



Perada: Jurnal Studi Islam Kawasan Melayu

ISSN 2656-7202 (P) ISSN 2655-6626 (O)

Volume 6 Nomor 1, Januari-Juni 2023

DOI: <https://doi.org/10.35961/perada.v6i1.883>

CHARACTERISTICS OF ISLAMIC EDUCATION IN WEST ACEH AS A SHARIA AUTONOMOUS REGION

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ABSTRAK

Penelitian bertujuan untuk mengungkap karakteristik pendidikan Islam di Aceh Barat. Sebagai wilayah yang menerapkan syariat Islam secara konstitusional, pendidikan Islam di Aceh Barat memiliki corak yang berbeda. Pertama, struktur kelembagaan pendidikan Islam di Aceh Barat memiliki Dinas Pendidikan Dayah yang khusus membina dayah sebagai lembaga pendidikan Islam yang original Aceh. Dayah adalah lembaga pendidikan Islam yang mirip pesantren namun lebih kompleks dalam sejarah dan budayanya. Lembaga lain yang dibentuk pemerintah untuk menangani pendidikan Islam adalah Majelis Pendidikan Daerah yang berfungsi memberikan pertimbangan-pertimbangan kepada eksekutif dalam pengambilan kebijakan. Majelis Pendidikan Daerah diisi oleh para praktisi dan pakar pendidikan. Mazhab syafi'iyah yang digunakan oleh masyarakat juga menjadikan pola pendidikan Islam yang lebih preventif terhadap hal-hal yang dianggap berpotensi maksiat. Pendidikan Islam di Aceh Barat juga lebih aplikatif dengan diskusi terbuka pada aspek jinayah dan politik Islam, lebih dari diskusi pada bagian pernikahan, warisan, dan ibadah. Hal ini disebabkan hukum Islam sudah ditegakkan dalam aspek jinayah sehingga diskusi materi pendidikan Islam terkait hal tersebut lebih mudah diamati langsung dari penerapannya di lapangan.

The research aims to reveal the characteristics of Islamic education in West Aceh. As a region that implements Islamic law constitutionally, Islamic education in West Aceh has a different style. First, the institutional structure of Islamic education in West Aceh has a Dayah Education Office that specifically fosters Islamic educational institutions that are native to Aceh. Dayah is an Islamic educational institution that is similar to a pesantren but more complex in its history and culture. Another institution formed by the government to handle Islamic education is the Regional Education Council which functions to provide considerations to the executive in making policies. The Regional Education Council is filled with education practitioners and experts. The Syafi'iyah school of thought which is used by the community also makes the pattern of Islamic education more preventive towards things that are considered potentially immoral. Islamic education in West Aceh is also more applicable with open discussions on aspects of jinayah and Islamic politics, more than discussions on the sections of marriage, inheritance and worship. This is because Islamic law has been upheld in the jinayah aspect so that discussion of Islamic education material related to this matter is easier to observe directly from its application in the field..

Kata Kunci : *pendidikan Islam, Aceh Barat, otonomi syariah*

INTRODUCTION

The implementation of Islamic law is the dream of Muslim warriors during the struggle for Indonesian independence from colonialism and imperialism. The spirit to implement Islamic law in a comprehensive manner in all aspects of life became the main motivator for Muslim heroes to fight the invaders. The resistance effort they believe is a jihad that must be fought for. Must be fought for because the goal is very noble.

Aceh, which is one of the entities from Indonesia, is one of the regions that is consistent in fighting for independence. This struggle was carried out by all groups, from the nobility, the clergy to the grassroots community. The Dutch themselves acknowledged that one of the two hardest resistances experienced by the colonial invaders was the resistance of the Acehnese people, apart from the resistance during the Diponegoro War in 1825-1830 AD. The spirit of resistance of the Acehnese people consisted of two things, first that the people of Aceh were an independent nation and refused to submit to foreign powers. Second, the people of Aceh who are Muslim believe that fighting the infidel invaders is an obligation and a noble deed. If you die in the war, you are considered a martyr.

West Aceh is a region that has contributed many names of heroes in the fight against colonialism. There are two very famous names from this area, namely Teuku Umar and Cut Nyak Dhien. The two warriors were a married couple from aristocratic circles who spent the rest of their lives fighting against the Dutch colonial tyranny. The heroic tales of these two heroes have been widely passed down

in national history books. Their long struggle ended with the death of Teuku Umar and the exile of Cut Nyak Dhien to Sumedang in 1906 AD by the Dutch colonialists.

The heroes of independence in Aceh have indeed fallen, but the spirit of struggle is still being passed on to posterity. One of the main thoughts of the heroes that continues to be inherited by the next generation of Aceh is the application of Islamic law. Thus, in the course of the nation and state after the independence of the Republic of Indonesia in 1945, the people of Aceh continuously echoed this matter in order to gain legitimacy from the central government. However, with various dynamics that occurred, this desire was not fulfilled. There were many rejections by the government at that time. Finally, after the conflict between the Free Aceh Movement (GAM) and the Government of the Republic of Indonesia ended on August 15, 2005 in the Helsinki Agreement, the desire to realize Islamic law in force in the life of the Acehnese people could be realized in stages.

