

Factors for Implementation of Qanun in Aceh Education: Study on Islamic Value-Based Basic Education

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Abstract: The purpose of this study was to analyze the implementation of the Qanun on the implementation of Islamic values-based education and to interpret the obstacles and supports for implementation. Implementation referred to the content concept and context of Grindle's policies. The research method used a case study approach that was explanatory, with the type of research being descriptive qualitative data analysis. The research findings were: (1)—the implementation of the Qanun based on the principles of national policy. The specific policies of Aceh still guided it, and these principles were squeezed into educational goals and curricula. (2) the supporting factors for implementing the contents of the Qanun represent the interests of the target group, the types of benefits obtained, the type of change desired, and the elite actors in power. In contrast, the obstacles to implementation were the lack of adequate resource support, the absence of derivative policies, the degree of change that had not provided significant results, and the low compliance and responsiveness of implementing agencies.

Keywords: factor for implementation; Islamic education; Qanun of education

Introduction

Aceh Province has a solid legal basis and umbrella in the form of policies or qanuns to realize an Islamic system in education. Implementing the special autonomy policy in education gives the Aceh Provincial government the flexibility to develop creative and innovative Islamic-based programs by the particular characteristics of the Aceh Province. Islamic education policy is a strategic policy of local government based on Islamic law, which is a combination of religion (Islam) that is

sourced from the Qur'an and hadith as well as culture (Aceh), which breathes Islamic teachings, and is integrated with national culture.

In terminology, Qanun is a legal provision that applies in society and uses society's benefit. The name of Qanun is also a customary rule of law and issued by the Government of the Qanun Aceh. The determine of Qanun is in Law No. 11 the Year 2006 concerning Aceh Government, namely (Indonesia, 2006):

1. Aceh Qanun is a statutory regulation that is a provincial, regional regulation

that regulates government administration and the life of the Acehese people. (Article 1 Number 21).

2. Regency/Municipal Qanun is a statutory regulation which a Regency/City regional regulation that regulates the administration and life of the Regency/City community in Aceh.

Based on the provisions of the two articles, qanuns can be equated with regional regulations in other provinces in Indonesia. Still, the understanding of qanuns which are equated with regional regulations is not quite proper. Qanun is a statutory regulation enforced in Aceh whose contents must be based on Islamic law and Islamic principles, which are the specialty of the Aceh Province. In the legal hierarchy in Indonesia, following the provisions of Law no. 12 of 2011 concerning the Establishment of Legislation, the position of Qanun is the same as regional regulations in other regions. This understanding will make it easier for the Central Government to supervise and guide the regions, especially those related to forming a regional policy.

Grindle emphasized that the implementation of a policy or Qanun is determined by change, control, and compliance. Implementing Islamic problem values-based Aceh education policies is the concept and form of Islamic education are not clear and detailed enough. The indicators of Islamic value-based education are based on demands for value changes, including the value of faith, which gives birth to Aqidah by increasing the sense of the faith of creatures to the Khaliq. The goal for the students is to have a foothold in navigating life in all aspects. The second is the value of Syariah made fiqh which provides a basis for guidance for humans in their lives to improve the quality of life to achieve happiness in the world and the hereafter; these values are expected to be able to achieve the pleasure of Allah. Third,

the value of Ihsan gives birth to morals which are values and traits that are embedded in the soul. These values represent the degree of change expected in the implementation of the Qanun to implement Islamic values-based education. However, these values have not been formulated comprehensively in the curriculum policy for the implementation of education. The implementation of the program gives rise to different interpretations and meanings between implementing institutions.

The problem was conveyed by the head of the Indonesian Teachers Association (IGI) of North Aceh Regency as follows: Chapter 3 article 18 in North Aceh Qanun No. 4 of 2012 (Qanun, 2014) concerning the implementation of education regulates that every student who has not been able to read the Qur'an is given unique guidance, but at the level of implementation of the Qanun is not implemented, and there are no strict sanctions for students who have not been able to read the Qur'an, it is proven that after they enter a higher school there is no significant change, the reading test of the Qur'an is not recitation, there are still students who cannot recognize letters, in addition to the socialization of Aceh's Islamic values-based education qanun at the school level, it is still very minimal, so there has been no special circular for the implementation of the policy, three years ago there were instructions from the local government, fifteen minutes before learning to read the Qur'an as a form of introducing the Qur'an to students as well as religious literacy, but due to the lack of binding rules, the policy is almost lost in every school. The local government's lack of seriousness and commitment in implementing the policy can be seen from the unavailability of procurement of Islamic-based textbooks and no training program for writing textbooks

under Aceh's culture (North Aceh, 10 October 2018).

