

# Aceh Education Specificity Policy: Study on Efforts to Educate Islamic Values (Memadrasahkan) Toward Public Schools in Aceh

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**Abstract:** Aceh is one of the provinces that has the authority to apply Islamic law in a *kaffah* manner as stipulated in the Law on the Government of Aceh (UUPA) Number 11 of 2006. The concept of implementing Islamic law in a *kaffah* manner includes the field of education as well which is organized based on Islamic values. Islamic values include 3 main things, namely *aqidah* (belief), worship and *akhlak* (moral). In carrying out the mandate of the law, the Aceh government formulated an Islamic education curriculum such as local content curriculum which is the authority of the Regional Government in carrying out education. The purposes of this research are: 1) to find out how the Government of Aceh implements an Islamic education curriculum as a region that has specificity, 2) to find out the efforts to educate Islamic values (*memadrasahkan*) toward public schools by Governor Regulation (*Pergub*) Number 01 of 2022 concerning Aceh Local Content Curriculum. This research was applied qualitative research method with an analytical descriptive approach. Furthermore, it was used data collection techniques with documentation and interview techniques, while data analysis was carried out gradually, namely: data reduction, data presentation, and conclusions verification/drawing. The Aceh government with its authority formulated a local content curriculum in the form of a Governor Regulation (*Pergub*). The local content curriculum includes the contents of the subjects: a) *Aqidah Akhlak* subject; b) *Al-Qur'an* and *Hadist* subject; c) *Fiqh* subject; d) Islamic Cultural History subject; e) Arabic subject; and f) other local content subjects. All of these subjects are similar as taught in the curriculum of Madrasah, in practice, however, there are differences in the time allocation per week based on the Decree of the Minister of Religion (KMA) number 184 of 2019 concerning Curriculum Implementation in Madrasah.

**Keywords:** Aceh Specificity Policy, Islamic Education & Education Policy.

## Introduction

Law (UU) Number 44 of 1999 concerning the administration of the special province of Aceh and Law Number 11 of 2006 concerning the administration of Aceh, which subsequently became a guide in carrying out the governance of the Republic of Indonesia in Aceh, where Aceh has greater authority in governing. Furthermore, in Law No. 44 of 1999, Chapter 1 concerning general provisions explains that the privileges of an autonomous region come in the form of granting specific powers to carry out and regulate cultural, religious, and educational customs, and the role of Acehese clerics in determining the direction of

regional development in the form of policies (Djamal 2020).

The implementation of Aceh's education-specific policy is its derivative in the form of a Qanun, as stipulated in the Qanun on Aceh education number 9 of 2015. Education policy was born from considerations and factors based on an assessment of various forms of events (changes) that are situational in nature (Qanun Aceh 2015). Assessments that have been carried out then become the basis for implementing education that has an institutional nature, and based on these considerations, it also becomes a guideline for making decisions to achieve goals in an educational institution. Tilaar and Riant Nugroho

explained that policies in the field of education are the result of a series of steps to regulate the strategy of implementing education based on the ideals of developing a nation with the aim of achieving human resource development within a predetermined period (Rusdiana 2015).

The specificity and privileges of education in Aceh can be seen in the birth of the Dayah Education Office, one of the institutions that performs the task of implementing and organizing traditional and integrated Dayah education, both in terms of increasing human resources and improving infrastructure. However, the presence of the Dayah Education Office also experienced various problems, especially in terms of budgeting, as stated by Denora Sanur L in her writing, stating that at the beginning of the formation of the UUPA, there was a dualism of authority between the Ministry of Religion and the Dayah Education Office, plus the issue of the budget, which only received 5 percent of the total 20 percent of Aceh's education budget. This problem began to find common ground when Qanun No. 9 of 2018 was issued (L 2020).