Islamic Shari'a is deeply integrated into the life and culture of the people of Aceh. The economic, cultural, legal and educational aspects are colored by the Shari'a. Islamic education is one of them. In fact, Islamic education is indeed aimed at instilling Shari'a in the lives of Muslims. However, it would be more interesting to examine more deeply the characteristics of Islamic education in regions that apply Islamic law constitutionally. Because Aceh is the only region in Indonesia that has this privilege, in the form of autonomy to implement Islamic law in its area.

Based on the research of A. Samad Usman and Abdul Hadi, that dayah as one of the Islamic educational institutions in Aceh gets a special place from the local government. In order to improve the quality of Islamic boarding schools, the Provincial Government of Aceh established the Aceh Dayah Education Office (DPDA). This institution was formerly called the Dayah Education Development Agency (BPPD) which was founded in 2008. Prior to the establishment of this institution, the management of dayah was under the Office of the Ministry of Religion of the Republic of Indonesia at the provincial and district/city levels.¹ Institutions like this only exist in Aceh out of 38 provinces in Indonesia. This is unique for Islamic education in Aceh.

Research conducted by Hasnul Arifin Melayu and his team shows interesting facts. The implementation of Islamic education in formal educational institutions is one of the drivers of awareness for the people of Aceh Tamiang and the City of Sabang in implementing the Jinayat Law Qanun.² The characteristics of Islamic education and the people of Aceh Tamiang and Kota Sabang are similar to those of West Aceh. The results of this study indicate that Islamic education has a unique impact on the people of Aceh.

The results of the research conducted by Abidin Nurdin and the team concluded that the application of Islamic law has a certain impact on Islamic education. The implementation of Shari'a

strengthened three education centers in Aceh. First, strengthening Islamic education in formal educational institutions ranging from elementary schools to tertiary institutions. Second, the strengthening of Islamic education in society by the emergence of meunasah and study centers that teach monotheism, fiqh, and tasawuf. Third, strengthening Islamic education in each family.³

Based on some of the results of previous studies, it is interesting to look further at the characteristics of Islamic education in West Aceh. West Aceh is a region rich in history and past struggles will certainly give its own color to the atmosphere of Islamic education. Moreover, sharia autonomy is the main support.

The research aims to reveal the characteristics of Islamic education implemented in West Aceh as a sharia autonomous region. The assumption is that Islamic education in the region has a uniqueness that is different from other regions. This research is not limited to the implementation of Islamic education in formal educational institutions. The implementation of Islamic education in non-formal institutions is also the subject of research.

METHODOLOGY

Research using qualitative methods. The object of research is the characteristics of Islamic education that takes place in formal and non-formal educational institutions. The research subjects are education practitioners, the general public and policy makers. Collecting data using in-depth interviews, observation and documentation.

¹ A. Samad Usman and Abdul Hadi, 'Peran Dinas Pendidikan Dayah Dalam Peningkatan Mutu Pendidikan Dayah Di Aceh', *Jurnal Intelektualita Prodi MPI FTK UIN Ar Raniry*, 10.1 (2021), p.128.

² Hasnul Arifin Melayu and others, 'Syariat Islam Dan Budaya Hukum Masyarakat Di Aceh', *Media Syari'ah : Wahana Kajian Hukum Islam Dan Pranata Sosial*, 23.1 (2021), p.67
<<https://doi.org/10.22373/jms.v23i1.9073>>.

³ Abidin Nurdin, Sri Astuti A. Samad, and Munawwarah Munawwarah, 'Redesain Pendidikan Islam: Perkembangan Pendidikan Pasca Penerapan Syari'at Islam Di Aceh', *Ekspose: Jurnal Penelitian Hukum Dan Pendidikan*, 19.1 (2020), p.1005
<<https://doi.org/10.30863/ekspose.v1i1.886>>.

Triangulation of data collection was carried out to verify the data found. Data processing uses data reduction, data presentation and verification. Islamic education practitioners are the main sources of research. These practitioners are involved in tertiary institutions, Islamic boarding schools, madrasas and schools. The general public is also a resource person to enrich research results. Observations were made to obtain data that the informants missed. Determination of sources using snowball sampling as a non-probability determination technique.

RESULTS AND DISCUSSION

A. Islamic Sharia and Acehese Culture

Aceh has a long history. The culture of the people of Aceh which is synonymous with Islam originated with the founding of the kingdom of Aceh Darussalam in 1496 AD by Sultan Ali Mughayat Syah. The kingdom stands on the territory of the fallen Lamuri Kingdom. Islam became the official religion of the kingdom. Islamic teachings are used as the main reference in making policies. The Sultan also appointed a mufti to provide enlightenment on the decisions to be taken by the sultan.

