

# Policy Implementation of Islamic Education Model (A Qualitative Study on Islamic Education Policy Practice in North Aceh District)

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## ABSTRACT

Aceh's education policy based on Islamic values is the mandate of Law Number 11 of 2006 concerning Aceh governance, which is regulated in the Qanun for education. The concept of Islamic education is based on Shariah law, that is a combination of religion (Islam), which originates from the Qur'an and hadiths, and culture (Aceh), with National culture. However, based on the identification of the problem, there are several problems underlying the problems in implementing Islamic values-based Aceh education policies, among others, there has been a shift in the conceptual goals of the Aceh Islamic education system, so that the implementation of Islamic education policies is interpreted more in the form of artificial construction of school facilities and infrastructure, inconsistencies in the implementation of the concept of the Aceh education system based on Islamic values. This research uses a case study with several data collection techniques to achieve objectives research. The findings based on the research results show that the implementation of Islamic-based Aceh education is less than optimal match according to the expectations of the policy objectives, education Islamic was interpreted by the interpretation that differed between the implementing agency, in the implementation the principles of implementing education, so that the policy has not yet touched the asbabulnuzul of science, in addition there are still differences in the meaning of the implementing agencies, as for the recommendation of the Islamization model of education in basic education in districts North Aceh that must be carried out in the implementation process so that the impact and outcome of the policy synergize is to recommend several strategies to restore the image of Aceh's education. is to reform the education system which includes curriculum transformation, and renovating educational facilities in areas that are somewhat difficult to access, as well as improving the quality of teaching staff, then the importance of improvising understanding for students in basic education and restructuring the educational bureaucracy.

**Keywords:** Model, Implementation Policy, Islamization of Education

## 1. INTRODUCTION

The problem of this study shows that educational policies and scientific paradigms have emerged by secularism, materialism and humanism, which make modern knowledge lose its transcendental values (apart from monotheistic and theological values). As a result, there was isolation and separation in human life (Syaefuddin, 1987: 46). Policies are expression of general goals or statements to be achieved. Hogwood and Gunn, Bridgman and Davis (2004: 4-7), religion and theological values are the existing conditions of Islamic value-based education policies in the process of integration of general education and religion.

In terms of the legality of the policy, Aceh Province has a strong legal basis and through policy No. 11 Year 2006 concerning the Aceh government, this policy is a compensation from the central government to the Aceh Provincial government to accelerate development priorities after the prolonged conflict and the Tsunami, while the priority for accelerating development can be seen illustrated below:



Figure 1.1

Activity Use Program of Special Autonomy for Aceh  
 Source: Regulations of Aceh Government No 11 Year 2006

The graph above shows that Aceh's special autonomy policy, especially in education, gives flexibility to the Aceh Provincial government to compile creative and innovative Islamic-based programs in accordance with the special characteristics of Aceh, so that the curriculum becomes the basis that must be formulated comprehensively, integrated between the national curriculum and Aceh curriculum was added to the content of Islamic religious education and local content education. (Sumber Kompasiana, December 2, 2017).

The reason for the Islamic education model is that students are expected to have a sense of faith in Allah for all aspects, and have sharia and moral values. However, at the level of implementation, it has shifted from its original goal, because the indicators of Islamic education policy are very broad and complex, so that the difficulty in implementing the concept is interpreted more as artificial, not substantive, the specialties of Aceh's education, besides that there are difficulties in equality of understanding between implementing parties. The program is more interpreted as a change in the nomenclature of schools which using Arabic jawi, local curriculum, uniforms, buildings, ornaments, and all school attributes adapted to the characteristics of Islam in the school environment.

Based on the empirical data, theoretically these problems can be studied based on the theory of Edward III (1980: 15) which explains that the difficulty of successful implementation is due to obstructions in the fields of communication, resources, attitudes and the availability of facilities and infrastructure. Therefore, it is important to minimize policy distortions by focusing on revitalizing the implementation of Islamic value-based education policies with innovative programs, in order to restore the glory of Aceh's education.

**2. RESEARCH APPROACH**

This research uses the theory of Robert K. Yin, with a case study research approach that was complemented by several data collection techniques. In case research, data was collected by uncovering the phenomena that are the focus of the research. Technical triangulation was carried out by combining data collection techniques: observation and Focus Group Discussion (FGD) as well as in-depth interviews, secondary data analysis, website searches, regulations governing Islamic values-based education systems, and other supporting documents.

