellow books teaching. All these elements are an inherent unity in a *dayah*, so it can be said that these elements are an identity for a *dayah*.

Dayah housing is generally surrounded by a wall fence to limit in and out of students. These buildings are established on the donated land (*wakaf)* and some are built on the land belonging to *tengku dayah*, but in development, nowdays generally dayah in Aceh is built in the land that donated by the community, so dayah is owned by the community and does not belong to teungku dayah, although management policy of *dayah* is absolutely in the hands of the teungku dayah himself.

Educational institutions Dayah are basically educational institutions that embrace the boarding system. Therefore, the existence of *rangkang* (cottage) that becomes a place of residence for the students who *meudagang* (learning in dayah), becomes a necessity. *Rangkang* is a small stage house that contains two people per house, or a long house divided into several rooms, which each room is occupied by two or more people. So the *rangkang* functions as a dormitory for the students who live in a dayah housing where *teungku dayah* live. The existence of the house of *teungku dayah* in dayah housing that functios not only for efficiency for *teungku dayah* in doing the mobility of his learning but also to facilitate teungku dayah in overseeing students' activity and to close the emotional connection between teungku dayah and the students.

2.3 The Relations of Dayah and Aceh Society

Dayah is a construction arena of teungku dayah image who then through the students and alumn, the image is socialized to the community. Then, through his image, teungku dayah control the community and take them to the religious life they understand. Based on the reality that the teungku dayah transforms that dayah becomes the center of social cohesiveness and has Islamic character of Aceh people.Therefore, dayah is not only important for young people Aceh to gain the knowledge of Islam and change their social position in society, but also it is also important for all Aceh people because the dayah is part of their life. The higher the charisma of a teungku dayah, the greater the influence and magnetic of dayah, so it invites people to come.

The closeness of dayah relation and Aceh society can be reviewed on their various social activities that is always related to dayah. In Aceh, social politic move, social cohesive creating, birth, death, marriage, business, promosing, sick until loosing things that makes dayah and teungku dayah as the leader and reference in realization and process. Previously in Aceh, religion and politic have experienced clear separation, so between tengku dayah as leader and sultan as politic leader cooperate each other in running the government, even when politic leader experience crisis, they (tengku dayah) show in politic room to replace the last role in maintaining the country. According to Dhofier the reality is different in Java, in Dutch colonial government, sultan in Java gives attention especially to politic aspects and in concrete comprehension lets Islamic problems solved by *kyai.* That is why indirectly sultan's policy has strengthened the separation between religion and politic.

III. RESEARCH METHODOLOGY
3.1 The History of Genesis of Dayah MUDI MESRA Samalanga Bireuen Aceh

As Islamic education institution nowdays, *dayah* is still exist with tradition of educational system that is inherited hereditary from one generation to the other generation. The most traditional *dayah* is still managed by a head of *dayah* that if the head of dayah is pass away, he will be replaced by the other, usually he will be replaced by his children or his son in law and may the other relative. It is because dayah tradition in Aceh belongings personal of the head of dayah or the other people that is managed by a *teungku chik* or abu the head of dayah.

The existance of *dayah* in Samalanga subdistrict Bireuen Regency is basically caused by demand of society that want to advance in anything, especially thing that relates *aqidah* (belief), worship, etc. In this case a number of *dayah* in Samalanga subdistrit is Ma'hadal 'Ulum Diniyah Islamiyah Mesjid Raya (MUDI MESRA) Samalanga that has developed long than the other *dayah* in Samalanga subdistrict. So it is clear that the existance of *dayah* especially *dayah* MUDI MESRA Samalanga is people's desire around *dayah* that want to have Islamic education institution to study religion, so that understanding in worship and close to Allah.

Dayah MUDI MESRA is included category of *dayah* that has produced priest and ulama cadres. Some of them continue their study in domain and foreign. Many alumni go to their home to build new *dayah* in their village. The branch of Dayah is found by *Dayah* MUDI MESRA nowdays has achieved 329 Islamic boarding school and religious building in Aceh region and not. All dayah alumni is shade of institution of Rabithah Alumni *dayah* MUDI MESRA Samalanga. In the previous about 16th century, Sultan Iskandar Muda (12th Aceh king, sovereign about 1607 – 1636) in his journey to village, he build a mosque, people there mention it "*Mesjid Raya*/Raya Mosque" that function as worship place aand religious meeting/place for society. At that time it is led by Faqeh Abdul Ghani located in Mideun Jok village that now called Mesjid Raya.

After the head pass away, *dayah* is led by many ulama by turns while the others have unclear identity because there are not data or clear document either kept in office or news from interview to society based on researcher who knows history.

About 19th century, dayah educational institution is formed by ulama's initiative from Ulee Balang party, Muhammad Ali Basyah that is supported by society. On 1927 this Islamic education institution is believed to be led by Teungku H. Syahabuddin bin Idris that at that time his students consist of 100 male and 50 female, 5 male teacher and 2 female teacher.Based on the condition at that time, the dormitory building and religious building are emergency barrack that is built of bamboo and sago palmstem.

Table 1: Leadership of *dayah* MUDI MESRA Samalanga

No	Names	Year	Address
1.	Tgk. Faqeh Abdul Ghani	-	-
2.	Tgk. H. Syihabuddin Bin Idris	1927-1935	Gp. Mideun Jok
3.	Tgk. H. Hanafiyah Bin Abbas	1935-1940	Gp. Pu'uk Samalanga
4.	Tgk. H. Ibrahim Lueng Keube	1940-1944	Gp. Lueng Keube
5.	Tgk. H. Hanafiyah Bin Abbas	1944-1946	Gp. Pu'uk Samalanga
6.	Tgk. H. Abdul 'Aziz Bin Shaleh	1964-1989	Gp. Mideun Jok
7.	Tgk. H. Hasanoel Bashry HG	1989- Now	Gp. Mideun Jok

Data Source: Sekretariat *Dayah* MUDI MESRA, on 2017.