Islamic Shari'a is an important issue that the people of Aceh have continued to strive for since the Dutch colonial period until the reformation period. During the colonial period, the people of Aceh hoped that the application of Islamic law would be easier if the Dutch colonialists left. However, after the independence of the Republic of Indonesia in 1945, this hope was not realized. Opposition from the Old Order, New Order, to the government of the Reformation era was continuously made so that Islamic law was not enforced constitutionally in Aceh. Although in the end, this hope was realized after the conflict between the Free Aceh Movement and the Indonesian Government ended in

2005 with the signing of the Helsinki Agreement.

After the Dutch left Aceh, Islamic cultural and civilization values began to erode. Likewise with regard to the application of Islamic shari'a as law in the Acehese community to be replaced by colonialist law. However, I hope that all the problems in Aceh will be resolved with the departure of the Dutch from Aceh and the people of Aceh can return to how they used to be (re-applying Islamic law in all walks of life). However, this estimate turned out to be a mere hope, because the problem of implementing shari'ah continued after Indonesian independence (starting from the Soekarno era to Megawati). And in the end it further adds to the suffering of the Acehese people.⁴

Community culture, starting from the implementation of weddings, ceremonies for welcoming newborn children, reception ceremonies, and welcoming religious holidays carried out by the people of Aceh refers to Islamic teachings. A habit will be unanimously opposed by society if it is contrary to the Shari'a. The implementation of these various ceremonies which are carried out repeatedly and for generations makes the culture of the community very thick with Islamic teachings.

While the culture of Aceh itself is based on the values and teachings of Dinul Islam. This has contributed to the construction and creation of Acehese culture which is imbued with and colored by the spirit of Islamic values, so that there is almost no Acehese culture that deviates and is sophisticated with Islamic teachings. In the daily life of the people of Aceh, the relationship between religion and culture is very harmonious and almost

⁴ Syamsul Bahri, 'Konsep Implementasi Syariat Islam Di Aceh', *Kanun Jurnal Ilmu Hukum*, 15.2 (2013), p.329-330
<<https://jurnal.unsyiah.ac.id/kanun/article/view/6174>>.

inseparable. Customary law and religious law apply equally and cannot be divorced and separated between the two, just as substances cannot be separated from their nature.⁵

The implementation of Islamic education is colored by this culture. One example is the reception ceremony in Acehese culture. In Islam, honoring guests is a religious order that must be fulfilled. Glorifying guests is related to faith in Allah and Rasulullah saw. Based on these teachings, the people of Aceh internalized them into a solemn reception ceremony. Guests from outside who are received will be received with a friendly welcome. Guests are provided with a good and noble place. Guests are presented with a traditional peusijek procession and good food.

The very strong combination of religious law and customary law has formed its own unique and unique cultural pattern in Aceh. These cultural patterns and values then become a way of life that binds and regulates all aspects of people's lives. This cultural pattern then forms the character of the community, forms local wisdom and local values. These three aspects are the basic capital that will shape and influence culture in Acehese society, and at the same time become the basic capital in Aceh's future development.⁶

There are past expressions that continue to be passed on to the people of Aceh. This expression seems to teach that the culture of society is the result of internalization of Islamic teachings which become the habits of society in life.

*Adat bak po teumeureuhom
Hukom bak Syiah kuala
Kanun bak putroe phang
Reusam bak laksamana
Adat ngon hukom lagee zat ngon sifeut*

⁵ Mujiburrahman, Sayuthi, and M Nazir, *Pendidikan Berbasis Syariat Islam*, 2017. p.10-11.

⁶ Mujiburrahman, Sayuthi, and Nazir. H. 12.

Artinya:

Cultural traditions are taken care of by the king

Shari'a law is managed by the ulama (Syiah Kuala)

Kanun was taken care of by the king's consort (Phang Princess)

Reusam (ordinances of life) is managed by the commander in chief

Traditions and laws are like substances with properties.⁷

Aceh is known as a place where religion and custom are two important pillars in social governance.⁸ In such a way that culture is integrated with Islamic law in Aceh, so that there is almost no rejection of the culture that has taken root in society. This characteristic distinguishes the situation of Islamic education in Aceh from other regions in the archipelago. Islamic education tends to only strengthen habits that have lasted a long time in society. In this section, educators do not face serious challenges in instilling Islamic teachings in students due to two important factors. First, that Islam is a religion that is highly respected. Second, that the culture that has been carried out by the community is in harmony with Islamic teachings.

B. Constitutional Legitimacy of Islamic Shari'a

The struggle to implement Islamic law in life has been carried out by the people of Aceh since the colonial period. Because, before the Dutch colonial colonists came to Aceh, the people lived under the auspices of the Aceh Darussalam Sultanate

⁷ Syamsul Bahri, 'Pelaksanaan Syari'at Islam Di Aceh Sebagai Bagian Wilayah Negara Kesatuan Republik Indonesia (Nkri)', *Jurnal Dinamika Hukum*, 12.2 (2012) <<https://doi.org/10.20884/1.jdh.2012.12.2.62>>. p.361.