Since 2013 the Aceh government has been given the flexibility to design a comprehensive Islamic values-based education system curriculum, integrated between the national and local Islamic curricula. The Islamic-based curriculum, as stated in article 35 paragraph (4), contains a statement that the school/madrasah curriculum at all types and levels of education can add local content according to regional needs, based on the law being the reason for the Aceh government to present a curriculum on *Fahmul Qur`* in schools, from elementary to high school.

The programs that are actualized in the implementation are through the guru Dayah affiliation program in general education, the integration of knowledge, then the implementation of *Yasinan*, which is held every Friday and reading short verses *Qur'an* fifteen minutes before the teaching and learning process as a form of implementing the values of belief, Islamic values, and *Ihsan* values. The program's implementation has obstacles and challenges because it has not been strengthened by detailed and firm regulations from the local government in the form of a Regent's regulation in its implementation. The Qanun on the implementation of Islamic values-based Aceh education has changed in objectives from the initial goal, the reason for the change is because Islamic-based Aceh education has very broad and complex indicators, making it difficult to implement the concept at a practical level, so that the implementation process is more interpreted in artificial not to the substantive privileges of Aceh's education. For example, changes from the terminology of schools in the Arabic language, local curricula, uniforms, buildings, ornaments, and all school attributes are adjusted to the characteristics of Islam in the school environment; based on

this description, there will be inconsistencies at the level of policy implementation.

Referring to the supporting and obstacle factors of implementing Islamic values-based education policies in Aceh, theoretically, it is studied based on Grindle's theory where the core of implementation examines the content of policies, implementing actors, and the policy environment (Grindle, 1980). Based on empirical data, the theme of this research is interesting to examine the implementation of Qanun Number 4 of 2012 concerning the implementation of Islamic values-based education in primary education in North Aceh District. The reason for choosing the theme is based on the background, where Islamic values-based education policies have not reflected and accommodated the values of Islamic values of the privilege of Aceh.

The research problem that will be studied is how are the supporting and inhibiting factors in the implementation of Islamic values-based Aceh education policies of basic education in North Aceh Regency, while the purpose of this study is to analyze and interpret the inhibiting and supporting factors in the implementation of Islamic values-based Aceh education policies.

Literature Review

The success of policy implementation is strongly influenced by a deep understanding of how these various elements can work together in harmony characterized by interactions between actors, the capacity of implementers in the field, strategies for delivering information or socialization, and organizational capacity (Campos & Reich, 2019; Purwanto & Sulistyastuti, 2012; Young & Lewis, 2015). Policy content includes 1) Interest Affected, 2) Type of Benefit, 3) Extent of Change Envision. 4) Site

of decision making, 5) Implementer Program, 6) Resource committee (Grindle, 1980). Then the chosen policy needs to be accommodated by implementing organizations since, in the organization, there is authority and various kinds of resources that support the implementation of policies and programs—in contrast, creating situations and environmental conditions necessary policy to give effect, although the impact is often positive or negative (Akib, 2012; Camprubí et al., 2016; Harris, 2011; Harris & Jones, 2018; Simmons-Horton, 2017).

Administration implementation is the ideal type of implementation. Still, problems will arise when the reality in the field changes much faster and becomes more complex than the previous conditions presented as a reference in preparing SOPs. In such a situation, the implementor will be faced with two difficult choices. First, following the SOP but implementation cannot be carried out optimally, where the reality on the ground is different from the existing SOP. Second, deviating from the SOP so that policy implementation can achieve optimal results but with the risk of being legally blamed if the deviation from the SOP cannot achieve better results than the implementation that follows the SOP (Hopkins, 2016; Purwanto & Sulistyastuti, 2012; Sætren & Hupe, 2017).