3.2   Research Location

This research location is centered in *Dayah* MUDI Mesjid Raya Samalanga Bireuen Regency Aceh.The reason of location election is regarded right because the election and decision of location are conducted by some consideration based on typica, interractive, uniqueness, and appropriate to topic in this research. Some significant reason why this research is undertaken in *Dayah* MUDI Mesjid Raya Samalanga Bireuen regency Aceh are the reasons that relates to research location and the research substantive reason.

The other reason of research location election is because *Dayah* MUDI Mesjid Raya Samalanga Bireuen Regency Aceh has publication such as book, religious activities, website, magazine until foreign country, calender, and alumni association *Dayah* MUDI Mesjid Raya Samalanga Bireuen Regency Aceh. Those are the form of publication that conducted by *Dayah* MUDI Mesjid Raya Samalanga Bireuen Regency Aceh, so *Dayah* MUDI Mesjid Raya Samalanga Bireuen Regency Aceh is attractive to be researched.

That is the reason that researcher proposes, so *Dayah* MUDI Mesjid Raya Samalanga Bireuen Regency Aceh is unique and attractive *dayah* to be researched.

3.3   Data Source

The data in this research means informtions or fact thas is obtained through observation and research in the field that can be analysed in understanding a phenomenon or to support a theory. In quaitative research data are given in form of description. Data that are collected are the data that are appropriate with research focus. Obtained data in this research by *snowball sampling* are key informants to point the people that know the problem that wil be researched to complete the explanation and the people that are pointed and points the others if the explanation is lack and so on.

The types of data in this research can be devided into two they are primary and secondary data. Primary data is obtained in words or oral form and the attitude of subject (informant) that relates to public relations management in Salafiyah boarding school while secndary data is obtained from documents, photoes, and things that can be used as primary data complement. The characteristics of secondary data is in the form of writings, records, pictures or photoes that relates to process or activity with public relations in *Dayah* MUDI Raya Mosque Samalanga Bireuen Regency Aceh.

Primary data that relates to public relations managements in *Dayah* MUDI Raya Mosque Samalanga Bireuen Regency Aceh is obtained through observation and interview as follows: the forms of public relations, public relation strategics, communication form with alumni, public relation management plan, society image to Dayah MUDI Raya Mosque Samalanga Bireuen Regency Aceh, communication system that is built in doing

public relations, the role of Abu Syeh in *public relations,* and so on. Secondary data that is obtained through document is data that is considered that there is relation with research focus about: location of *Dayah* MUDI Raya Mosque Samalanga Bireuen Regency Aceh, number of students, communication to students' parents, communication to alumni and so on. To get the data, the researcher needs to decide data source well because the data will not be gotten without data source. The selection and determination of the number of data sources is not only based on the number of informants, but also more important in the fulfillment of data needs, so that the data source in the field can vary based on need.

Data source in this research can be divided into two, they are human and not human. Data source functions as subject and key informant and the data that is obtained through informant is soft data while data source that is not human is form of document that in relevantto this research focus, such event or activity that has relation with research focus. Data that is obtained through document is hard data.

IV. DISCUSSION

The existance of public relations in this research, the researcher shows data in the field successively about the existance of public relations formally in institutions of Dayah MUDI MESRA Samalanga Bireuen Aceh, public relations actor and various activities that tends to public relations. The existence of public relations in an educational institution is one of part of communication that is complement component in educational organization or Islamic education. In running its duty, An organization or educational institution is better to involve society. It is inevitability if in weaving relation to society is without public relation. It is like what happend in Dayah institution in Aceh, a Dayah institution can survive in society and globalization era till right now, it needs management public relation function well, although formally it is not looked. This case is proposed by Dr. Tgk. Muhammad Aminullah, MA, he is alumnus of Doctoral program Islamic communication department Islamic State University North Sumatra Medan:

If pubic relation is meant how to weave the good relationship to public, it includes society, government elements, actually the most success is Dayah institution. Although in Dayah institution structurally they do not design public relation field or humanity, actually Dayah institution has run the functions of public relationitself and in fact Dayah institution is able to run ti with government element and get support from society. About the existance of Public relation in dayah institution, Abi Zahrul Fuadi, M. Pd also explains that:

Formally there is no public relation in dayah institution but functionally it is actually conducted by all elements in dayah institution. In getting students, dayah never puts banner or brochure but we act directly to society. Therefore,we do not publish directly but dayah has run humanity's functions.

Further Abi Zahrul Fuadi M,Pd explains:

The priority of dayah is studying hard. During being student in dayah serve to society if they are needed because the most important in dayah is that the student can recite qur'an and then they teach and becomes *teungku* to be the head of dayah in each region. From the statement above, the existence of public relations structurally is not found in Dayah MUDI Mesra Samalanga, but public relation is regarded having good relation to society and every party, and dayah has done it. Every element in Dayah MUDI Mesra Samalanga has done public relation. This case is proven because there is good relation between dayah and society, government and non government.

There is providing information in Dayah MUDI Mesra Samalanga that has duty to give infromation about dayah policy and interact in guest service visiting to dayah. This part is dayah internal and does not tend yet to function of public relation in macro. Public relation itself is part of organiztion that becomes communicating connection between institution with the public, so understanding is created that has impact to positve image and the support from public to dayah existance.

From the statment above, the students as part of Dayah, they accentute reciting the Qur'an, studying, and never do controversional attitude to Dayah, moroever to Abu as his leader. The students always show that there is good relation among students, organizer, and Abu, that is supported by student's gait when they subserve in society. This case give plus score in society life and it is an unconscious public relationship. Abi Zahrul Fuadi, M. Pd proposes:

There will take care of public relation's problem, it is called *humas and hamkan,* but this providing infromtion has duty giving information either to students or to organizer and *Abu* relating document, invitation or information that must be known by students or organizer while the problem that relates to policy about relation of internal or external dayah, it is not dayah's duty. the duty in dayah is studying hard, reciting qur'an, teaching, discussing and *bahtsul masail*.