⁸ Sri Astuti A. Samad, 'Agama, Budaya Dan Perubahan Sosial Perspektif Pendidikan Islam Di Aceh', *Jurnal MUDARRISUNA: Media Kajian Pendidikan Agama Islam*, 7.1 (2017), p.24.

which made Islam the official religion and source of law and reference in making decisions.

When the Dutch colonialists came, the application of Islamic law was hindered. Society must submit to the laws brought by the colonialists. The community put up resistance until it finally succeeded in being released from colonialism. At the beginning of independence, the people of Aceh also demanded the same thing from the Government of Indonesia. However, this desire was not fully fulfilled. The government has indeed given permission to apply sharia in a few aspects, such as the issue of drinking alcohol, marriage and worship during the month of Ramadan.

Then, some Acehnese gave resistance to the Government of Indonesia by proclaiming the Free Aceh Movement (GAM) on December 4, 1976. This group was led by Hasan di Tiro.

Although it does not openly raise the issue of Islamic law,⁹ the Free Aceh Movement remains committed to implementing sharia as an integral part of the life of the people of Aceh who are very strong with Islam. In December 2004, amidst the raging conflict, one of the greatest disasters in human history occurred. The tsunami hit the Aceh region and several other countries such as Sri Lanka and Thailand. Hundreds of thousands of lives lost. Aceh is devastated. The economy is totally paralyzed. Society suffers.

The Free Aceh Movement group sees that the Acehnese people need peace more. Communication for reconciliation with the Government of Indonesia is also welcomed. Until 2005, a peace agreement was reached in Helsinki. Aceh returns to Indonesia's lap. Focus on building Aceh

together within the framework of Indonesia.

The implementation of Islamic law in Aceh is based on Law Number 44 of 1999 concerning the Privileges of Aceh. Article 1 number 8 states that "privilege is the special authority to carry out religious life, custom, education and the role of the clergy in establishing regional policies". Meanwhile, the privileges in the field of religious life are stated in Article 4 paragraphs (1) and (2), that the implementation of religious life in the regions is realized in the form of implementing Islamic Sharia for its adherents in society; while maintaining inter-religious harmony.¹⁰

The implementation of Islamic Sharia is formally strengthened through Law no. 18 of 2001 concerning Special Autonomy for Aceh. In the explanation of Law no. 18 of 2001 stated that "the basic thing in this law is the provision of wider opportunities to organize and manage their own household including economic resources, explore natural resources and human resources, and apply Islamic law in social life". This regulation does not explicitly and clearly state what aspects are handed over to the Aceh government, but in some cases it also mentions such as the financial balance between the center and the regions.¹¹

In 2006, Law Number 11 of 2006 concerning the Government of Aceh was born. This law became the basis for implementing Islamic law after peace until now.

Further acknowledgment of the implementation of Islamic law in Aceh in the context of state law is Law no. 11 of 2006 concerning the Government of Aceh. In this law, Islamic sharia has become national law, both in the process

⁹ Al Yasa' Abu Bakar, *Pelaksanaan Syariat Islam Di Aceh Sebagai Otonomi Khusus Yang Asimetris (Sejarah Dan Perjuangan)*, ed. by Dr. EMK. Alidar (Banda Aceh: Dinas Syariat Islam Aceh, 2020). p.180.

¹⁰ Mujiburrahman, Sayuthi, and Nazir. p.123

¹¹ Mujiburrahman, Sayuthi, and Nazir. p.124

of compiling legal materials, institutions and law enforcement apparatus, as well as increasing awareness of sharia law. Regulations regarding sharia-oriented Qanuns, the Sharia Court, the Attorney General's Office, the Police, the Wilayatul Hisbah Police and various other arrangements regarding sharia signify Law No. 11 of 2006 as the legal basis for implementing Islamic sharia in Aceh.¹² Previously, sharia enforcement in Aceh was regulated separately in several regional regulations. The regional regulation includes the prohibition of prostitution, gambling, liquor and others.

Specifically for the Government of Aceh, with the enactment of Law Number 2006 concerning the Government of Aceh, the "Islamic Sharia Qanuns" above, is actually a further elaboration of Law Number 11 of 2006 as stipulated in Article 125 paragraph (3) which confirms that the implementation of shari'ah (aqidah, sharia, and morality [paragraph 2] which is then detailed by [paragraph 2] includes: Worship, ahwal al-Syakhshiyah/Family Law, Mu'amalah/Civil Law, Tarbiyah/Education, Da'wah, Symbolism and Defense of Islam) is further regulated by law. This means that the formulation of qanuns contained in the Provincial Government of Aceh is actually an order from the law.¹³ The formation of the Act follows a constitutional process. So that the implementation of Islamic law in Aceh has permanent legal force.

Sari in Budiman that the implementation of Islamic Sharia in Aceh is carried out under the authority of the Islamic Sharia Office. This institution is also tasked with drafting qanuns,

implementing them, supervising implementation and providing guidance on Islamic law. This institution is also tasked with designing, implementing, supervising, and providing guidance on Islamic Sharia. The Shari'a Service establishes and appoints the Wilayatul Hisbah (WH) whose position is as the Islamic Shari'a police and whose duty is as an Islamic Shari'a supervisor. In addition, there is also a Sharia Court which is located under the Indonesian judiciary whose job is to exercise judicial power.¹⁴

With the enactment of the Law on the Government of Aceh, people can freely implement Islamic teachings. This freedom is more visible in the fields of law and economics. With the formation of the Sharia Court, several criminal acts can be tried under that court. The field of Islamic education is also affected by sharia autonomy. Its impact can be felt regulatoryly and culturally.

