

# Integrating Islamic Values Into Education In Aceh (Reviewing The Qanun On Education)

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## Abstract

Sharia in Aceh has been in effect even before independence, namely since the reign of King Iskandar Muda. In its development, Qanun as is part of Aceh's special autonomy agreed in the Helsinki Agreement between GAM and the Indonesian Government as legitimized through Law Number 44 of 1999 and Law Number 18 of 2001. This marked the beginning of a new era in Aceh with a unique identity to strengthen itself where every dimension of life is based on sharia, including education. However, Qanun Number 9 of 2015 as the legal standing of Islamic values in learning implementation in Aceh does not necessarily meet expectations. This study aimed to examine the position of the Qanun to trigger Islamic education in Aceh. Based on the results, this Qanun on education is still at a crossroads, between efforts to open up to reform and modernization to be more inclusive for the various interests of the community or still in the traditional social-Islamic identity that cannot be separated from the political paradigm.

**Keywords:** Qanun, Dayah, Islamic Education.

## A. Introduction

The enactment of Qanun Number 9 of 2015 as a refinement of Qanun Number 11 of 2014 and Qanun Number 5 of 2008 on learning implementation does not necessarily solve the problem of education in Aceh. So far, Islamic education in Aceh is still looking for an ideal format in line with the various Islamic practices of the Aceh community, both in terms of theological schools, Islamic law, and morals. Learning implementation in Aceh is considered to have not succeeded in integrating Islamic values, as stipulated in the Qanun as a reference for learning implementation in Aceh. Experts found that the concept of education in Aceh must be based on the Qur'an and hadith

while still paying attention to the socio-religious and socio-cultural values of the Aceh community (Abubakar, 2013).

The characteristics of education in Aceh have long attracted the attention of experts (Goto et al., 2012; Oktari et al., 2015; Shah & Lopes Cardozo, 2014). Rosemary and Mahdi (2013) showed that Islamic education in Aceh is relatively different from national education based on three pillars, namely accessibility, quality and competitiveness, governance, accountability, and public image (Rosemary et al., 2013). Education in Aceh, apart from being held based on Islamic values, also accommodates the content of national education (Pendidikan Daerah Aceh, 2013). Studies on Islamic education in Banda Aceh City (Suraiya, 2015) and more specific

studies on the integration of Islamic values and Aceh culture are capable of being a separate force in character building (Yusoff, 2014), not yet provided a way for a firm definition of Islamic education as mandated by Qanun. The synthesis between culture and Islamic values in education has not been discussed carefully. Likewise, the available studies have not responded to discussions about the opportunity to give birth to the conception and format of Islamic education as mandated in the Qanun.

This study is the basis for not only criticizing the formulation of the Qanun on Islamic education but also for finding a conceptual solution to Islamic education through three questions. First, what is the ideal conception of Islamic education in the formulation of Qanun on learning implementation in Aceh? Second, how are the characteristics of education in Aceh with Islamic values in the framework of Indonesian national education emphasized? Third, what are the challenges of implementing Islamic education in Aceh as mandated by the Qanun?

## **B. Literature Review**

### **1. Reality of Islamic Education**

Al-Attas emphasized that Islamic education is seen more as an effort to humanize humans so that humans can carry out their role as caliphs on earth and devotees to God (Al-Attas, 1980). Indeed, every religion has three important aspects, namely the moral order or ritual; metaphysical or cosmological beliefs; and feelings are based on experience. Meanwhile, Islamic education can be seen from two different perspectives: (1) practice in schools to familiarize students with Islamic traditions or (2) practice in personal life (Bolandhematan, 2019).

Islamic Education is recognized to place the divine reality in the holy book

al-Qur'an and hadith. Islamic Education has content to a large extent depending on the main beliefs and practices of Islam. For example, in Turkey, the focus of Islamic education has been content-oriented based on the two main sources of Islam (Demirel & Wright, 2018). In Islamic minority countries, Germany has a different way of implementing Islamic education with the aim of preventing radicalization (Euchner, 2017). Concerns about Islam and terrorism make Islamic education very important to emphasize not supporting extremism with ideological orientations that tend to lead to syncretic characters and radicalism (Susilo & Dalimunthe, 2019).

2. Characteristics of Education in Aceh Education in Aceh is based on Islamic values to accommodate the socio-culture. This characteristic relatively distinguishes it from national education relying on three pillars, namely accessibility, quality and competitiveness, and governance, accountability, and public image. However, this still poses a number of problems in implementation. The concept of education based on Islamic values is not yet clear, so the indicators and methods of measuring its success also become absurd and difficult to formulate (Rosemary et al., 2013).