One of alumni Dayah MUDI Mesra Samalanga, Tgk. Yusfriadi, MA, proposes:

Public relation is weaving good relation to external either society or the other elements although dayah institution structurally does not design public relation field, but actually dayah institution has run functions of public relation . The functions are usually run by students, alumni, and *Abu*.

Tu Bulqaini alumni Dayah MUDI MESRA Samalanga that also becomes leader of Dayah in Aceh, proposes that:

Dayah institution structurally does not design public relation field, but actually dayah institution has run functions of public relation . The functions are usually run by students, alumni, and *Abu* the head of dayah. The alumni like me and the other friends bring symbol of Dayah MUDI MESRA Samalanga, so if they serve to society, almamter of MUDI MESRA Samalanga Bireuen Aceh will adhere.

The same thing is also explained by Tgk. Samsul Bahri, SHI organizing *Dayah* Darul Abrar Al-Aziziyah proposes:

Public relation in dayah institution formally is not exist but functionally it has been done by all element that is exist in dayah institution. The function is run well by students, alumni and the leader of dayah. They usulally organize preaching in religious activity, and also spread calender, even many alumni has good image in their village, so that case will be public relation function itself.

From the explanation above, Dayah MUDI Samalanga is dayah with salafiyah typical: 1) Dayah institution is famous with yellow book, and 2) dayah institution maintains dayah institution consistently with yellow book although it still respond globalization challenge in form of computer, internet using and so on.

The students of Dayah MUDI Samalanga is not pro active with activities that is exist in society. They in Dayah MUDI Samalanga is taught to be smart first, then after graduation ftom dayah, they will be teungku that serve society or Abu that lead dayah in their region because based on knowledge they have had and society has regarded that the student from Dayah MUDI Samalanga have good quality, can interact to society and have extensive religious knowledge, so society believes in Dayah MUDI Samalanga from quality output result.

Even many students of Dayah MUDI MESRA Samalanga Bireuen Aceh continue to hihger level like university, but yellow book tradition is always held and used as the valid reference to confront problems. Here are institution activities of Dayah that has impacts in running public relations.

Tgk. Abrar azizi, M. Kom that has finished postgraduate in IAIN Malikussaleh continues his explanation that:

I am sure with educational globalization influance they will experince saturation level, so that will be back to nature and it make me as teungku in Dayah MUDI MESRA Samalanga Bireuen Aceh that attract to maintain yellow book. Although I have learnt yellow book, I also learn various western books, thought of west figure when taking postgraduation, I hold my principle that yellow book is the best. Yellow book must be mastered by students, then spreaded, developed based on actual problem but hold on the teaching in yellow book.

Tgk. Abrar Azizi, M. Kom continues his explanation:

I am sure that the students of Dayah MUDI MESRA Samalanga Bireuen Aceh actualizes yellow book and rightnow the students of Dayah MUDI MESRA Samalanga Bireuen Aceh has been trained. Before graduation every alumni must made scientific work and the made in form of book, and sold freely, published by Dayah MUDI MESRA Samalanga Bireuen Aceh itself, Al-Aziziyah press. This is result of *Bahtsul Masail.* Their intelectual they shool from beginning till graduation, they are stimulated to observe fact social life, then it is discussed together in *bahtsul masail*, the result is written in scientific work called *risalah* that is made in the form of book. It is like students that do scription or thesis.

So the students of Dayah MUDI MESRA Samalanga Bireuen Aceh is trained to study yellow book holistic and will become functional human. If a dayah has alumni that use and can publish scientific work, dayah institution itself will be believed by sociey as quality educational institution, directly MUDI MESRA Samalanga has conducted public relation even thought formally there is no special organization that does not handle that case. Finally public relation in Dayah Samalanga institution has characteristic of *natural* or *pure,* because all elemets in Dayah MUDI MESRA Samalanga from abu until students even the alumni automatically have run function of public relation while they do main duty and function either internal or extenal of dayah institution.

The role of Abu as the head of Dayah MUDI MESRA Samalanga, has duty as teacher, *muballigh,* and *Mudir* (leader). When he is as a teacher, Abu has activity to teach the students and society to have moslem personality especially. when he is as *muballigh,* Abu convey islamic teaching to whoever he meet based on principle to ask goodness and prevent badness, as *mudir,* Abu ha role to be judiciary to his members.

This case that makes Dayah MUDI MESRA Samalanga accept the honorable position in society. In running his duty, Abu shows the behavior that can be made *uswah hasanah* and instill cultural values that will naturally impact on the implementation of public relations functions.

V.   CONCLUSION

The existance of public relations in Dayah MUDI MESRA Samalanga Bireuen is not found formally. Public relations is not found as part of organizational management. There is information field, but this field functions to information management and the need that relates to internal problem of Dayah MUDI MESRA Samalanga Bireuen, and it is about yet aspect of how to have good relationship to public, so the existance of public relation that is main role to convey information and communicate continually to obtain mutual understanding between Dayah MUDI MESRA Samalanga and society legally. Functionally public relation in MUDI MESRA Samalanga Bireuen is run by 1) *Abu* as centre figure (*personal branding*); 2) students, *teungku, gure* and manager, through intensive process and quality product; 3) alumni, through Rabithah Alumni Dayah MUDI MESRA Samalanga Bireuen.