C. Characteristics of Islamic Education in the Sharia Autonomous Region

Ali Ahmad that Islamic education is flexible and able to respond to all times and places regarding human needs.¹⁵ So that Islamic education can be transformed into various forms without releasing its main principles. The impact of sharia autonomy on the characteristics of Islamic education does not happen automatically. This impact is formed gradually along with the legality that is prepared by the policy makers in stages. In general, there are two forms of resulting impact. First, the structural impact in the form of the formation of new institutions that oversee the implementation of Islamic education. Second, the cultural impact in the form of

¹² Hasan Basri, 'Kedudukan Syari'at Islam Di Aceh Dalam Kerangka Sistem Hukum Nasional', *Kanun Jurnal Ilmu Hukum*, 55, 2011, p.89.

¹³ Abdul Gani Isa, 'Paradigma Syariat Islam Dalam Kerangka Otonomi Khusus (Studi Kajian Di Provinsi Aceh)', *Media Syariah*, 14.1 (2012), p.25.

¹⁴ Cut Maya Aprita Sari, 'Pro Dan Kontra Implementasi Qanun', *Jurnal Review Politik*, 06.01 (2016), p.75

¹⁵ Syaeful Rokim, 'Edukasi Islami Jurnal Pendidikan Islam Vol . 05 , Januari 2016', *Edukasi Islami Jurnal Pendidikan Islam*, 05 (2016), p.672.

a change in the learning atmosphere after Islamic autonomy. This second impact is more pronounced when the interaction between educators and students occurs in the learning space.

1) Structural Impact

The most fundamental change on the side is Law Number 11 of 2006 concerning the Government of Aceh Article 216 paragraph (1) which reads "Every Acehnese has the right to receive quality and Islamic education in line with developments in science and technology", and paragraph (2) "Education as referred to in paragraph (1) is organized based on the principles of democracy and justice by upholding human rights, Islamic values, culture and national pluralism."

The manifestation of this article is the strengthening of Islamic education institutions typical of Aceh, namely Islamic boarding schools and strengthening policy making in the field of education through the Regional Education Council. Madjid said that the *dayah* is an educational institution that seeks to transmit traditional Islam based on classic *turast* (inheritance) in the form of a yellow book, so it can be understood that the *dayah* is the center of organizing Islamic religious education.¹⁶ *Dayah* is also the most developed educational institution typical of Aceh apart from *meunasah* and mosques.¹⁷ The mention of the name *dayah* for Islamic boarding schools is a designation that has been inherited long ago. In Acehnese society, there are differences in the designations for Islamic boarding schools and Islamic boarding schools. Modern or integrated Islamic boarding schools are called Islamic boarding schools, while *salafiyah* Islamic boarding schools are often referred to as

Dayah.¹⁸ Usually the Islamic boarding school maintains traditional methods that have been passed down from generation to generation, because the most important goal in Islamic boarding school education is the ability to read, translate literally and bound and be able to draw conclusions according to applicable rules.¹⁹

Some of the points that are the goal of Islamic boarding school institutions are to foster the life order of the *santri* (students) as best as possible in accordance with Islamic teachings. Providing knowledge about Islamic scholarship. Developing a religious attitude through worship practices. Realizing *ukhuwah Islamiyah*. Providing civic and health skills education, sports. Strive for the realization of all educational facilities to achieve the goals set.²⁰

To strengthen the *dayah*, the Government of Aceh established the *Dayah Education Office* which is tasked with carrying out the development and guidance of the *dayah* institutions. The guidance is related to *santri*, human resources, management of facilities and infrastructure and regulations that cover the Islamic boarding school. A total of more than 1,600 Islamic boarding schools are sheltered by this institution spread throughout Aceh. With a large number of *santri*, it is the right step to form a separate institution to make the Islamic boarding school more progressive.

Hasbi in Nasir that in order to implement Islamic law, an educational institution is needed to educate the public

¹⁸ Silahuddin, 'Transformasi Budaya Pendidikan *Dayah* Di Aceh', *Jurnal MUDARRISUNA*, 5.2 (2015), p.379-380

¹⁹ Nurainiah Nurainiah, 'Sistem Pendidikan *Dayah* Tradisional Di Aceh', *Serambi Tarbawi*, 9.1 (2021), p.84
<<https://doi.org/10.32672/tarbawi.v9i1.5054>>.

²⁰ FAHMI KARIMUDDIN, 'Pemikiran Prof. H. Hasbi Amiruddin, Ma Tentang *Dayah* Sebagai Lembaga Pendidikan Agama Islam Masyarakat Aceh', *At-Tarbiyah*, 3 (2017), p.10.