Then also, the non-concrete evidence of the specificity of Aceh's education even though it has been regulated in Qanun Number 11 of 2014 is that a curriculum format has not been born in Aceh that can realistically address problems such as the association of teenagers who are too free, dispreciation of ethical communication between students and teachers, loss of Acehnese identity. The younger generation in the midst of an era of disruption, Islamic education is only limited to a conceptual arrangement that has not yet reached the implementation stage, to the shocking news that 82% of new students at the Syiah Kuala University campus, which is the heart of the Acehnese people, cannot read the Koran, which we know that around 80% of these students come from all corners of Aceh (Rizal 2017).

Likewise, the results of the 2019 Madrasah Student Thinking Ability and Literacy Test and the Literacy Activity Index in 34 Indonesian Provinces released by the Ministry of Education and Culture in 2019 show that Aceh Province is still in the "low" category, namely at rank 21 with an index of 34.37. Meanwhile, the 3 regions with the highest index

were ranked, namely: first, DKI Jakarta, with an index of 58.16; second, D.I. Yogyakarta, with 56.20; and third, the Riau Archipelago, with a score of 54.76. Looking at the data above, of course, this condition clearly illustrates that the quality of education so far has not improved as expected (Puslitbang Diklat Kementerian Agama 2019; Solihin 2020).

Moving on from the background analysis above, the author is interested in conducting research with the title "Aceh Education Specificity Policy: Study on Efforts to Educate Islamic Values (Memadrasah) Toward Public Schools in Aceh" as a form of the author's contribution to society regarding the specificity policies that have been given to Aceh province as a form of creating quality and dignified education and being able to present Islamic education as mandated in the 2006 Aceh Government Law.

## Materials and Methods

### Study area

This research is classified as descriptive qualitative research with a case study approach, namely, a research approach in which a researcher determines a phenomenon to be explored in depth and detail within a predetermined period for activities (programs, events, processes, institutions, or social groups) and collects various information contained in these activities with various ways of data collection (Sugiyono 2018). The use of qualitative methods with a case study approach, the author feels, is very suitable for uncovering and describing programs; in this case, the policies specific to Aceh's education policies are explored with the theory of policy implementation.

### Procedures

#### *Data source*

Sources of data in qualitative research, as described by Spradley and quoted by Sugiyono, can consist of three elements: location, person, and activity that interact synergistically. data obtained by researchers directly (firsthand) by observation, interviews, and documentation provided directly to informants. As for the informants in this study,

the supervisory institutions consisted of members of the Regional Education Council and the Aceh DPR with the Chairman of Commission VI, then the education organizers consisted of the Aceh Education Office with the Head of the High School Development Division (SMA) and Special Education Special Services (PKLK). ), the Aceh Province Dayah Education Office (DPDA) with the Head of HR and the Regional Office of the Ministry of Religion of Aceh Province with the Head of the Islamic Religious Education Sector who also has the authority to carry out education at MI to MA levels, then the implementing elements consist of several schools/madrasas/dayah it consists of 3 (three) school educators, namely the Deputy Head of Curriculum for SMA 1 Darul Imarah, the Deputy Head of Curriculum for MAN 4 Aceh Besar and the PAI Teacher for SMK / SMTI Banda Aceh who are in Banda Aceh City because it is the provincial capital and the Raw Model in implementing a policy. as well as documents directly related to research.

#### *Data collection technique*

The observations that the researchers made in this study were observations of the implementation process, which was carried out based on the specific education policy in Aceh. The interviews that the author will conduct later will be in the form of structured interviews because they have systematically arranged the questions to be asked. The documentation method in this study is in the form of books, journals, newspapers, and online news relating to the implementation of Aceh's specific education policies.

#### **Data analysis**

In this study, we collected data using preliminary study techniques to verify and prove that the phenomena that occurred were true. At this stage, the researcher has collected observational data, interviews, and documentation. Reducing data means the stages of filtering, simplifying, and changing data in the form of information that is still abstract or rough obtained during the field research process. It can also be understood that at this stage, a researcher performs sorting on an ongoing basis in order to obtain as much data as

possible as needed. Data display (presentation of data) means compiling various information that has been obtained at the data reduction stage into a systematic form of presentation in answering the problems that arise in the initial observations so that it is possible to proceed to the next stage, namely conclusions. In the end, this stage produces scientifically arranged information. Drawing conclusions is the end of the entire research process. This stage produces a conclusion on the entire research data obtained so that the results of the research conducted can be read and understood easily.