Referring to reality, culture implicitly includes education where the better the system of cultural values is included in the mental matrix of students, children, and future generations, the better the resulting culture will be. Culture is the key to the interpretation of work because it arises from the basis of certain cultural traditions and socio-culturally provides a code allowing anyone to read and understand it. However, to achieve the goal of culture, a different approach is needed to be connected with other subjects, such as geography, sociology, psychology, and of course, language and communication,

including information and communication technology as part of the latest achievements in this era, so that culture can be correlated to be preserved in the next generation (Dimova, 2011).

However, not all cultures can be preserved or have a positive impact on life. Education, culture, and religion often encourage situations of violence, especially against women and their rights. Therefore, a culture with low education can make some groups oppressed (Krob & Steffen, 2015). An interesting finding by Chalkiadaki (2018) in schools in Greece, cultural elements are considered important that the dimension of culture can affect education.

### 3. Challenges of Islamic Education Implementation

As shown by Rosemary and Mahdi, Islamic education in Aceh is not accompanied by clear indicators to realize and measure its achievement (Rosemary et al., 2013). Therefore, the implementation of Qanun in the field is very much in line with the availability of interpretations from human resources. Suraiya, for example, explained about Islamic education implemented in Banda Aceh City (Suraiya, 2015). Refi Syaputra raised about education in Subulussalam City (Syaputra & Wijaya, n.d.).

### C. Method

This study was based on Qanun Number 8 of 2008, Number 11 of 2014, and Number 9 of 2015 explicitly explaining Islamic values education. Articles related to the conceptualization and operationalization of Islamic education are used as a reference for discussion. Thus, the discussion is limited to articles on regulating Islamic values in learning implementation in Aceh.

A number of related regulations in Indonesia are used as reference considerations in the analysis process to obtain a comparative perspective in the

interpretation of a case. Therefore, this study used the descriptive-analytic method not only relying on the relationship between articles in each regulation but also regarding the interpretation of the concepts contained in the articles referred to. A number of relevant literature is used as a reference in the process of interpreting articles and the relationship between socio-cultural contexts.

### D. Results

#### 1. The concept of Islamic education in Aceh

The concept of education in Aceh can be found in Chapter I Article 1 Paragraph (21) defining Islamic education as "education based on and inspired by the values of Islamic teachings" (Qanun No. 11 of 2014 on Education, 2014). Islamic values are placed as the basis and soul of education in Aceh. These values are not found directly, especially regarding what is meant by "Islamic values". However, in general, Islam consists of faith, sharia, and morals, so it is commonly said that Islamic education includes *aqidah*, worship, and morality. These three dimensions of Islam are not explicitly contained in the Qanun.

Islamic education has universal and binding principles as found in Article 2 that "Islamic values, nationality, Acehese, truth, humanity, justice, usefulness, affordability, professionalism, exemplary, diversity, and non-discrimination" (Qanun No. 11 of 2014 on Education, 2014). These twelve values are not clarified in the Qanun, are these values intended as an elaboration of Islamic values?

The education function in Article 3 states that "learning implementation in Aceh functions to develop all potentials in order to realize an Aceh community in an independent, civilized and dignified way according to religious teachings" (Qanun No. 11 of 2014 on Education,

2014). To be able to carry out the function in developing potential, learning implementation is expected to be able to give birth to intelligent individuals, so that the goals set are not mere utopias. The purpose of education in Aceh is found in Article 4, where "education in Aceh aims to develop all potential students to become human beings who believe and fear God, have a noble character, are knowledgeable, intelligent, capable, creative, independent, democratic, and responsible" (Qanun No. 11 of 2014 on Education, 2014).

Education provides direction for the implementation by adhering to the principles that must be followed. In this case, Article 5 Paragraph (2) indicates that:

Education in Aceh adheres to the following principles: a. application for all students regardless of ethnicity, religion, race, and descent; b. cultivating and empowering students lasts a lifetime; c. development of the overall potential in a systematic, integrated, and directed manner; d. providing exemplary, motivation, faith, intelligence, and creativity of students; e. encouraging community participation in the implementation and quality control of education; f. development of science and technology by upholding human rights, cultural values, ethnic pluralism, respect for democratic principles, and justice in an effective, efficient, transparent and accountable manner (Qanun No. 11 of 2014 on Education, 2014).