REFERENCES

[1]. Abdurrachman, Oemi, *Dasar-Dasar Public Relations*, Bandung, Citra Aditya Bakti, 2001.
[2]. Abdullah, Taufik, *Islam dan Masyarakat, Pantulan Sejarah Indonesi*, (Jakarta: LP3ES, 1987.
[3]. Adriaanse, E.Gobee dah C*., Nasehat-Nasehat C. Snouck Hurgronje Semasa Kepegawaiaannya Kepada Pemerintah Hindia Belanda 1889-1936*, Jilid I Jakarta: INIS, 1990
[4]. Agee, L Wilcox, G.T. Cameron, P.H Ault, W.K, *Public Relations, Strategies and Tactics*, 7th edition, Allyn and Bacon, 2003.
[5]. AK, Baihaki, *Latar Belakang Ulama dan Pendidikannya,* dalam Taufik Abdullah, *Islam dan Masyarakat, Pantulan Sejarah Indonesi*, Jakarta: LP3ES, 1987., *Ulama dan Madrasah di Aceh*, Jakarta: Leknas-LIPI, 1976.
[6]. Albig, William, *Modern Publik Opinion,* New York: Graw Hill Book Company, 1996.
[7]. Al-Alusy, Shihab al-Dīn al-Alusi, *Tafsīr Ruḥ al-Ma'ani, juz 3,* Mauqi'u al-Tafasir: Dalam Software al-Maktabah al-Syamilah, 2005.
[8]. Al-Baidhawy, Nashr al-Dīn, *Tafsīr Anwar al-Tanzīl wa asrar al-Ta'wīl, juz 3,* Mauqi'u al-Tafasīr: Dalam Software al-Maktabah al-Syamilah, 2005.
[9]. al-Dimasqa, Abū al-Fida' Isma'il ibn Umar, *Tafsīr al-Qur'an Adzīm, juz 2*, (Mauqi'u al-Islām: Dalam Software al-Maktabah al-Syamilah, 2005.
[10]. al-Bukhari *, Syarḥ Shaḥīḥ al-Bukhāry* (Software al-Maktabah Al-SyamÊlah Ishdar Versi 3.8, 2009.
[11]. Al-Razi, *Tafsīr al-Fakhr al-Razi,* Software al-Maktabah Al-Syamilah Ishdar Versi 3.8, 2009.
[12]. Al-Rifaʻi, Ahmad, *Takhyīrah Mukhtasar*, t.tp, tt.
[13]. Al-Syaukani, *Fath al-Qadir, juz 7,* Mauqi'u al-Islam: Dalam Al-Maktabah Al-Syamilah, 2005.
[14]. Alfian, Ibrahim, *Wajah Aceh Dalam Lintasan Sejarah,* Banda Aceh: Pusat Dokumentasi dan Informasi, 1999.
[15]. Ali, A. Mukti, *Beberapa Persoalan Agama Dewasa ini*, Jakarta: Raja Wali Press, 1987.
[16]. Amin, Widjaya Tunggal, *Manajemen Suatu Pengantar*, Jakarta: RinekaCipta,1993.
[17]. Amir, Mafri, *Etika Komunikasi Massa Dalam Pandangan Islam,* cet. 1, Jakarta: Logos, 1999.
[18]. Amiruddin, M. Hasbi, *Ulama Dayah, Pengawal Masyarakat Aceh*, Lhoekseumawe: Yayasan Nadya, 2003.
[19]. _____ , *Menatap Masa Depan Dayah di Aceh*, (Banda Aceh: Yayasan Pena, 2008
[20]. Anggoro, M. Linggar, *Teori dan Profesi Kehumasan serta Aplikasinya di Indonesia,* (Jakarta: Bumi Aksara, 2000
[21]. Antoni, *Riuhnya Persimpangan Itu: Profil dan Pemikiran Para Penggagas Kajian Ilmu Komunikasi,* cet. 1, Solo: Tiga Serangkai, 2004.
[22]. Antonio, Muhammad Syafi'i, *Muhammad Saw The Super Leader Super Manager,* Jakarta: ProLM Centre & Tazkia Publishing, 2009.
[23]. Anwar, Jazanul, *Ekologi Ekosistem Sumatera,* Yogyakarta: Gadjah Mada University Press, 1998.
[24]. Ardianto, Elvinaro, *Public Relations Suatu Pendekatan Praktis, Kiat Menjadi Komunikator dalam Berhubungan dengan Publik dan Masyarakat*, Bandung: Pustaka Bani Quraisy, 2004.
[25]. Ardianto, Sholeh Soemirat dan Elvinaro, *Dasar-Dasar Public Relations,*(Bandung: Remaja Rosdakarya, 2002.
[26]. Ar-Raniry, Tim Penulis Pusat Pengembangan *Dayah* IAIN, *Pengembangan Dayah Dalam Perspektif Ulama Dayah*, (Banda Aceh: Ar-Raniry Press, 2007.
[27]. A., Sabri, dkk, *Kedudukan dan Peranan Dayah di Aceh Pada Masa Revolusi Kemerdekaan, 1945-1949*, (Banda Aceh: Balai Kajian Sejarah dan Nilai Tradisional, 2000.
[28]. Ahari, Kameran, "Creating Buzz", *Word of Mouth Marketing*, p.21, Diperoleh melalui http://www.gotastrategy.typepad.com/
[29]. Azmi, Wan Hussein, "Islam di Aceh, Masuk dan Berkembangnya Hingga Abad XVI", dalam A. Hasjmy. *Sejarah Masuk dan Berkembangnya Islam di Indonesia*, Bandung: Al-Maʻarif, 1993.

[30]. Azra, Azyumardi, *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII & XVIII,* cet III, Jakarta: Kencana Prenada Media Group, 2007.

[31]. Bagus, Lorens, *Kamus Filsafat,* Jakarta: Gramedia Pustaka Utama, 2000.

[32]. Bernays, Edward L., dalam Widjaja, *Komunikasi dan Hubungan Masyarakat,* Jakarta: Bumi Aksara, 2008.

[33]. Bertens K, *Etika,* Jakarta: Gramedia Pustaka Utama, cet. 10, 2007.

[34]. Boland B.J., *the Struggle of Islam In Modern Indonesia*, (Hague: Martinus Nijhoff, 1971.

[35]. Bruinessen, Martin Van, *Kitab Kuning, Pesantren Dan Tarekat,* Bandung: Mirzan, 1995.