## **Results and Discussion**

### **Islamic Education Curriculum**

It can be said that the implementation of the Islamic education curriculum has been very delayed and can even be said to have been implemented wholeheartedly by education stakeholders, especially the executive sector, namely the governor, and its implementation at the Education Office, which is then in schools that are derivatives of the Education Office. This was revealed by the Aceh DPR: the implementation of the Islamic education curriculum was only a dream that had been mandated since 2006 and was only enacted in 2022, and it could only intervene in education on local sub-content.

The same thing was also conveyed by an academic at Syiah Kuala University who is a member of the Aceh Education Council that the ideals of the Islamic education curriculum that had been expected by the people of Aceh could only be included in local content because the process of proposing an Islamic education curriculum could not be carried out as a whole because it collided with the authority of the central government, which regulates the entire education curriculum through the law on the national education system (Sisdiknas), while for regional authority only the preparation of local content curriculum (personal communication, MI 2022).

The implementation of the local content curriculum is for 2 hours of curricular subjects, and the rest is extracurricular or integrated, as stated in

the Local Content Curriculum Governor Regulation (Peraturan Gubernur (Pergub) 2022). A similar sentiment was also expressed by the Head of High School for the Aceh Education Service, who stated that the implementation of the Pergub was carried out with the addition of subjects taught by PAI teachers in each school, while the rest was integrated with other subjects related to the discussion of these materials.

Analysis of documents that the author carried out on data on the Aceh education curriculum from the Aceh Provincial Education Office, which in the dissemination document stated that since 2014 work on the Aceh curriculum had begun, which was initially limited to the curriculum for elementary, middle, and high school levels, but in its journey a Qanun was issued for Aceh Number 9 of 2015, which determines to compile the Aceh curriculum for all levels, from early childhood education, basic education, secondary education, and special education. In the process of compiling the curriculum, there were obstacles and even a vacuum until 2017, when it just started again with the issuance of a decree by the governor.

The contents of the local content curriculum itself should be as stated in Aceh Qanun No. 11 of 2014 concerning the administration of education, containing local content subjects that accommodate regional languages, Aceh history, cultural customs, and local wisdom, as well as skills education. In the document of the Aceh Curriculum Dissemination Team chaired by Prof. Darwis A. Soelaiman, in the workshop material, the entire curriculum development team included local content containing Aceh history and culture at the high school level, while at the junior high school level, they included Aceh's regional languages, customs, and arts, so that it can be said that they are in accordance with the Qanun.

The results of the dissemination did not get endorsement, so as a way out due to problems of authority between the regional and central governments in terms of compiling the curriculum structure, through Aceh Governor Regulation Number 07 of 2022 in Article 8, it can only accommodate local content in the form of fractions of PAI subjects as implemented in madrasas. Of course, this Pergub has not fully accommodated

the Qanun on the implementation of education article 44 in point 2 letter b.

Ideally, the application of the concept of Islamic education requires balance and harmony between reasoning and application in the teaching and learning process (PBM), as in the thought of Ibn Taimiyyah, who mentions the dual concept possessed by humans in the form of *Ilmiyyat* and *Iradat*. With these two potentials a student is able to think and gain knowledge then is moved to apply this knowledge in his daily life (Destiani dan Fahmi 2018).

The concept of Islamic education does not yet have clear directions, such as the preparation of a syllabus and lesson plans, handbooks that are still in the finishing stage and cannot be circulated, methods and graduate standards that have not been established, such as Al-Quran literacy skills, and several other things. The statement above is also strengthened by the results of a documentation review of the preparation of syllabus and lesson plans at the senior high school level conducted by the Aceh Provincial Education Office, which incorporates local content in an integrated manner into other subjects.