Although still referring to and accommodating the National Education System, learning implementation in Aceh as referred to in Article 5 Paragraph (2), is "organized in an Islamic and integrated manner to achieve education goals" (Qanun No. 11 of 2014 On Education,

2014). In the local context, as stated in Article 6 that "The Annual Education Development Program is guided by the Aceh Medium Term Development Plan and Education in Aceh Plans and Strategies regulated by Governor Regulation" (Qanun No. 11 of 2014 On Education, 2014), then education in Aceh is well programmed.

Above all things related to concepts, principles, objectives, and systems, learning implementation should be managed by experts. Therefore, the provisions regarding Educators and Education Personnel are regulated in such. In this regard, it can be found in Article 46 where "must have the competence and obey the professional code of ethics. Educators consist of: teachers, lecturers, counselors, tutors, widyaiswara, instructors, facilitators, Tengku Dayah; or other parties involved in organizing the education process" (Qanun No. 11 of 2014 On Education, 2014).

Explicitly, the requirements to become an educator or teacher, especially in formal institutions such as schools or madrasas, are regulated in Article 48 stating that:

Teachers must meet the following requirements: a. have academic qualifications according to the level and type of education according to law; b. have professional, pedagogic, personality, and social competences as evidenced through competency tests; c. have noble character and be able to read the Qur'an for Muslims; d. physically and mentally healthy; and e. drug free (Qanun No. 11 of 2014 On Education, 2014).

Principal must have the requirements according to Article 49:

The principal must meet the following requirements: a. working period of at least 8 (eight) years as a teacher; b. a maximum age of 55

(fifty-five) years at the time of appointment as principal; c. The lowest rank (class/space) is III/c, except for remote areas it is III/b; d. have a certificate as a teacher; e. have personality, managerial, entrepreneurial, supervisory, and social competencies as evidenced by the results of the competency test; f. at least a bachelor degree, except for certain areas where personnel are not available; g. pass special training for principals in accordance with regulations; h. receive consideration from the School or Madrasah Supervisor, and i. physically and mentally healthy (Qanun No. 11 of 2014 On Education, 2014).

Educational staff referred to in Article 53 include personnel directly related to education management, consisting of education unit leaders, supervisors, researchers, librarians, laboratory assistants, media officers, and technicians (Qanun No. 11 of 2014 On Education, 2014).

Curriculum standards are found in Article 44 containing the general rule that "curriculum is used at every type and level of education in accordance with national education standards and local content is carried out Islamically" (Qanun No. 11 of 2014 On Education, 2014). The curriculum is implemented in an Islamic manner containing the following subjects:

- a. Core Subject:
  1. Islamic Religious Education and its practice, including:
    - a) Aqidah and character;
    - b) Fiqh; and
    - c) Al-Qur'an and Hadith;
  2. Civic education;
  3. Mathematics;
  4. Natural Science;
  5. Social science;
  6. Indonesian Language and Literature;

7. English;
8. Arabic;
9. Physical Education and Sports; and
10. History of Islam.

- b. Local Content, including:
  1. Local language;
  2. Aceh History
  3. Customs, Culture, local wisdom; and
  4. Skills Education (Qanun No. 11 of 2014 On Education, 2014).

Curriculum at the level and type of education in Aceh in Article 45:

Curriculum for all types and levels of education is regulated by a Governor Regulation, including the Salafiah Dayah curriculum through a meeting of the Dayah leaders, and is stipulated by Governor Regulation. The integrated Dayah curriculum is a combination of the Salafiah Dayah curriculum as referred to in paragraph (1) with the school curriculum. (Qanun No. 11 of 2014 On Education, 2014).

Supervision of education in Aceh is explained in Article 82:

Supervision of education is carried out to ensure transparency, accountability, sustainability, and participation in learning implementation carried out by the Aceh Government, Regency or City Governments, and the community through the Regional Education Council and School Committees (Qanun No. 11 of 2014 On Education, 2014).

Supervision by the Regency or City Government according to the authority. It is found in Articles 83 and 84:

The Aceh Government and Regency or City Governments are responsible for the effective supervision of learning

implementation in accordance with their authority (Qanun Number 11 of 2014 Bab IXV III Article 83) by confirming that the supervision of learning implementation in each education unit is carried out by supervisors in accordance with the field of study and level of education under the coordination of supervisors at the Provincial or Regency or City level according to the authority (Qanun Number 11 of 2014 Bab IXVIII Article 84) (Qanun No. 11 of 2014 On Education, 2014).