[36]. Buchari, Alma, *Manajemen Pemasaran dan Pemasaran Jasa,* Bandung: Alfabeta, 1992.

[37]. Bungin, Burhan, *Sosiologi Komunikasi: Teori, Paradigma, dan Diskursus Teknologi Komunikasi di Masyarakat,* cet. 3, Jakarta: Prenada Media Group, 2008.

[38]. _____ , *Penelitian Kualitatif: Komunikasi, Ekonomi, Kebijakan Publik, Ilmu Sosial Lainnya.* (Jakarta: Kencana Prenada Media Group,2008.

[39]. Burhanuddin,dkk, *Manajemen Pendidikan: Analisis Substantif dan Aplikasinya dalam Institusi Pendidikan,* Malang: UNM,2003.

[40]. Canfield Bertrand R., *Public Relations: Principles, Cases, and Problems,* R.D. Irwin

[41]. Cangara, Hafied, *Pengantar Ilmu Komunikasi*, Jakarta: Raja Grafindo Perkasa, 2007.

[42]. _____ , *Pengantar Ilmu Komunikasi,* ed. 1, Jakarta: Rajawali Pers, 2009.

[43]. C.C. Berg, Indonesia, dalam HAR Gibb (ed), *Whiter Islam? A Survey Of Modern Movement In The Moslem World*, London: 1932.

[44]. Creswell, Jonh W., *Penelitian Kualitatif dan Desain riset,* Yogyakart: Pustaka Pelajar.

[45]. Cutlip, Scott M., dkk, *Effective Public Relations: Merancang dan Melaksanakan Kegiatan Kehumasan dengan Sukses,* (Jakarta: Indeks Kelompok Gramedia, 2005

[46]. Daryanto, M., *Administrasi Pendidikan,* Jakarta: Rineka Cipta,1998.

[47]. Davis, Anthony, *Everything You Should Know About Public Relations*, (Jakarta: Elex Media Komputindo, 2005

[48]. Dāwûd, Al-Syaikh bin `Abdullah, *Minhāj al-`Ābidīn Ilā Jannati Rabbi al-`Ālamīn,* Semarang: Maktabah Sumber Keluarga, tt.

[49]. Dhofier, Zamakhsari, *Tradisi Pesantren: Studi Pandangan Hidup Kiai,* Jakarta: LP3ES, 1982.

[50]. Dobbin, Christine, *Islamic Revivalism in Changing Pasant Economy: Central Sumatera 1784-1847,*(London: Curzon Press, 1983

[51]. Ecol, John M., dkk, *Kamus Inggris Indonesia,* Jakarta: Gramedia, 1996

[52]. Effendy, Onong Uchjana, *Human Relations dan Public Relations,* Bandung: Mandar Maju, 1993.

[53]. Effendy Onong, *Human Relations dan Public Relations,* Jakarta: Mandar Maju, 2009.

[54]. Eriyanto, *Teori Spiral Kesunyian dan Negara Transisi: Sebuah Pengujian Di Indonesia,* Jurnal Komunikasi Indonesia, Vol. I, No. 1, 2012

[55]. Faradilah R, *Penerapan Marketing untuk Meningkatkan Prestasi Sekolah,* Jakarta: UI Press, 2005.

[56]. Faucault, Michele, *power/knowledge* (*Wacana Kuasa/Pengetahuan*), Yogyakarta: Bentang Budaya, 2000.

[57]. Gazalba, Sidi, *Mesjid Pusat Ibadah dan kebudayaan Islam,* (Jakarta: Pustaka Antara, 1983.

[58]. Geertz, Clifford, The Javanese Kijaji: The Changging Role of Cultural Broker", *Comparative Studies In Society And History*, Vol.2, 1959-1960

[59]. Gibb, H.A.R., *Shorter Encyclopedia of Islam*, Leiden : E. J. Brill, 1961.

[60]. Gorton, Richard A, *School Administration: Challenge and Oportunity for Leadership,* USA: wm. C. Brown Company Publisher, 1997.

[61]. Grunig, James, *Manager`s Guide in ExcellentbPublik Relation & Communication,*New Jersey, Lawrence Erlbaum Associates.

[62]. Gulo, Kartini Kartono dan Dali, *Kamus Psikologi*, Bandung:Pionir Jaya, 1987.

[63]. Hanbal, Ahmad Ibn, *Musnad Ahmad,* Software al-Maktabah Al-Syamilah Ishdar Versi 3.8, 2009.

[64]. Hasbullah, *Sejarah Pendidikan Islam di Indonesia,* Jakarta: Rajagrafindo Persada, 1995.

[65]. Hasyimy, Ali, *Kebudayaan Aceh dalam Sejarah,* Cet. I, (Jakarta: Benua, 1983

[66]. Haspy, M. Basyah, *Apresiasi Terhadap Tradisi Dayah : Suatu Tinjauan Terhadap Tata Krama Dan Kehidupan Dayah* (Banda Aceh : panitia Seminar Apresiasi Pesantren di Aceh Persatuan Dayah Inshafuddin, 1987

[67]. Hefni, Wahyu Ilaihi dan Harjani, *Pengantar Sejarah Dakwah,* cet I, Jakarta: Kencana Prenada Media Group, 2007.

[68]. Hidayat, Dedy N*., Paradigma dan Metodologi Penelitian Sosial Empirik Klasik,* Jakarta: Departemen Ilmu Komunikasi FISIP Universitas Indonesia, 2003.

[69]. Hlahan, Kirk, 7 Models Framing: The Implication of Public Relations, dalam *Journal Of Publis Relations Research*, Vol. 11(3), Lawrence Erlbaum Associates, Inc.: 1999,. Diakses melalui https://docs.google.com/ colostate.edu/~pr/framing.