Based on the above conditions, the implementation process is in a complex environment and full of uncertainty; as quoted in Kim (2010: 15), there are several reasons for the importance of discretion in implementation, among others, first, bureaucrats as the front-line work in certain unexpected conditions and situations. Second, in their daily duties, bureaucrats are the vanguard who must respond to certain human dimensions that require special actions; the three bureaucrats as guard depends are not just people who carry out

lowly jobs according to the SOP but must be seen as officers who interact directly with citizens and they must be given the authority to build public trust that their welfare will change through bureaucrats the front line.

Hoogwood and Gunn (1986) emphasized that there were two factors causing failure in implementation, namely non-implementation and unsuccessful implementation, in the sense that the policies were implemented but did not go according to plan, because the parties involved did not want to cooperate, and did not fully master the problem, and did not rule out the possibility that the matter is beyond the reach of his power. There are various theories about policy implementation that become a reference for researchers to analyze research results. As for the opinions of experts who put forward the theory of policy implementation as proposed by (Grindle, 1980; Mazmanian & Sabatier, 1983; Vleuten et al., 1996) and Richard Elmore, then Korten (1988), the theoretical framework as the basis for thinking as a reference in activities. As for the grand theory, middle theory, and empirical theory, as shown in the picture below:

This research focuses on implementing Islamic values-based education policies in basic education in the North Aceh Regency. The normative basis is Law No. 20 of 2003 concerning the National education system, then confirmed by the policy of Law No. 11 of 2006 concerning Aceh governance, specifically regarding Islamic-based Aceh education policies, at the regional level are regulated in North Aceh Qanun No 4 of 2012 to accommodate the acceleration of the implementation of Aceh's education based on Islamic values.

Conceptually, according to its features, the Islamic values-based education system is the foundation of education in Aceh, but the implementation of education

policies has not run optimally. Based on data and facts, there are several indications that the Islamic values-based education system policies in content lead to an ambiguity that has multiple interpretations at the implementation time so that the implementation of the policy is more artificial to Islamic symbols.

Research Method

The method used in this study refers to Yin's (2006) qualitative method because the data needed is narrative, while the data on facts and phenomena regarding the programs being implemented (Yin, 2018). While the data collected on the types of benefits received, the impact of changes, as well as the readiness of program resources, in addition to the strategies used, the characteristics of implementing agencies, and the level of compliance and responsiveness to the program, a case study research approach that is equipped with several data collection techniques to achieve research objectives, while the research questions presented are about the "how" and "why" of the reason for using the case study approach because the questions are explanatory and more directed to the use of case study, historical and experimental strategies. Determination of informants was determined by purposive sampling, so the selected informants were executive officials (Regents), legislative in charge of education, as well as implementers from several educational implementation institutions, Bappeda, education observers, representative teacher institutions, educational quality supervision institutions, and school institutions namely principals and teachers of several schools in North Aceh (Zamili, 2017). Then the students in basic education as the targets of the Islamic-based Aceh education policy.