In organizational management, after implementation, monitoring and evaluation are required. Therefore, in the learning implementation in Aceh, monitoring and evaluation are found in Article 85 with the procedure regulated by the Governor Regulation (Qanun No. 11 of 2014 On Education, 2014). Learning outcome assessment and its mechanism are regulated in Article 86:

Learning outcome assessment and its mechanism are carried out through school exams and national exams in accordance with regulations. Assessment through examinations is carried out cumulatively covering aspects of knowledge, attitudes, morals and skills. A student is determined from the combined results of the school exam and the national exam as well as in Dayah salafiah. Further provisions regarding the assessment of learning outcomes are stipulated by a Governor Regulation (Qanun No. 11 of 2014 On Education, 2014).

The Aceh government also has the authority to accredit education units as stated in Article 87.

Accreditation of education units is carried out by the Aceh Government through the

Provincial Accreditation Board (BAP). The accreditation of the Dayah Education Unit is carried out by the Accreditation Board established by the Aceh Government. Accreditation is carried out on the basis of criteria in accordance with regulations (Qanun No. 11 of 2014 On Education, 2014).

## 2. Characteristics of Educational Institutions in Aceh on the National Context

The main characteristic of learning implementation in Aceh is found in Article 5 Paragraph (2) while still referring to and accommodating the objectives of the National Education System. In this case, "education in Aceh is organized in an Islamic and integrated manner to achieve education goals" (Qanun No. 11 of 2014 On Education, 2014). In the national context, learning implementation in Aceh is relatively unique, it has different characteristics than the other regions of the Republic of Indonesia because it has its own model as a consequence of Islamic education. There are educational institutions or the authorities in charge of education in Aceh regulated and found in the Qanun. These include the existence of the Education in Aceh Council (MPA), the Dayah Education Office, Balee Seumeubeut, and Pendidikan Diniyah. Empat pranata khas ini tersurat dan tersirat dapat ditemukan pada Qanun on Education.

The existence and role of MPA in learning implementation is explained in Article 78 Paragraph (3), "community participation can be carried out through the Regional Education Council, School Committee, and/or other community institutions" (Qanun No. 11 of 2014 On Education, 2014).

Dayah kemudian diresmikan sebagai Dinas Pendidikan Dayah yang bertanggung jawab atas penyelenggaraan

pendidikan Dayah di seluruh Aceh sebagaimana dimaksud dalam Pasal 39:

- (1) Dayah education aims to develop the ability, knowledge, and skills of santri to become experts in Islamic religious knowledge or become Muslims who have the skills and expertise to build an Islamic life in society.
- (2) Dayah education unit consists of: a. Salafi Dayah; and b. Integrated/Modern Dayah.
- (3) The Dayah education unit can provide formal education as well as non-formal education.
- (4) The Dayah education unit can carry out higher education called Dayah Manyang (Ma'had 'Aly).
- (5) The Dayah education unit is supervised by the Central Government, Aceh Government, and Regency or City Government.
- (6) The Dayah education unit can give a diploma.
- (7) The Dayah education unit must be accredited by an accreditation body established by the Aceh Government.
- (8) Further provisions regarding Dayah education as referred to in paragraph (1) to paragraph (7) are regulated in a Governor Regulation. (Qanun No. 11 of 2014 On Education, 2014).

For Balee Seumeubeut as a beginner education institution in gampong-gampong throughout Aceh is regulated in Article 30: "PAUD for children aged 4 (four) to 6 (six) can take place at a) Kindergarten (TK) or Raudhatul Athfal/Bustanul Athfal (RA/BA); b) Taman Pendidikan Al-Qur'an; c) Balee Seumeubeut; and Diniyah" (Qanun No. 11 of 2014 On Education, 2014).

Diniyah as an enrichment of Islamic content in educational institutions is explained in Article 40:

- (1) Diniyah education aims to form students to understand and practice

the values of Islamic teachings with broad, critical, creative, innovative, and dynamic insights in the context of educating national life in a faithful, pious, and noble character. (2) Early Education is held on the following paths: a. Formal education; b. Non-formal education; and c. Informal education. (3) Formal Early Childhood Education as referred to in paragraph (2) letter a, organizes learning sourced from Islamic teachings at the PAUD, Basic Education, Secondary Education, and Higher Education levels. (4) Formal Diniyah Education Curriculum as referred to in paragraph (2) by referring to the standard curriculum determined by the Ministry of Religious Affairs and adapted to the characteristics of Aceh. (5) Diniyah education is fostered by the Provincial or Regency Religious Affairs office in accordance with their respective authorities. (6) Formal Diniyah Education can give diplomas to graduates in accordance with regulations. (Qanun No. 11 of 2014 On Education, 2014).