[70]. Huberman, Miles dan, *Analisis data Kualitatif*, Jakarta:Universitas Indonesia (UI-Pers), 1992

[71]. Hurgronje, C. Snouck, *Aceh di Mata Kolonialis*, jilid I terj. Ng. Singarimbun, Jakarta : Yayasan soko Guru, 1985.

[72]. Ismail, Badruzzaman, *Perkembangan Pendidikan Di Nanggroe Aceh Darussalam*, cet II, Banda Aceh: Majelis Pendidikan Daerah Provinsi Nanggroe Aceh Darussalam, 2002.

[73]. Ismuha, *"Islam dan Masyarakat Aceh"* dalam Taufik abdullah, *Islam dan Masyarakat, Pantulan Sejarah Indonesi*, Jakarta: LP3ES, 1987.

[74]. Ismuha, *Latar Belakang Ulama dan Pendidikannya*, dalam Taufiq Abdullah, *Agama dan Perubahan sosia*l, Jakarta: Rajawali, 1983.

[75]. James Melanie, A Review of The Impact of New Media on Public Relations: Chenges for Terrain, Practice and Education, University of New Castle Asutralia, dalam *Journal Public Relations Asia Pasifik*, Vol. 8, diakses melalui .http://www.pria.com.au/sitebuilder/forms/,

[76]. James L. Gibson, Jhon M. Ivancivich, dan James P. Donnelly, Jr., *Organizations: Behavior, Structure, Processes,* T.tp: Dallas Business Publications, 1985.

[77]. James, Wlliam, *the Varietis Of Religion Experience*, New York: The American Library, 1958.

[78]. Jamil, Yunus, *Silsilah Tawarich Raja-Raja Kerajaan Aceh*, (Banda Aceh: Diterbitkan dengan usaha Ajudan Djenderal Kodam I Iskandar Muda, 1968

[79]. Jefkins, Franks, *Public Relations,* terj: Aris Munandar, Jakarta : Erlangga, 1992.

[80]. _____ , *Public Relations Techniques,* Butterworth Heinemann, 1994 , ISBN

[81]. Keating, Charles, J., *Kepemimpinan: Teori dan Pengembangannya*, (Yogyakarta: Kanasius, 1986.

[82]. Kholil, Syukur, *Teori Komunikasi Massa,* Bandung: Citapustaka Media Perintis, 2011.

[83]. _____ , *Komunikasi Islami,* Bandung: Citapustaka Media, 2007.

[84]. Lair, Daniel J dkk, "Marketization and the Recasting of the Professional Self", dalam *Management Communication Quarterly*, Journal: 2005, 18 (3).

[85]. Kazoleas, D., Kim, Y., & Moffit, *Institutional Image: a Case Study,* (Corporate Communications: An International Journal, 2001.

[86]. Kowalski, Theodore J, *Public Relations in School,* New Jersey: Pearson, Merrill Prentice, 2004.

[87]. Lane, Anne, "Working at the interface: The descriptive relevance of Grunig and Hunt's theories to public relations practices in South East Queensland Schools, dalam Journal PRism 1 (1), 2003. Available at: http://www.praxis.bond.edu.au/prism/papers/refereed/paper1.pdf

[88]. Lidwa Pustaka i-Software: Kitab Sembilan Imam.

[89]. Lombard, Denys, *Kerajaan Aceh Zaman Sultan Iskandar Muda (1607-1636)*, Jakarta: Kepustakaan Populer Gramedia, 2007.

[90]. Lubis, Suwardi, *Teori-Teori Komunikasi: Sebuah Konsepsi, Analisa dan Aplikasi,* Diktat Mengajar dan tidak dipublikasikan.

[91]. Mackey, Steve, *ChangingVistas in Public Relations Theory,* dalam Journal Prism Vol 1, Deakin University, tahun 2003, diakses dari http://www.prismjournal.org/,

[92]. Madjid, Nurcholish, *Bilik-Bilik Pesantren, Sebuah Potret Perjalanan*, Jakarta: Paramadina, 1997.

[93]. Mantja, W., *Etnografi Desain Penelitian Kualitatif dan Manajemen Pendidikan*, Malang: Winaka Media, 2003.

[94]. MESRA, Tim Penulis Dayah MUDI. *Profil Ringkas Dayah MUDI Mesjid Raya*, cet I, Bireuen: Dayah MUDI MESRA, 2010.

[95]. MESRA, Sekretariat Dayah MUDI, *Panduan Kurikulum Wajib Dayah MUDI MESRA,* Samalanga: Dayah MUDI MESRA, 2011.

[96]. Moleong Lexy J., *Metodologi Penelitian Kualitatif,* Bandung: Remaja Rosda Karya, 2005.

[97]. Muhaimin. *Wacana Pengembangan Pendidikan Islam.* Cet, II. Surabaya: PSAPM. 2004.

[98]. Mukhtarum, Zaini, *Santri dan Agama di Jawa,* Jakarta: INIS, 1988.

[99]. Mulyana, Deddy, *Ilmu Komunikasi: Suatu pengantar,* cet. 2, Bandung: Remaja Rosdakarya, 2001. , *Metodologi Penelitian Kualitatif*, Bandung: Remaja Rosdakarya, 2001.

[100]. Mulyono,"Urgensi Manajemen Humas Pada Lembaga Pendidikan Islam" dalam El-Jadid Jurnal Ilmu Pengetahuan Islam, Vol.8, No. 1 2009.

[101]. Munawwir A.W., *al-Munawwir Kamus Arab-Indonesia*, Surabaya: Pustaka

[102]. Morissan, *Manajemen Public Relation: Strategi Menjadi Humas Profesional,* Jakarta: Kencana, 2008.

[103]. Munandir, Willy, *Komunikasi lewat Satelit,* Bandung: Perum Telkomsel, t t.

[104]. Narimar, Soadah dan, *Teori-Teori Komunikasi, Cet III,* Kuala Lumpur: PTS Professional, 2006.