This type of research used in this research was descriptive qualitative analysis method, as well as qualitative exploratory. This approach was used to determine the characteristics of policies and the factors that influence policy implementation, in terms of communication, attitudes and resources as well as the availability of facilities and infrastructure. Research subjects were stakeholders involved in policy implementation.

**3. RESEARCH FINDINGS**

**3.1 Aceh's Islamic Values-Based Education Policy Model**

Discussing the implementation of Aceh's education policy based on Islamic values, the results of the study showed that the implementation of Aceh's Islamic value-based education policy has not been fully implemented optimally. Success indicators could be assessed from reform, reformulation, restructuring, reorganization, transformation, renovation, and modification of the education system, so far the process of these indicators is still constrained by the educational curriculum formulation process, the availability of supporting facilities and infrastructure, the readiness of teaching staff, and awareness and participation. Students as targets or policy targets, therefore an educational bureaucracy that was able to holistically and comprehensively respond to these problems was needed.

**3.2 Implementation of Curriculum Policy**

The formation of an educational curriculum based on Culture and Religion in Aceh (Strength and Opportunity), is a mandate of the Aceh government policy Number 11 Year 2006 to provide an opportunity to apply Acehese religious and cultural values in the implementation of Islamic education, as for the concept of an educational curriculum that is implemented during This is the national curriculum (Curriculum 13) but some schools still adopt the curriculum (The School-Based Curriculum) coupled with Islamic values and local wisdom as illustrated in the table below:

Table 1.1.  
Curriculum Structure for Grades VII, VIII and IX

Subjects		LEARNING TIME ALLOCATION		
		PER WEEK		
		VII	VIII	IX
Group A				
1.	Islamic Education			
	Al Qur'an Hadis	2	2	2
	Aqeeda Moral	2	2	2
	Fiqih	2	2	2
	Islamic Cultural History	2	2	2
2.	Pancasila and civil education	3	3	3
3.	Indonesian Language	6	6	6
4.	Math	5	5	5
5.	Natural Sciences	5	5	5
6.	Social Sciences	4	4	4
7.	English	4	4	4
Group B				
1.	Art and Culture	3	3	3
2.	Sports physical Education and health	3	3	3
3.	Craft	2	2	2
Local Subject				
1.				
2.				
Total Time Allocation Per Week		43	43	43

Source: Curriculum Sector of North Aceh Education Office, 2018

The difference between general subjects and Islamic-based education is from additional subjects, namely subjects of the Qur'an, hadith, aqeeda morals, fiqh, and Islamic cultural history, which are local wisdom subjects. This fundamental obstacle is the lack of time that can be allocated for value-based local education. Islamic, so that the program of Islamic education activities that have been implemented in every school requires students to read short verses, read yasin on Friday, provide reading material in Islamic.

### 3.3 Implementation of Education Policy Principles

The initial design of the qanun for the implementation of Islamic value-based education was the realization of Acehese education in accordance with Islamic values, as well as in accordance with the characteristics of Islamic Acehese society, the aim of education which was expected to Islamize the education system by giving birth to a fearful generation who amar makruf wa nahi munkar, such as the nature of the goal education in Islam was to instill scientific and religious values; noble character; knowledgeable; intelligent; competent; creative; independent; democratic; and take responsibility. As well as being able to restore the glory of Aceh's education as before during the kingdom of the

sultan Iskandar Muda, whose name reached the Asian level.

Four principles in the implementation of the qanun on policy administration include: First, the principle of Islam, explaining that the Islamic education process is an effort to Islamize knowledge related to Islam, then the Islamization of knowledge is actually more manifested in changes in the character of educators and students towards a better direction in accordance with guidance in the teachings of Islam, but the phenomenon in the implementation of the process of Islamization of knowledge in a real context provides different meanings and understandings among stakeholders, so that the contents of the Islamization of knowledge are better understood by reading the Al-Qur'an, then in terms of programs or activities more interpreted as bring dayah teachers to general education, therefore changing attitudes and the application of values is somewhat difficult to actualize in the short term, because policy value preferences contain various variations, speaking of values will be much more difficult to achieve than a policy that is only chasing one value.