The local content curriculum as described in the Qanun on the implementation of education in article 44, point 2 letter b, in the subject of Aceh history has so far been carried out in an integrated manner with general history subjects, which means that it is not yet independent, while culture and adat, culture and local wisdom, are carried out in extracurricular form, which means that it does not bind all students but only those who are interested, such as art, Islamic spirituality, calligraphy, and others.

However, according to Mukhlisuddin Ilyas's view, the local content curriculum itself is sufficient and capable of presenting Islamic education in Aceh; it's just that in its implementation, it requires awareness from upstream to downstream, which means that formulation and implementation must be in harmony. Aceh, with its authority, can strengthen education with an Islamic concept without having to produce an Islamic education curriculum that is not the province's authority, provided that each teacher receives training and guidance in the form

of technical guidelines and other needs in carrying out education.

### Discussion

Based on the results of the author's analysis of the Aceh Governor's Regulation regarding the local content curriculum issued in early 2022, it is the answer and derivative of Qanun number 11 of 2014 concerning the provision of education in article 19 letter d to compile an Acehnese Islamic curriculum for basic education and intermediate education. The essence of Islamic education itself is to give birth to human resources who have faith, are pious, do-good deeds, are knowledgeable, and master technology, which are relevant to the privileges and specificities of Aceh within the framework of Islamic law.

The Governor's Regulation concerning the Aceh Local Content Curriculum stipulates the contents of the subjects in the form of, a) Aqidah Akhlak subjects; b) Al-Qur'an and Hadith subjects; c) Fiqh subjects; d) Islamic Cultural History subjects; e) Arabic subjects; and f) other local content subjects. All these subjects are the same as the subjects taught in the curriculum of each madrasah; it's just that in practice there are differences in the time allocation per week based on the Decree of the Minister of Religion (KMA) number 184 of 2019 concerning Curriculum Implementation in Madrasah.

Unlike the case with madrasah, which teach all subjects of Islamic Religious Education, which include subjects such as Al-Quran Hadith, Aqidah Akhlak, Fiqh, and Islamic Cultural History, there is an allocation of 2 hours of lessons per week for each interest, be it MIPA, Social Sciences, or Language and Culture. As for religious interests, there will be additional hours by teaching as many as 4 hours of lessons in the subjects of Al-Quran, Hadith, and Aqidah Akhlak.

Based on the elaboration above, it can be stated that there is an effort to strengthen Islamic education in public schools by adding PAI subjects in the form of a local content curriculum through Pergub number 07 of 2022. It's just that there are differences in the allocation of time per week at the SMA and SMK levels in Aceh, which is taught less than the madrasah.

### Conclusions

Aceh's education-specific policy is a privilege that the province of Aceh has obtained through long stages, both in terms of its history and its history after Indonesia's independence. Aceh as one of the provinces that implements Islamic law in a strict manner certainly requires careful preparation in every generation so that Islamic law is implemented no longer in the form of coercion because of punishment or reward but an awareness from within each generation of Aceh that the enforcement of Islamic law in Aceh is a basic need in the life of the people of Serambi Mecca. The government is making various efforts to strengthen Islamic law, one of which is creating an Islamic education curriculum. However, the Aceh government has not been able to implement this, even though it already has the specifics regulated in the 2005 Aceh Government Law post-peace. One of the reasons is the conflict with the law on the national education system. One of the answers in strengthening Islamic education in Aceh was to issue a Governor's regulation in 2022 concerning the Aceh local content curriculum for high school and high school levels which contains Islamic Education subjects that are almost the same as Madrasah Aliyah, only different in time allocation. This effort is the long struggle of the Aceh government in giving birth to an Islamic generation in Aceh.

**Conflict of Interest:** he author states that the scientific work entitled "Aceh Education Specificity Policy: A Study on Efforts to Educate Islamic Values (Madrasakan) Toward Public Schools in Aceh," which will be published, does not have a conflict of interest against any parties. If, later, this is found, the full responsibility for this matter lies with the author.

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