### 3. Characteristics of Curriculum

- a. Mandatory to read the Qur'an/write Arabic-Malay;

In addition to the characteristics of learning implementation and institutions, education in Aceh also has unique characteristics in terms of curriculum. In Article 34, "education is directed so that Muslim students are able to read and understand the Qur'an and are able to read and write Arabic-Malay with the implementation regulated in the Governor Regulation" (Qanun No. 11 of 2014 On Education, 2014).

- b. Islamic values (aqidah, worship, morals);

With the ratification of the Qanun on Education, education in Aceh has an Islamic characteristic. In Article 44, "curriculum is used at every type and level of education in accordance with national education standards and local content is carried out in an Islamic manner." The curriculum is implemented in an Islamic manner, it must contain core subjects and local content. The core subjects are Islamic Religious Education and its practice include Aqidah and character, Fiqh, and Al-Qur'an and Hadith, Arabic, and History of Islam. Meanwhile, local Content, including local language, Aceh history, customs, culture, local wisdom; and skills education (Qanun No. 11 of 2014 On Education, 2014).

c. Adopt Aceh local wisdom

The authority for education in Aceh to adopt local wisdom is found in Article 44 (1) where "curriculum is used at every type and level of education in accordance with national education standards and local content carried out in an Islamic manner." (Qanun No. 11 of 2014 On Education, 2014)." Article 34 of Qanun on Education shows "education is directed so that Muslim students are able to read and understand the Quran and are able to read and write Arabic-Malay regulated in a Governor Regulation." (Qanun No. 11 of 2014 On Education, 2014).

The ability to read and write Arabic-Malay letters for the Aceh community is a historical necessity so that it becomes a hereditary legacy. Even since the 17th century AD, it has become the scientific language used by famous scholars such as Hamzah Fansuri, Syamsuddin al-Sumatrani, al-Raniry, and Abdul Rauf al-Singkili in their various works.

4. Challenges in the Implementation of Education in Aceh as mandated by the Qanun

Conceptually, education in Aceh can be found in Chapter I defining Islamic education as "education based on and inspired by Islamic values" (Qanun No. 11 of 2014 On Education, 2014). Education inspired by Islamic values is still very common, giving rise to various interpretations and implementations. This is because the teachings of Islam contained in the Qur'an and Hadith are universal and comprehensive and can be thought out and practiced in a variety of ways. In the field of worship, Islam is also manifested in the Maliki, Hanafi, Shafi'i, and Hanbali schools. In the realm of morality, Islam can also take the form of morals or Sufism, Falsafi, and Amali. Conceptual generalizations about education in Aceh also lead to different implementations that have not been well mapped.

There is still overlap between the mandates of the Qanun. Aceh Education Office, Aceh Education Council, Dayah Education Office, Education Quality Assurance Institute, are structural and non-structural institutions authorized to deal with education issues. Even though the main tasks and functions of each institution have been regulated, there are still discrepancies in practice. Sectoral egos between institutions are often unavoidable considering that each institution feels that it has a duty and responsibility for learning implementation.

Given his authority, attention to learning implementation in Aceh must be budgeted in a balanced and proportional manner. However, considering that education providers and the theme of education programs are relatively ambiguous and contain the subjectivity of their respective interests, it often results in half-hearted, unbalanced, and disproportionate support. This will affect the implementation of Islamic education in Aceh. This means, there is an imbalance between the mandate of the Qanun and institutional practice.



## E. Discussion

Based on the results, there are several things that need to be discussed regarding the implementation of Islamic education in Aceh. First, the concept of Islamic education is not always in line with Aceh and the national culture. This is partly due to several things, first with regard to the variety of Islamic practices in the Aceh community. This is in line with Hafni (2021) that the implementation of Qanun in Islamic values-based education in Aceh is constrained by the lack of adequate support resources, the absence of derivative policies, the level of change that has not yet given significant results, and the low compliance and responsiveness of implementing agencies. In addition, in the national context, Islamic education is often connoted to second-grade education (Kuranaengsih, 2015). This dichotomy is increasingly emerging, where history has proven that education in Aceh has been an arena of contestation between Acehese identity and 'outside' identity since the days of Dutch colonialism until the independence of Indonesia. This identity contestation is reflected in the dichotomy between Islamic and secular education. This dichotomy began when the Dutch entered Aceh and introduced a Western secular education system. The people of Aceh, spearheaded by Dayah clerics, showed resistance to the Dutch secular education. Therefore, traditional Islamic education in Aceh Dayah is seen as a representation of indigenous identity, while general education is seen as a Western product. This dichotomy continued until the independence of Indonesia. In its development, Aceh continues to strive to re-establish traditional Acehese Islamic education against the onslaught of secular education from outside (Fitriah, 2020; Raya, 2021).