¹⁶ Sri Suyanta, 'Idealitas Kemandirian *Dayah*', *Jurnal Ilmiah Islam Futura*, 11.2 (2012), 16
<<https://doi.org/10.22373/jiif.v11i2.52>>. p.20.

¹⁷ Yusri M. Daud, 'Eksistensi Lembaga Pendidikan Islam Di Aceh', 10.1 (2021), p.5.

so that they are able to understand what is to be implemented, including understanding Islamic law itself in dire need of education. So since the beginning in Aceh there have been several models and forms of education which are still being realized today. First, school education is under the coordination of the Education Office, the two madrasas are under the coordination of the Ministry of Religion, the three salafi dayahs are under the coordination of the Aceh government's dayah empowerment agency, and the fourth modern are also under the coordination of the dayah agency.²¹

At the provincial and regional levels, the Dayah Education Office has nine authorities according to Qanun Number 9 of 2018 concerning Implementation of Dayah Education. This authority includes:

a. Policy field.

Establishing the Aceh Dayah education strategic plan, coordinating and synchronizing policies between provincial and district/city governments, setting quality standards for dayah education, carrying out supervision, evaluating the quality of dayah education, facilitating the establishment of ma'had Aly and supporting resources for the implementation of ma'had Aly;

b. Financing sector.

Funding for Islamic boarding school education comes from oil and gas funds and special autonomy, both Islamic boarding schools established by the government and the community, salafiyah Islamic boarding schools and integrated Islamic boarding schools, providing assistance to

ma'had Aly, as well as coordinating management and deconcentration and co-administration funds in the field of Education including Dayah Education which sourced from the state revenue and expenditure budget in accordance with statutory regulations;

c. Field of curriculum and teaching.

Coordinating and supervising curriculum development at the Dayah Education unit level, compiling the Dayah curriculum, Carrying out outreach and implementing content standards, process standards, Assessment standards, and Competency standards for Dayah graduates, and Facilitating the preparation, implementation of the Curriculum and overseeing the implementation of the Dayah Salafiyah and Integrated Dayah Curriculums;

d. Infrastructure and facilities sector.

Implementing the Minimum Service Standards for Dayah Education infrastructure and facilities for Dayah Education in Dayah Education, Implementing the Minimum Service Standards for Dayah Education infrastructure and facilities for Dayah Salafiyah and Integrated Dayah, Compiling and determining the need for infrastructure and facilities for Dayah Salafiyah and Integrated Dayah, Fostering and overseeing the use of infrastructure assistance and Integrated Dayah Salafiyah and Dayah Education facilities, and Providing basic facilities and supporting facilities for Dayah belonging to the Government of Aceh;

²¹ Muhammad Nasir, 'Syariat Islam Dan Ngangkang Style : Mengenal Kearifan Lokal Dan Identitas Perempuan Aceh', *Miqot*, XXXVII.1 (2013), p.205.

e. The field of human resource development.

Plan, carry out and supervise the process of fostering Dayah leaders and Education Personnel in all Dayah Education units, Carry out the appointment, placement, and dismissal of Dayah educators and educational staff/Daya contract teachers in accordance with the provisions, Facilitate the improvement of the quality of Dayah educators and educational staff, Improve welfare, provide appreciation and protection to Dayah Educators and Education Personnel and Provide guidance to Dayah Educators and Education Personnel.

f. The field of education quality assurance and control.

Facilitating the evaluation of learning outcomes in Dayah Education, Carrying out supervision and facilitation in Dayah education, Carrying out evaluations of achievement of Dayah education standards in each Dayah Education unit, Implementing the Accreditation process for Dayah Salafiyah and Integrated Dayah Education; Evaluating the implementation of quality assurance and control in each Dayah Education Unit, Providing books according to the curriculum, local content, manuals for teungku and enrichment books for Dayah Salafiyah and Integrated Dayah Education and Supervising and evaluating the process of providing books used by Thalabah, teungku and the book -an enrichment book used as a learning resource in accordance with the ahlussunah wal jamaah guidelines;

g. Management of remote Islamic boarding schools, border Islamic boarding schools and Ulumul Qur'an madrasah Islamic boarding schools.

The Government of Aceh in implementing Islamic boarding school education in the field of managing remote Islamic boarding schools, border Islamic boarding schools, and ulumul Qur'an madrasah Islamic boarding schools, has the authority to build and manage remote Islamic boarding schools, border Islamic boarding schools and ulumul Qur'an Islamic boarding schools;

h. Field of cooperation.

In the field of cooperation the Aceh government provides various facilities to support the establishment of good cooperation between dayah within the province, outside the province and even with foreign educational institutions;

i. The field of dayah economic empowerment.

Facilitating the development of productive Dayah business units, Facilitating productive management of Dayah assets, Facilitating the development of Dayah productive economic empowerment, Assisting in providing Dayah productive economic business capital, Helping to seek independent sources of income for Dayah economic development, Facilitating community participation in empowering productive economic enterprises Dayah and Carry out guidance, supervision and evaluation of the empowerment of productive economic business Dayah.