Second, the principle of nationality, which includes the principle of Acehese characteristics, the principle of diversity, specifically national identity is manifested through a reflection of the implementation of Pancasila values, in the Aceh context national identity was explained and emphasized through Islamic values, historically and socio-culture. Aceh Province has special conditions, when compared to 33 other provinces in Indonesia, as for the socio-culture in question is that Aceh Province is an area that experiences prolonged conflict, so that psychologically the Acehese generation experiences a mentality that was not the same as the mentality of other regional generations. It was caused by the prolonged conflict and the Tsunami that devastated Aceh.

Third, the principle of justice includes the principle of non-discrimination, equality before the regulation, legal order and certainty, professionalism, exemplary balance, harmony, equality, harmony and the principle of transparency. The results of the study show that the implementation of the qanun for the implementation of education in Aceh which is based on Islamic values does not discriminate against non-Muslim communities. All legal foundations for the implementation of an Islamic education system have accommodated the aspirations of the Acehese people which basically want the education system in Aceh to contain national and regional colors. As for regional colors or beauty that were reflected in Acehese society which inherent and inseparable from Islam.

Fourth, the principle of effectiveness, which includes the principles of benefit, protection and efficiency of research results that interpret accentuation

of the application of faith as the first and foremost aspect. Essentially where the position of Faith is placed as the highest value position, it must be the substance that is taught in various subjects, so that students through educational activities become better. Analysis of field data shows that the content of these principles is interpreted by the program recipient group or for the target group more interpreted as reading the Al-Qur ‘an and short verses before and after learning, the beneficiary group does not interpret asbabul nuzul from Aceh’s education system based Islamic values.

**3.4 Inhibiting and supporting factors for the implementation of Islamic education policies**

Interpretation between actors, both policy makers such as the legislative (Regency House of Representatives) and the Executive (Regent) and related agencies as the implementor, include the Regional Development Planning Agency, the education office and the Aceh education council. diverse perspectives, understandings and interests. The implementation of the Islamization of education could be seen in the annual program proposal as described in the table below where the program proposal is still general and not specific so that competence could not be measured.

Table 1.2.  
Realization of Programs and Activities of the Education and Culture Office - North Aceh Regency in 2019

No	School education management program	Source of funds	Performance Target	Fund Requirement / Indicative Allocation
1	Implementation of National Exams, School Exams and National Standard Exams (SD / SMP)	Regional Budget	24.944 Student	757.248.000
2	Withdrawal of Students Dropout (Retrieval)	Regional Budget	91 Student	104.580.600
3	Formulation of Islamic Education Integrated Curriculum	Regional Budget	Curriculum Documents with 5 Syllabus Modules	413.377.440
4	Recruitment and Equipping of Islamic Education Teachers	Regional Budget	535 People	1.483.235.040

No	School education management program	Source of funds	Performance Target	Fund Requirement / Indicative Allocation
5	Implementation of Islamic Education Integrated Curriculum	Regional Budget	493 School	2.183.391.600

Source: Education and culture office of North Aceh Regency

The table above provides information on the implementation of Islamic values-based education programs, which are only illustrated through the curriculum integration program, opportunities for local curricula to provide nuanced colors that are characteristic of violence and characteristics of the Acehnese people. for the implementation of these activities the local government allocates from the regional budget sources of revenue.

**4. RESOURCE**

**4.1 Human Resources**

Aceh’s education performance policy based on Islamic values is largely determined by the readiness of resources, finances, materials and other infrastructure. Human resources, especially qualified teaching staff, are an important factor in successful implementation. The priority of local governments in improving the quality of resources that are the targets of the policy must be carried out with careful and sustainable planning, given that the teaching staff reflects attitudes and adopts Islamic values that are role models for students, so that deviant practices can be minimized. to give birth to generations of great and insightful qur’ani. The description of basic education personnel in Aceh Utara district could be explained based on the table below:

Table 1.3.  
Employment Status of Civil Servant Teachers and Honorary Teachers:

No	Level of Education	Status		Total
		Civil Servant	Honorary teacher	
1	Kindergarten	165	2.164	2.329
2	Primary School	3.133	3.264	6.397
3	Junior High School	1.840	2.609	4.449
4	Total	5.138	8.032	13.175

Source: North Aceh District Education Office, 2018

The data above provides information that of the 13,175 primary school teachers who are under the district office of North Aceh, most of the 8,032 people are still honorary employees, then more honorary staff are in junior high schools than 4,449 There were 2,609 teachers who are still honorary staff.