In another historical context, this is also related to the fact that in the early

days of the Dutch colonialism, the majority of the Acehese people still chose to send their children to Dayah to receive education, because the public school curriculum established by the Dutch was deemed not in line with Islamic teachings and who attending a public school will be considered an 'infidel'. Since then, Dayah and the ulama have become symbols of resistance against the infidel invaders, especially through the saga 'Sabil War'. (Graf et al., 2010).

Second, the concept of Islamic education is not always able to maintain the characteristics of Aceh based on culture considering that Islam is part of a religion with universal power. In addition, this characteristic is also closely related to the historical fact that education in Aceh is a legacy of conflict and has always been an arena for identity contestation in the history of relations between Aceh and Jakarta (Fitriah, 2020). However, the identity of Aceh has undergone transformation and negotiation, although Islam has been and remains an important element, this identity is constantly being negotiated into the national identity. Identity is not fixed, but flexible and negotiable, because nationalism itself is a form of shared identity (Fitriah, 2020). Third, dealing with the complexity of ideal and actual reality where objective reality has the authority to impose structural vs cultural values, although this does not apply to Dayah with an autonomy (Fitriah, 2020).

However, the sustainability of Dayah as a traditional Islamic education system also faces difficult challenges. The attractiveness of the Dayah began to be eroded by modern Islamic schools by ensuring the certainty of continuing studies, both to leading universities and to the Middle East, causing the role of the Dayah to decrease in terms of developing Islamic studies in Aceh. This situation is exacerbated by the presence of Teungku

as teachers of Islamic education from Aceh whose roles have begun to erode due to the arrival of Islamic religious leaders from Java with different characteristics, and the Tengku are more involved in politics (Bustamam-Ahmad, 2014)

Until now, learning implementation in Aceh is under the responsibility of regional government institutions, family institutions, and community institutions. Government institutions responsible for managing learning implementation in Aceh include the Education Office, Ministry of Religious Affairs, Education in Aceh Council (MPD), Regional Education Quality Assurance Institute (LPMP). The duties and functions of each institution have been regulated, although in practice there is often overlap. In general, general education institutions are under the responsibility of the Education Office and religious education institutions are under the coordination of the Aceh Religious Affairs Office, education in Dayah/Islamic boarding schools is under the coordination of the Dayah Education Office, but there is also an Education in Aceh Council (MPA) to control, assess, provide input and support in improving the quality of learning. In addition, there is also an LPMP to guarantee the quality of learning in Aceh. This can be interpreted that the government policy has given a more concrete appreciation of Dayah in Aceh.

Aceh is a special phenomenon with all its uniqueness trying to maintain its distinctive Islamic tradition as an identity, including in terms of Islamic education. Dayah is a portrait of how the Aceh community maintains its identity, but at the same time tries to reform and even react to the challenges of modernity, and more importantly, to local social and political changes. In recent developments, it appears that the changes and reforms of Islamic schools in Aceh are closely related to socio-political

changes, especially the regional autonomy policy and the formalization of sharia law that accompanies it. At this stage, changes and reforms in Islamic education in Aceh absorb factors from the local context and follow a deviant path from the national one (Srimulyani, 2013). With the guarantee of the law and government regulations mentioned above, Dayah has a clearer future and has a legal umbrella that is equivalent to other formal education systems in Indonesia. (Kurniawan, 2014).

## F. Closing

The concept of education in Aceh is based on and inspired by various Islamic values along with the Islamic and socio-cultural aspects of the Aceh community.

The distinctive feature of education in Aceh is based on the formalization that education is based and inspired by Islamic values and Aceh's socio-cultural values. Therefore, the existence of the Education Council, Dayah Education Office, Balee Seumeubeut, Diniyah Education, and Vocational Madrasah Aliyah are understood as the social creativity of Islamic Aceh culture.

The generalization of education provides a relatively free space for understanding, implementing it in education in the practical realm. The absence of a firm formulation on the Aceh education model is a limitation of this article which should receive serious attention in subsequent studies.

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