The Aceh government also established the Aceh Education Council as a non-structural institution. This institution aims to provide considerations to executive leaders in the future development of education. The establishment of this institution is a mandate from Qanun Number 3 of 2006 Article 4 concerning the Organizational Structure and Working Procedures of Regional Education Councils. At the district and city levels, Regional Education Councils were also formed, which of course have a smaller scope than at the provincial level.

2. Cultural Impact

Along with the institutional reform of Islamic education in Aceh, the culture in the educational process is also having an impact. Dayah as the main representative of Islamic education in Aceh received the biggest improvements in the bureaucratic flow. Dayah is also a major concern of the government so that a special institution was formed to handle it. The institution is responsible for all matters relating to the dayah.

The first impact that occurs in the process of implementing Islamic education is the management of implementation and evaluation which has become more tidy as a result of the guidance carried out by the Dayah Education Office. The government stipulates a Minimum Service Standard for Dayah Education which contributes to providing satisfaction for the students and the guardians of the students. Dayah also has main guidelines in improving the quality of service to students and the community.

There are many qualifications for dayah in Aceh. Starting from the dayah who have large assets to the simple ones. The Dayah Education Office aims to make the dayah synergize to help one another for a common big goal, namely the improvement of the next generation of Muslims. The pattern of coaching for large Islamic boarding schools is of course

different from small Islamic boarding schools. Large dayah only need development, while small dayah need more material assistance.

Another characteristic of Islamic education in West Aceh as a sharia autonomous region is the strong influence of the Syafi'iyah school of thought. It is commonly known that Indonesia is very popular with the Syafi'iyah school. But West Aceh has its own specifics. Due to the legality of the application of Islamic law which also refers to the Syafi'iyah school of thought, the learning process of Islamic education is also of the same style.

One of the main characteristics of the Shafi'iyah school is the prevention of immoral acts that are strongly suspected of being carried out. Such a perspective is felt in the learning process led by educators, as well as in the interactions of the taklim assemblies that are carried out in mosques or study centers. Another indicator is the supervision of places that are considered to be potentially immoral. Supervision is carried out by the government and the community voluntarily.

Community traditions that are very thick with the celebration of Islamic holidays with certain traditions also color Islamic education in West Aceh. There are lots of community traditions that are thick with Islamic law, such as the celebration of the Birthday of the Prophet Muhammad, which is different from other regions in the archipelago. Celebrations welcoming the month of Ramadan, welcoming Eid al-Fitr and Eid al-Adha, to weddings, child births, house moving ceremonies, all of which are interspersed with reading verses from the Koran so that they have sharia values mixed with traditional values. The implementation of this tradition is protected by the government as a cultural property of the community.

Islamic education in West Aceh also has characteristics that are more applicable than Islamic education in other regions in

Indonesia. Especially in learning materials related to jinayah. If in other areas, jinayah law only reaches the level of discussion, but it is different in West Aceh. Discussions about jinayah conducted by students and teachers can directly touch the application process in the field. Because the legality of Islamic law, one of the jinayahs, has been implemented in the midst of society, so that students studying Islamic education can learn by directly observing the various processes involved.

With an environment that is very thick with culture and the application of Shari'a, the process of internalizing the values of Islamic education to students tends to be easier to do. Not too many gaps were found by students related to Islamic education material studied in the classroom with the application carried out by the government and society in real life.

Even in other districts in Aceh, qanun materials issued by the Aceh legislature as legal products have been partly integrated into the learning process of Islamic Religious Education at State Senior High School 1 Tapak Tuan, South Aceh District.²² It is reasonable to suspect that similar things have also happened in other districts, including in West Aceh, due to the characteristics of community acceptance which tend to be the same for Islamic law.

This is in line with Saminan's research on the internalization of Islamic culture in Aceh. Referring to the manual for the implementation of the Islamic education system in schools and madrasas in Aceh, the normative framework of Islamic education in Aceh basically emphasizes that the implementation of education in Aceh must contain two colors, namely the color of nationality and the color of Aceh. The national color refers to Aceh as an integral part of the Unitary State of the

Republic of Indonesia which has the obligation to carry out the mandate of the National Education System Law No. 20 of 2003, the Acehnese color refers to Aceh as an area that cannot be separated from the Islamic value system, namely values that are rooted in Islamic teachings. Thus, it can be said that the normative provisions for administering education in Aceh explicitly mandate the implementation of an Islamic education system at all levels of education in Aceh.²³

This is also reinforced by the research of Iwan Fajri, et al on Values and Moral Education in the Education Curriculum System in Aceh. Iwan also added that the close relationship between Islamic education and Islamic law in Aceh is in accordance with the national education system that applies in Indonesia.