Findings

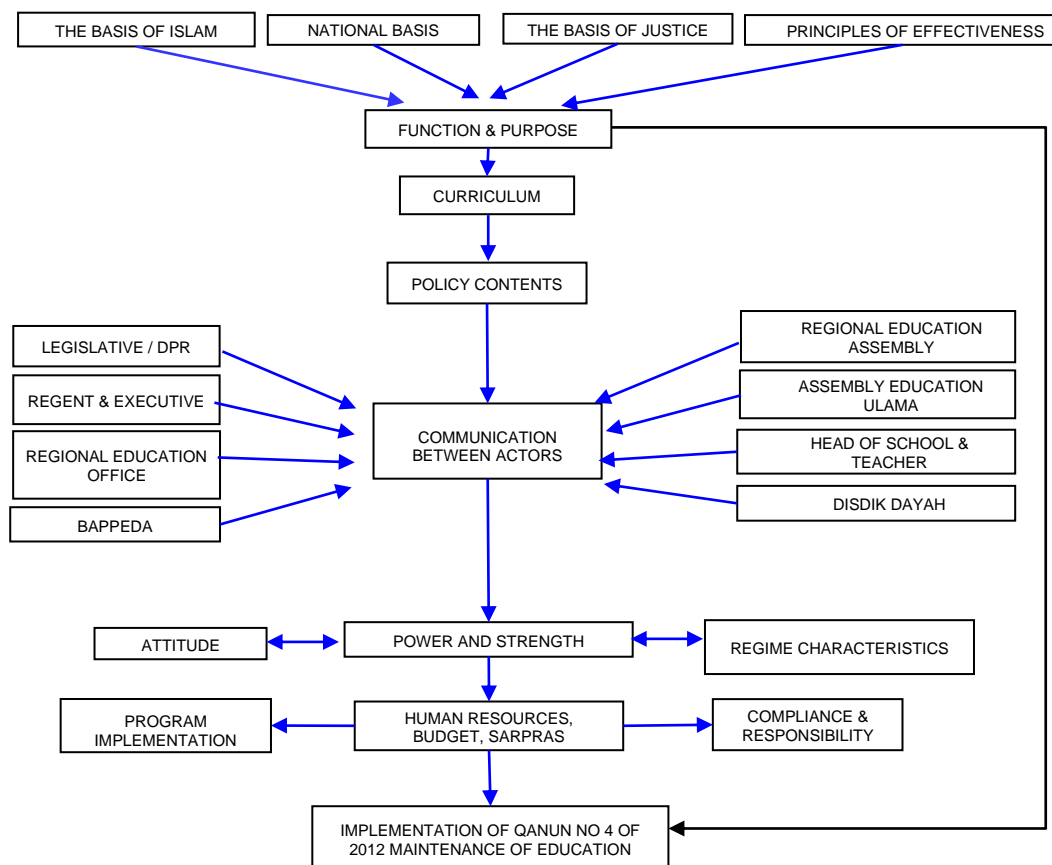
This study found that the theory used to analyze needs to be refined. The implementation developed by Merilee S Grindle (1980) is described in implementation theory, where policy implementation activities are influenced by policy content and context (Grindle, 1980). In this study, policy content and context are variables that influence the success of policy content, implementing organizations, and policy environment; among the three elements, the content policy has a very large contribution in realizing the successful implementation of Islamic values-based education, while the organization and policy environment has an influence in producing positive support in the implementation of Islamic values-based Aceh education policies.

This study found that the implementation activities from the content and environment of education implementation policies were based on Islamic values. Grindle theory has not been able to answer research problems comprehensively. The Grindle model is about content and context policy, including policy content, organization, and policy environment. In the research phenomenon, this concept illustrates the lack of emphasis on compliance policy target groups as a direct result of policy implementation. So that Grindle's concept includes interests in policy content, types of benefits derived from policies, degree of expected change, program implementers and implementing resources, while in the context (Context Implementation) power, interests and strategies of actors, regime characteristics, as well as compliance and responsiveness of implementing agencies, needs to refine again by target group compliance as a target for successful policy implementation to implement policies. The same thing is also

explained in Siddiq et al. (2011) research, explaining implementation barriers due to weaknesses in the audit system in the field of implementation mechanisms. Education policy and having a devolution impact the

quality and pattern of administration, accountability of supervisors, and improving program performance and effectiveness so that the policy's final result cannot realize the expected changes.

Figure 1.
 The Existing Model of Islamic Value-Based Aceh Education Implementation



The picture above explains that the content of the policy is a combination of the educational concepts contained in the existing principles of education, derived from mixing principles that are squeezed into a function and purpose and are described in the educational curriculum not only paying attention to the special autonomy given but also educational programs. Following the applicable national laws, from these principles, the functions and objectives of education are described

and then revitalized by incorporating these educational values into the curriculum.

The actors involved were the executive, the Regent, related agencies, the executive or DPRK, the North Aceh Dayah Education Office, the Ulema Education Council, the Regional Education Council, the Principal, and Teachers. Meanwhile, community institutions such as the Indonesian Teachers Association and the Indonesian Teachers Association are not involved much because they are often not

invited to discuss the direction and implementation of existing policies. Therefore, IGI and PGRI do not appear in their existing condition. While other actors communicate with each other, communication between these actors then establishes cooperation. Each uses power and strength to implement the concept of implementation under the content of the policy.

Power and strength are influenced by the level of compliance or responsiveness and the characteristics of the regime. These two concepts greatly affect the management of existing resources, human resources, budgets, and infrastructure. The characteristics of regimes that tend to be full of intervention and entrustment will certainly make resource management deviate a lot. At the same time, compliance and response will determine the level of resource management capacity. At the same time, compliance or responsiveness will certainly see the content of the policy, although with different categories in the context of implementing Islamic values-based Aceh education policy programs.