[105]. Nasution, Zulkarnain, *Manajemen Humas Di Lembaga Pendidikan, Konsep, Fenomena, Dan Aplikasinya*, Malang: UMM Press, 2006.

[106]. Nasution, S., *Metode Penelitian Naturalistik Kualitatif,* Bandung: Tarsito, 2003.

[107]. Nawawi, Hadari, *Administrasi Pendidikan* Jakarta: Gunung Agung, 1981.

[108]. Nazir, Moh, *Metodelogi Penelitian*, cet VI, Bogor: Ghalia Indonesi, 2005.

[109]. Newsome, Doug, Turk, Judy Vanslyke, dan Krucke be rg, Dean. 2004. *This Is PR: The Realties of Public Relations*. 8th Edition. Be lmont, CA : Wadsworthlm.

[110]. Nisar, Samsul, *Sejarah Pendidikan Islam (Menelusuri jejak sejarah pendidikan Era Rasulullah Sampai Indonesia),* Jakarta: Kencana, 2007.

[111]. NK, Roestiyah, *Masalah-masalah Ilmu Keguruan*, Jakarta: Bina Aksara,1982

[112]. Nogroho, dkk, *Ensiklopedia Indonesia*, Jakarta: Cipta Adi Pustaka, 1991.

[113]. Nur, Mannan, Studi Tentang Dayah di Samalanga, Banda Aceh: PLPIIS, 1975.

[114]. Peny, Heri Iskandar. Et.al, *Namaku Ibrahim Hasan, Menebah Tantangan Zaman*, Jakarta: Yayasan Malem Putera, 2003.

[115]. Pha, Muhammada Hakim Nyak, *Apresiasi Terhadap Tradisi Dayah: Suatu Tinjauan Tata Krama Kehidupan dayah,* Makalah di Sampaikan dalam Seminar Apresiasi Dayah Pesrsatuan Dayah Insafuddin di Banda Aceh pada tahun, 1987.

[116]. Poerwandari, E. Kristi, *Pendekatan Kualitatif Untuk Penelitian Perilaku Manusia*. Depok: LPSP3, 2007.

[117]. Politik, Fakultas Ilmu Sosial dan Ilmu, *Membangun Ilmu Komunikasi dan Sosiologi, Cet. I,*Yogyakarta: Universitas Atma Jaya, 1999.

[118]. Purwasito, Andrik, *Komunikasi Multikultural,* cet. 1, Surakarta: Muhammadiyah University Press, 2003.

[119]. Qomar, Mujamil, *Manajemen Pendidikan Islam: Strategi Baru Pengelolaan Lembaga Pendidikan Islam,* Jakarta: Erlangga, 2008.

[120]. Rakhmat, Jalaluddin, *Islam Aktual Refleksi Sosial Seorang Cendekiawan Muslim*, Bandung: Mizan, 1991.

[121]. Richards, Jack. C., *Longman Dictionary of Language Teaching and Appied Linguistics,* Malaysia: Longman Group, 1999.

[122]. Robbins, Stephen P., *Organizational Behavior,* Mexico: Prentice Hall, 2003

[123]. Rokeach, Melvin L. De Fleur & Sandra J. Ball, *Theories of Mass Communication,* ed. 4, New York: Longman, 1982.

[124]. Rogers, Everett M., *Communication Technology,* New York: The News Media in Society, The Fre Press, 1989.

[125]. Romas, Chumaidi Syarif, *Praktek Kekuasaan Kyai Dalam Dua Komunitas Pesantren, Pondok Pesantren Pandaran dan Wahid Hasyim*, Yogyakarta: Tesis, Program Studi Sosiologi Universitas Gajah Mada, 2002.

[126]. Rumanti, Maria Assumpta. *Dasar-dasar Public Relations: Teori dan Praktek.* Jakarta: Gramedia Widiasarana, 2002.

[127]. Ruslan, Rosady, *Manajemen Public Relation: Konsep dan Aplikasinya*, Jakarta: Raja Grafindo, 2001., *Kiat dan Strategi Kampanye Public Relations*, Jakarta, Raja Grafindo Persada, 1997.

[128]. Saby, Yusny*, Ulama Dalam Kehidupan Masyarakat Aceh*, (Banda Aceh: Makalah disampaikan pada Seminar Internasional dengan tema "Dinamika dan Budaya Islam Meniti Perubahan Zaman dan Tempat", yang diadakan oleh IAIN Ar-Raniry bekerjasama dengan Universitas Kebangsaann Malasya

[129]. Sachramm, Wilbur, *The Pricess and Effect Of Mass Communication,* Urbana: University Illinois Press, 1995.

[130]. Sarwono, Sarlita Wirawan, *Teori Teori Psikologi social*, Jakarta: Raja Grafindo, 1983.

[131]. Setianasah, Edi Santoso dan Mite, *Teori Komunikasi,* Yogyakarta: Graha Ilmu, 2010.

[132]. Setyodarmodjo, Soenarko, *Public Relations Pengertian, Fungsi dan Peranannya*, Surabaya: Papyrus, 2003.

[133]. Siegel, James T., *The Rope Of God*, Los Angeles: University of California Press, 1969.

[134]. Sugiyono. *Metode Penelitian Kualitatif, Kuantitatif Dan R&D*, Alfabeta: Bandung, 2011.

[135]. Suhardodo, Edi, *Teori Peran Konsep dan Implikasinya*, Jakarta: Gramedia Pustaka, 1999.

[136]. Sufi, Rusdi, dkk, *Perpaduan Adat dan Syari'at Islam di Aceh,* Banda Aceh: BPPN Aeh Darussalam, 2006., *Tgk. Hasan Krueng Kalee dan Tgk. Nyak arif, Profil Ulama dan Umara Aceh*, Banda Aceh: BPPN Aceh Darussalam, 2006.