Implementation of Islamic education in Aceh Province refers to Qanun Number 9 of 2015 amendment to Aceh Qanun Number 11 of 2014 concerning the Implementation of Education. The implementation of education in all educational units is guided by Islamic teachings. The implementation of education in schools in Aceh as a whole is Islamic, with the indicators of the madrasah management system having values of transparency, accountability, exemplary approach, developing an Islamic-oriented culture and implementing an Islamic curriculum as stipulated in the qanun. Values and moral education in education units in Aceh is not only carried out in accordance with national education, but also refers to implementation through an Islamic curriculum that is guided by the qanun on education in Aceh. The learning process carried out in Aceh is based and

²² Agus Salim, 'Integrasi Qanun Syariat Islam Ke Dalam Pembelajaran Pendidikan Agama Islam', 1.3 (2016), p.204.

²³ Saminan Saminan, 'Internalisasi Budaya Sekolah Islami Di Aceh', *Jurnal Ilmiah Peuradeum*, 3.1 (2015), p.157.

oriented towards Islamic culture based on Islamic law in Aceh.²⁴

Even so, the implementation of Islamic education in Aceh is not without criticism. There are several gaps that must be corrected so that the process and results of Islamic education can improve in quality and quantity. Some of the parts that need to be repaired are in principle aspects that must be fixed immediately.

For the advancement of Islamic education, the fundamental changes that we need to think about are the substantial aspects in the management of Islamic education, conceptual Islamic education and changes in the management of Islamic educational institutions themselves, if we examine them and conclude that these changes need to touch on conceptual changes in education and changes in institutional. Changes to the conceptual of Islamic education include, among others:

1. Changing the mindset and rearranging (management) of the correct concept of Islamic education based on basic assumptions about humans, on their nature or potential by empowering the potentials that exist in humans according to demands and work and being able to face global challenges;
2. Islamic education must be redesigned to build a concept of integrity that is interrelated between naqliyah sciences and 'aqliyah sciences, so that a "paradigm" dichotomy of science which is called religious knowledge and not religious science or general science does not develop. Because, in the view of Islam, all knowledge comes from God;
3. Islamic education must be designed to manifest attitudes and behavior of "tolerance", broad-minded in various matters and fields, especially tolerance in differences of opinion and interpretation of Islamic teachings, without giving up opinions or principles that are believed to be in accordance with Islamic law;
4. It is necessary to review the learning concept and Islamic education curriculum which must be able to foster entrepreneurship skills in life;
5. Islamic education must be able to foster a work ethic, discipline and honesty in harmony with the concept of education with integrity applied by European and western societies and currently applied in several Asian countries;
6. Islamic education needs to be designed in a planned, systematic, flexible manner, respecting individual differences, in line with children's interests and talents and paying attention to changes in society and civilization.

Changes in institutions touch on a change that must be able to change the dimensions of management to become professional.

1. The vision and mission of Islamic educational institutions must be able to respond to the challenges that are happening now and in the future according to their potential;
2. It is necessary to arrange and implement modern and sophisticated management of Islamic education;
3. Application of professionalism principles by being aware of creative, autonomous, democratic, transparent, quality, relevant, efficient, measurable, controllable,

²⁴ Iwan Fajri and others, 'Pendidikan Nilai Dan Moral Dalam Sistem Kurikulum Pendidikan Di Aceh', *Jurnal Pendidikan Kewarganegaraan Undiksha*, 9.3 (2021), p.720.

and based on Islamic law principles;

4. Open regardless of regional, national and religious boundaries.

²⁵

Of course, the constructive suggestions above can be implemented properly with the spirit of togetherness to improve the quality of Acehese Islamic generations in the future. The characteristics of Islamic education in West Aceh which are very rich in tradition and support from Islamic law can provide better enlightenment if it is carried out in a disciplined and measurable manner.

CONCLUSION

Islamic education in West Aceh as a sharia autonomous region has its own uniqueness. The uniqueness is at least two things, namely those related to the institutional structure of Islamic education and the culture of Islamic education in the learning process. In the institutional structure, Aceh's traditional Islamic educational institutions, namely the *dayah* are sheltered by a special institution which is the *Dayah Education Office*. This institution functions to build and assist the growth and development of Islamic boarding schools in West Aceh so that they achieve the standardization that has been set. The estuary of this standardization is the improvement of service quality to students and student guardians. Another institution formed is the *Regional Education Council* which functions to provide considerations related to Islamic education policies to the executive.

The application of Islamic law in West Aceh, which is dominated by the *Syafi'iyah* school, also has an impact on Islamic education. The style of Islamic education

is to be more preventive towards actions that are strongly suspected of being the cause of disobedience. So messages to protect each other's environmental conduciveness from potential evil deeds are often emphasized in the learning process. The tradition of the people who are thick with Islamic law also gives its own color to Islamic education.

Islamic education also becomes more applicable. If in some areas, Islamic education tends to discuss the chapters on marriage, inheritance, worship and the economy, different things are found in Aceh. Discussions on Islamic education also enter the field of *jinayah* and politics. Because Islamic law is applied in the midst of society so that discussions are not only at the level of ideas.

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²⁵ Abu Bakar, 'Pendidikan Islam , Tantangan Dan Prospektif Di Wilayah Syariat Islam Aceh', *Jurnal Pencerahan*, 7.1 (2013), p.44–45.

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