Supporting Factors Qanun in The Implementation of Education

Policy Contents

The interest affected indicator relates to various interests; according to Grindle (1980), policy implementation involves many interests, the more parties who benefit, the stronger the support so that it will facilitate its implementation, and vice versa, if many parties are negatively affected by the policy, then the stronger the resistance, so it won't be easy to implement the policy (Grindle, 1980). The findings of the research on content which contains policy interests which show that the state rules are contained

in Law Number 44 of 1999 concerning the administration of the privileges of Aceh, as well as Law Number 11 of 2006 concerning the government of Aceh, as a legal basis that gives full rights to the people of Aceh. Aceh Province to formulate the concept of Islamic education following the wishes of the Acehnese people who cannot be separated from Islam, more specifically explained in Law Number 11 of 2006 Chapter XXX article 215 paragraph 1 explains that education held in Aceh is an integral part of the National system—adapted to the characteristics, potential, and needs of the local community.

In general, the people in Aceh Province have positively welcomed Aceh's educational policies based on Islamic values, in which every parent is more comfortable sending their children to religious education such as Islamic boarding schools or Dayah, either integrated Dayah or Salafi because Dayah or pesantren provide students with general knowledge and religious sciences, the presence of Islamic education policies in basic education to accommodate the public interest.

Types of benefits obtained

Korten (1980) emphasizes that the program carried out by the government will be run if it is under the beneficiaries (Korten & Syahrir, 1980). In At Kisson (1991), Korten states that the implementation suitability model uses a learning process approach model, where the model is based on the suitability of three elements: the suitability of the program, implementing organization, and target group or users. Haryanto's research (2016) states that the Indonesian nation has inherited a dualistic education and teaching system, namely: (1) the education and teaching system in secular public schools and (2) an Islamic education and teaching system with traditional

isolative and synthetic patterns (Gonczi & Hager, 2020; Haryanto, 2016; Shaw, 2020). The research findings indicate that conceptually the types of policies obtained from the implementation of Islamic-based Aceh education policies provide positive benefits, one of which is opening up space for public participation between the central government and the people of Aceh after the conflict and tsunami, which is mandated through the Aceh Government Law.

Aceh's educational policies based on Islamic values provide positive benefits, opening up space for public participation to create an education model under Aceh's privileges through an integrated general education program and religious education. The emergence of Islamic curriculum policies, educational facilities, and infrastructure directed at Islamic models and methods.

The system and atmosphere of the existing Islamic values-based education qanun are very good in supporting the success of the program from the commitment of the competent authorities, as well as the participation of all stakeholders, all levels of society and the bureaucracy agree and hope that the implementation of Islamic education can be realized following the characteristics and specifics of Aceh Province. Students are required to have the ability to practice and apply the values of faith, moral values, and the value of Tauhid, and then basic education students are required to be able to read the Qur'an as a graduation requirement.

Degree of change

The degree of change of policy implementation can be seen from the level of values that are expected to be able to provide changes to the target group, Elmore (1979), Korten (1974) what is called the

general public, Warner (2002) as a user, Gerbner (2011) recipients of policy, Agyepong (2008) based on the opinions of the experts above, it provides an understanding that the public as the target group of the policy will determine the success of implementation and the degree of change that can be obtained by the existence of the policy (Elmore & Dkk, 1979; Rigby et al., 2016; Stavrou, 2016; Yoshida & van der Walt, 2018).

Applying the values of faith, moral values, and the Tauhid value is the degree of change expected in the Qanun to implement education. In the context of the life of the Acehnese people reading the Qur'an is the basic foundation that every family instills in every child to understand and read the Qur'an. Research findings on the implementation of Qanun Number 4 of 2012 concerning the implementation of education, the implementation of a local curriculum based on Islamic values is reflected in additional subjects, namely the subjects of the Qur'an, Hadith, Aqidah, Morals, Fiqh, and the history of Islamic culture.

In every process, the degree of change in policy implementation has the potential to cause distortion. Acehnese education policies based on Islamic values are in the interests of the aspirations of the Acehnese people as a whole, so the policy should not be difficult to implement, especially since the majority of Acehnese are homogeneous. The Islamization of education is actual; this aspect supports the ease of program implementation. In contrast, the desired degree of change from the Islamization of education demands a significant change, where the demands make the teachers understand the integration of knowledge. Students are required to be able to read and understand the Qur'an. The support of resources is a very important factor in implementing the Islamization of education; besides, the ability of qualified

implementers greatly influences the end of innovation program breakthroughs to achieve policy goals.