Teacher welfare is a very important aspect in order to improve the quality of education, relatively low salaries coupled with increasingly heavy work demands, it will be difficult to demand optimal results if not accompanied by adequate needs, while the success of activities or programs is strongly influenced by resources who were competent and reliable in their field.

Based on the research findings, it explains that there were several factors that hinder the realization of the implementation of Islamic values-based education programs, including the teaching staff who have not fully integrated the science of religion with general education, so that the process of implementing Islamic-based Aceh education through the recruitment of dayah education teachers teaching in general education, it turns out that this policy has problems. One of the factors is the lack of support from budget sources, the implementation of the policy cannot be through the source of School Operational Assistance funds, coupled with the orientation of the interests of each actor were still very high.

The implementation of Aceh's Islamic value-based education policies, through science integration activities, so far using the services of dayah education teachers through the affiliate program for dayah teachers who teach in general education, who are appointed based on a decree by the local government in this case is a Regent Decree as an honorary staff seconded to general education, but teacher affiliation activities are the finding that the process was not right on target, the results of the evaluation of the teaching system differ between dayah and general education.

**4.2 Availability of Facilities and Infrastructure**

The availability of representative facilities and infrastructure is a determining factor for the success of implementation, in education there was still limited availability of adequate educational facilities. The number of reading materials (references) was very limited and has never been filled with reading material in the latest published or editions, the same thing was conveyed by the head of the field of basic education development.

There are several obstacles in the limited facilities and infrastructure for the implementation of Islamic education, including the lack of representative places of worship, especially during the dhuhur prayer activities in congregation where they were constrained

by the unavailability of prayer facilities and clean water, then the lack of availability of teaching materials or references in the education sector. Furthermore, not all primary schools in North Aceh Regency were representative, this could be illustrated in the table below:

Table 1.4.  
Amount of Schools and Classroom Conditions

Education units	Amount of Schools	Classroom			
		Amount	Good	Light Damage	Medium / Heavy Damage
TK/TPA/K B/SPS	1.312	1.341	1.146	36	159
Primary School	363	3.717	595	2.038	1.084
Junior High School	132	972	135	442	395
<b>Total</b>	<b>2.009</b>	<b>3.723.022</b>	<b>5.242</b>	<b>2.747</b>	<b>1.750</b>

Source: North Aceh Education Office, 2018

Based on the data above, it illustrates that out of 2,009 schools, out of 3,723,022 rooms, which were severely damaged around 1,750, this table illustrates that many schools in the North Aceh District education office require special attention and care to support the learning process. conducive teaching. Another inhibiting factor was very broad access that affects the difficulties in providing services to the community.

The results of the interviews showed that, every year the allocation of funds through special autonomy funds was around almost 70% allocated for infrastructure development, while the rest for improving the quality of teachers, the reason is that even though schools have been built every year but with the area of North Aceh, each school must got the facilities and proper infrastructure.

Based on the understanding and differences between program implementers, it was agreed that the Islamic-based education system is with a pattern of integration of general education with religious education, so the programs implemented were the revision of the local Islamic-based curriculum, recruitment and provision of teachers who teach Islamic education, and implementation of curriculum integration. As well as reforming the education system which includes curriculum transformation, and renovating educational facilities in areas that were difficult to access, as well as improving the quality of teaching staff, then the importance of improvising understanding for students in basic education and restructuring the educational bureaucracy.

#### 4. CONCLUSION

The implementation of Islamic values-based education policies in basic education in North Aceh District, shows that the implementation of the elaboration and implementation of the principles of education was not optimal, normatively the principles were still general, there was no policy derivative that explains in detail.

Obstacles to the implementation of Islamic-based Aceh education policies include in the context there were still many weaknesses in terms of attitudes, communication and implementing resources as well as the availability of facilities and infrastructure.

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