

Performance Evaluation of Islamic Services in Pandemic Times in Bener Meriah District

Ahmad Yani¹, Rasyidin², Aiyub³, Muryali⁴, Nazaruddin⁵, Ti Aisyah⁶,
Fatimah Roulina Juniati Purba⁷ Aziza⁸.

^{1,2,3,4,5,6,7,8}Public Administration Department, Faculty of Social and Political Sciences, Universitas
Malikussaleh, Lhokseumawe, Indonesia
Corresponding author. Email : ahmadyani@unimal.ac.id

ABSTRACT

The performance of the Bener Meriah Regency Islamic Sharia Service during the pandemic was increasingly suboptimal in terms of productivity, service quality, responsiveness, responsibility and accountability as well as teaching guidance in all aspects of life. The application of Islamic Sharia has been regulated in Law Number 11 of 2006 concerning the Government of Aceh. As the legal basis for the implementation of Islamic law. This is regulated in Aceh Qanun No. 6 of 2014. In realizing the application of Islamic law in Bener Meriah Regency, there are still problems in the implementation of sharia regarding violations of sharia that have not run optimally, as well as obstacles that occur in the field.

Keywords : *performance, productivity, service quality, performance evaluation*

1. INTRODUCTION

Law Number 11 of 2006 concerning the Government of Aceh also had an impact on the formation of several privileged institutions in Aceh such as the Islamic Shari'ah Service, the Syari'ah Court, and Wilayatul Hisbah (WH) in the context of Islamic Shari'ah institutions. Based on the provisions of Article 125 of Law Number 11 of 2006 concerning the Aceh government, it is stated that the Islamic Shari'a implemented in Aceh includes aqidah, Syari'ah and morals. The further parts of Islamic Shari'ah include ahwal al-syaksyiah (family law), muamalah (civil law), jinayah (criminal law), qhada (judicial) tarbiyah (education), da'wah, syiar and defense of Islam [1].

1.1 Research Problem

Based on the background of the focus of this research is the form of performance of the Office of Islamic Shari'a in Bener Meriah Regency on issues of productivity, service quality, responsiveness, responsibility and accountability in the application of Islamic law.

1.2 Definition of Evaluation

Evaluation can be equated with assessment, scoring and assessment. Evaluation is concerned with the production of information about the value or benefits of policy outcomes [2]. Evaluation provides valid and reliable information about policy performance. In a more specific sense, evaluation is concerned with the production of information about the value of the benefits of policy outcomes [3]

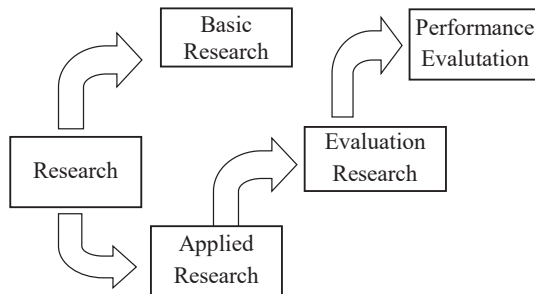


Figure 1. 1 Location of Performance Evaluation and Science

Source: Human Resource Performance Evaluation, Theory, Application and Research [4] p. 04

1.3 The Performance Evaluation

Performance evaluation means giving value to the work done by someone to be rewarded, compensated or rewarded. Performance evaluation is the fairest way to reward or reward employees.

2. IMPLEMENTATION OF PERFORMANCE EVALUATION

[5] measuring the performance of the public bureaucracy is based on indicators which are further explained as follows: Productivity, Service Quality, Responsibility and Accountability.

3. RESEARCH METHODS

The method is used to deepen this research is descriptive with qualitative analysis, to achieve the general description of Performance Evaluation Of Islamic Services In Pandemic Times In Bener Meriah District.

4. DISCUSSION

4.1 Bureaucracy Productivity

Islamic Shari'ah is the main guide in our life, Islamic Shari'a regulates all forms of our lives, ranging from education, family, neighborly life, even politics. Especially in the modern era like now if there is no religious or shari'ah basis that we guide in life, shari'ah can also increase the productivity of the bureaucracy. We live in this world, we must have guidelines for us to make reminders at every step, Islamic Shari'ah has arranged it all, knowledge for this Shari'ah

we need to ask for the performance of the bureaucracy in increasing productivity.

Not all bureaucrats understand how important it is to understand Shari'ah in improving bureaucratic performance, as a tool of the state, the bureaucracy must understand the importance of improving bureaucratic performance in implementing Islamic Shari'ah in Bener Meriah, all elements of society are involved in the process of implementing Islamic Shari'ah

4.2 Performance Quality

The tasks assigned to the Islamic Shari'ah Service have so far been carried out well, the quality of its performance is when it always provides direction, socialization, and appeals to people who are vulnerable to violations. So we hope these numbers don't exist anymore, but as social beings and living in the modern era, it's unlikely that our hopes will come true [6].

The Islamic Shari'ah Service always tries as much as possible to improve the quality of work, fulfill the work rules that have been given by superiors. To achieve the expected performance, the Islamic Shari'ah Service carried out several activities to spread Islamic law in Bener Meriah running as it should, there were no violations such as gambling, adultery, drunkenness. The Shari'a violations that occurred in Bener Meriah were dominated by teenagers, the existence of Islamic Shari'ah in Bener Meriah Regency played an important role in providing socialization about the importance of maintaining family dignity.

The Bener Meriah of Islamic Shari'ah Service, if there are still violations that occur, it does not mean that the relevant agencies have not followed up, but indeed the cooperation between The Bener Meriah of Islamic Shari'ah Service and the community, village officials, tourist attractions has a very large role in carrying out their duties as supervisor

4.3 Efficiency of Task Execution

The efficiency of the implementation of the task is a measure of the success of the implementation of the task which is assessed based on one's work ability to achieve results. Efficiency in carrying out tasks is the best

comparison between a job and the results achieved by the task it self.

The efficiency of the Islamic Shari'ah in carrying out the task of coaching, socializing, debriefing in every place that we think is appropriate to convey. Violations of the syar'at ikhtilath and adultery often occur at the age of teenagers. Our socialization in schools is not without reason because the times are getting faster sometimes make them forget the Shari'ah. Like wise with socialization in the study, fostering family welfare and tourist attractions

4.4 Socialization About Islamic Shari'ah

In socializing Islamic Shari'ah, there are some people who don't care about the implementation of Islamic Shari'ah, so Islamic Shari'ah does not run optimally. The community as a supervisor does not allow violations and does not reprimand the community itself for violating Islamic Shari'ah. However, the Islamic Shari'ah officers always try to invite, and guide the community to do good according to religious values, and prevent amar ma'ruf nahi munkar, in order to achieve Islamic Shari'ah kaffah.

In carrying out the task of fostering the Islamic Shari'ah Service, it always takes various ways, namely by involving various parties in order to improve the quality of work. The application of Islamic Shari'ah in Central Aceh can be carried out with coaching activities for people who violate Islamic Shari'ah, especially if the perpetrators of the violations are still teenagers. We also really hope for the role of religious leaders in society so that there will be no more new violations in Bener Meriah.

5. CONCLUSION

Prevention of shari'a violations in Bener Meriah Regency has been running, although it has not been maximized. Consistency is needed between the Islamic Shari'ah Service and all elements of society, both village officials and community leaders in preventing new Shari'ah violations.

The Factor that increase the violation of shari'ah in Bener Meriah Regency are the lack of parental or environmental supervision of children and their families, free use of mobile phones and free association without any companion and education regarding violations of Islamic law.

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