Inhibitory Factors of Qanun

Resource Support

Resources in the implementation of the Qanun on education can be observed from the support of 4 aspects; first implementing resources, the second human resources, the third budget resources, and the fourth allocated resources (Howlet & Ramesh; 1980), Elmore (1985), Edward III resource support can be categorized as human resources (Edwards III, 1980; Li & Pilz, 2017; Robinson, 2015). professional skills and competencies possessed. Grindle and Thomas (1991) have four resources managed by the bureaucracy and the public: political, financial, managerial, and technical.

The research findings interpret that resource needs are largely determined by the choice of strategies and instruments for implementing policies. The capacity and competence of qualified teaching staff must be a concern by local governments. The data shows the lack of programs to improve the quality of teaching staff in the Islamization of education.

The priority of local governments in improving the quality of educator resources has not been optimally carried out. Educators who want to continue their education to the strata two (S2) level are based on their initiative at their own expense, either study permits or study assignments, in addition to weak policies and programs for outstanding teachers to get strategic places or positions in scientific development, such as the opportunity to take part in training at the provincial and

national levels still based on the strong element of close relations with the service.

Resources are a determining factor for the success of policy implementation; limited human resources are caused by not all educators understanding the integration of general education and religious education due to the educational background of educators. Most of the basic education teachers under the North Aceh District office are still temporary employees. The number of honorary teachers is still relatively high, so this problem impacts the level of teacher welfare, which is still very low, and the lack of support from the availability of learning facilities and infrastructure.

Power, Interests, and Strategy of Actors

Grindle (1980) in every arena, various actors have different interests, unequal power, and various strengths, so it causes a conflict. It can obscure policy objectives, so these problems need to be anticipated by considering who and what to get. The success of policy implementation is very influential on the role and ability of agencies or actors to implement decisions under policy objectives and targets. Aceh Province is one of the provinces with unique characteristics and nuances, so the values of local wisdom are an important specialty to be preserved regarding the noble values of identity and traditional customs.

The Islamic education policy is the community's aspiration that accommodates all the interests of enforcing the Islamic Syariat Kaffah on the earth of the Veranda of Mecca. At the same time, the legal power possessed by the Aceh Province according to state regulations allows Aceh to have its policies, especially in the fields of religion, education, Aceh privileges, and customs, which are by the needs and aspirations of the Acehnese. The study results indicate that

the implementation of Islamic education policies is still motivated by differences in interests and inequalities of power and various strengths, causing distrust and seriousness between implementing agencies and local government elite actors, resulting in blurring of policy objectives. The programs presented have not shown *Asbabul Nuzul* science, a crucial aspect in implementation that there is still a weak political will of the government in providing confidence to the community through the integration program of education based on Islamic values. However, at the practical level of policy implementation, Acehese education based on Islamic values is a very complex process and political nuanced and includes the intervention of interests. This can be illustrated from the tug of war interest in legalizing the derivative legality of Islamic education policies.

Place Decision-Making

Grindle (1980) describes that the location of decision-making has consequences because policy implementation is not just an administrative process but through a process of bargaining, accommodation, conflict, and others. The characteristics of the regime that still understands are diverse in the implementation of the Qanun on Islamic values-based education, the negative indicators of the meaning of the implementation of the Qanun on the implementation of Islamic values-based education are not under the expectations of the policy objectives, giving the impression that the implementers of the implementation of the Qanun on the implementation of education show lack of commitment and lack of readiness in fighting for successful implementation so that the attitude of implementing agencies shows various

interpretations of the implementation of the Qanun for the implementation of Islamic values-based education

Based on the various dynamics of very basic problems in basic education, the North Aceh education office has a response in interpreting the effort to Islamize education through the integration of knowledge, something that cannot be forced, so that the relevance of Islamic value-based education is practiced more about the concept of reading the Qur'an and praying. Congregations during school hours, even though when we look at the trend of education, the local government and all elements of education should be able to implement Islamic education policies such as the quality of graduates in modern Pesantren or the learning models in integrated Islamic schools.