[137]. Sutopo, H.B, *Pengumpulan dan Pengolahan Data dalam Penelitian Kualitatif* dalam *(Metodologi Penelitian Kualitatif: Tinjauan Teoritis dan Praktis)*, Malang: Lembaga Penelitian Universitas Islam Malang, tt.

[138]. Nasution, *Metode Penelitian Naturalistik Kualitatif,* Bandung: Tarsito, 2003., *Metode Riseach (Penelitian Ilmiyah)*, cet V, Jakarta: Bumi Aksara, 2002.

[139]. Smith, Donald Eugene, *Agama dan Modernisasi Politik, Suatu Kejadian Analisis* Jakarta: Rajawali Pers, 1985.

[140]. Steenbrink, Karel A., *Pesantren, Madrasah, Sekolah, Pendidikan Islam dalam Kurun Moderen,* (Jakarta : LP3ES, 1986

[141]. Sulastri, *Persepsi Mahasiswa Terhadap Pemberitaan Terorisme di Televisi (Studi Deskriptif Kualitatif pada Mahasiswa Jurusan Perbandingan Agama, Fakultas Ushuluddin, Studi Agama dan Pemikiran Islam, Universitas Islam Negeri Sunan Kalijaga Yogyakarta)*. Skripsi, 2012. Universitas Islam Negeri Sunan Kalijga Yogyakarta.

[142]. Sulistiyorini, *Manajemen Pendidikan Islam*, Surabaya: eLKAF, 2006.

[143]. Sunardi, St., *Nietsche*, Yogyakarta: LkiS, 2006.

[144]. Suprapto, Tommi, *Pengantar Teori dan Manajemen Komunikasi,* cet. 1, Yogyakarta: Media Pressindo, 2009.

[145]. Suryosubrata, *Beberapa Aspek Dasar Kependidikan,* Jakarta: Bina Aksara, 1983.

[146]. Syam, Nur, "Kepemimpinan dalam Pengembangan Pondok pesantren", dalam A. Halim et.al (eds), *Manajemen Pesantren,* Yokyakarta: Pustaka Pesantren, 2005.

[147]. Syamsuddin Nazaruddin, *Pemberontakan Kaum Republik*, Kasus Darul Islam Aceh, Jakarta: Grafiti Press, 1990.

[148]. Syamsuddin T., kaum elite dalam pembangunan, Banda Aceh: Unsyiah, Pidato Pengukuhan Guru Besar, 1998.

[149]. Tafsir, Ahmad, *Ilmu Pendidikan dalam Perspektif Islam,* Bandung: Remaja Rosdakarya, 1992.

[150]. Tankard, Werner J. Saverin &, *Teori Komunikasi: Sejarah, metode, dan terapan di dalam media massa* (Jakarta: Kencana Prenada media Group, 2001.

[151]. Taylor, Robert Bogdan and Steven J, *Introducton to Qualitative Research Methods : A Phenomenological Approach to the Social Sciences,* (New York: John Wiley & Sons, 1975

[152]. Tim Penyusun Kamus Pusat Bahasa, *Kamus Besar Bahasa Indonesia*, Jakarta: Pusat Bahasa, 2002.

[153]. Toth, Lattimore, Otis Baskin, Suzette T.Heiman, Elizabeth L., *Public Relations Profesi dan Praktik*

[154]. Tondowidjojo, John, *Dasar-Dasar Public Relations*, Jakarta: Grasindo, 2002., *Dasar dan Arah Public Relations,* Jakarta: Grasindo, 2004.

[155]. Tubbs, Stewart L. dan Sylvia Moss, *Human Communication: Prinsip-Prinsip Dasar,* terj: Deddy Mulyana, cet. 4, Bandung: Remaja Rosdakarya, 2005.

[156]. Tunner, Richard West & Lynner H., *Pengantar Teori Komunikasi Dan Aplikasi,* Jakarta: Salemba Humanika, 2008.

[157]. Turmudi, Endang, *Perselingkungan Kiai dan Kekuasaan*, Yokyakarta: LKiS, 2003.

[158]. Usman, A. Rani, *Etnis Cina Perantauan Di Aceh*, Jakarta: Yayasan Obor Indonesia, 2009.,, *Sejarah Peradaban Aceh*, Jakarta: Yayasan Obor Indonesia, 2003.

[159]. Usman, Husaini, *Manajemen, Teori Praktik& Riset Pendidikan*, (Jakarta: Bumi Aksara, 2008

[160]. Veer, Paul Van T., *Perang Aceh, Kisah Kegagalan Snouck Hurgronje*, (Jakarta: Grafiti Press, 1985

[161]. Wahid, Abdurrahman, "Pesantren Sebagai Subkultur" dalam M. Dawam Rahardjo ed, *Pesantren dan Pembaharuan,* Jakarta: LP3ES, 1995.

[162]. Wibowo, Scott M. Coultip, Allen P. Center & Gleen M. Broom, *Effective Public relations,* Alih bagasa Tri, (Jakarta: Prenada Media, 2006

[163]. Wijaya, H. A. W., *Ilmu Komunikasi: Pengantar Studi,* (Jakarta: Rineka Cipta, 2000

[164]. Wilson, John Balmer and Alan, "Corporate Identity: There is more to it than meets the eye", *International Studies of Management and Organization Journal,* 1998

[165]. Wok, Saodah, *Teori-Teori Komunikasi,* cet. 1, Kuala Lumpu: Cergas SDN BHD, 2004.

[166]. Yusuf, Pawit M., *Ilmu Informasi, Komunikasi dan Kepustakaan,* Jakarta: Bumi Aksara, 2009.

[167]. Yudarwati, Gregoria A, *Personal Influence Model of Public Relations: A Case Study in Indonesia's Mining Industry,* Australia: Monash University, 2003, *Journal Public Relations,* di akses melalui http://www.praxis.bond.edu.au/prism/papers/refereed/paper1.pdf.

[168]. Ziemek, Manfred, *Pesantren dalam Perubahan Sosial,* terj., Jakarta: P3M, 1986.