Based on historical facts, the implementation of the Islamization of education in Aceh is the right momentum as an effort to increase faith and piety, coupled with the knowledge and skills of the Acehese people to support the necessities of life based on the historical experience of the prolonged post-conflict coupled with the tsunami that has changed the order of people's lives.

Program Implementers

The success of program implementation is largely determined by the competence and capabilities of the program implementers. Grindle (1980) explains that the implementers will determine the success of the policy, for example, related to the competence and understanding of the implementers of the policy content where the failure of implementation is also influenced by the process of tug of war between interests. Research findings indicate that policy implementation can run

according to policy directions; implementers require a common understanding. Therefore, detailed rules are important points so as not to cause multiple interpretations from implementers. Based on observational data, it is indicated that the implementing agencies of the relevant agencies include: regional education assemblies, education offices, BAPPEDA, ulama consultative assemblies, and Dayah education offices, but from these implementing institutions, there are still various views on the meaning of Islamic education, thus giving rise to various speculations. and perceptions of policy implementers

Based on important findings related to crucial aspects in implementation, there is still weak political will from the government in providing confidence to the community,

the Helsinki MoU momentum opens up great opportunities for local governments to realize Islamic-based education under the mandate of the Aceh government law. Besides that, the support from the central government has not fully supported the realization of the implementation of the Aceh government law. This can be explained through many articles in the LoGA, which the central government revoked. Therefore the level of authority has not been fully authorized to be implemented.

The explanation above, it can be explained that the inhibiting and supporting factors in the Qanun for the implementation of education through the Aceh education system based on Islamic values in basic education in North Aceh Regency can be explained as follows:

Table 1
Inhibitory and Supporting Factors (processed)

No	Inhibitory Factors	Supporting Factors
1	Place decision-making	Policy Rules
2	Understanding of implementing agencies	Interests
3	Resources	Cross-sector communication
4	Characteristics of the regime	Elit Actor
5	Power, interests, and strategy of actors	

Source: Field Results, data processed by researchers

Crucial factors obtained from the research results, inhibiting factors include the location of decision making, understanding of resource implementing agencies, regime characteristics, and the power of interests and strategies of actors. In contrast, the supporting factors for implementing Islamic values-based education policies are policy rules, interests, cross-sectoral communication, and elite actors. Based on the results of the research

on crucial factors in the implementation of Islamic values-based Aceh education policies, the following minor propositions are formulated:

The policy of implementing Islamic value-based Aceh education in basic education in North Aceh district is implemented with the support of policy rules given to the Aceh Province, then the birth of the policy is the aspirations and needs of the community, the policy is

representative of the public interest, then cross-sectoral communication support goes well. Well, as well as getting support from elite officials, especially the legislative and executive through educational programs based on Islamic values. The implementation of Islamic-based Aceh education policies has not been optimal in achieving policy goals and targets due to constraints on the limited available resources, inadequate supporting facilities, differences in views between implementing actors in interpreting and understanding the Qanun for the provision of education, furthermore, the accuracy of the policy has not been explained in detail. Detailed in the elaboration of the Qanun on the provision of education.

Supporting factors can be described as follows:

- a) The interest in the content of Aceh's education policy based on Islamic values provides space for the province of Aceh to produce education policies that reflect the uniqueness of Aceh and is motivated by public participation; this indicator is a supporting factor in the implementation of Aceh's educational policies based on Islamic values, where the form of This special policy gives full rights to the Aceh Province to formulate the concept of Islamic education following the wishes of the Acehnese people,
- b) The types of benefits obtained from Aceh's Islamic values-based education policies provide positive benefits; the indicators of the types of benefits are supporting factors for implementation. Including the birth of a knowledge integration program, an Islamic curriculum policy, a teacher affiliation program, and educational facilities and infrastructure directed at Islamic models and methods.
- c) The degree of change that is expected from the implementation of Acehnese education based on Islamic values, is the

realization of a change in the value of student behavior to become a generation that is Amar Ma'ruf Nahi Munkar by applying the values of faith, moral values, and the value of Tauhid, through the ability to read the Qur'an. and understand the local customs which are the requirements for graduation

The inhibiting factors for the implementation of Islamic values-based Aceh education can be described as follows:

- a) The location of decision-making for Aceh's Islamic values-based education policy has not been optimally implemented because the policy does not yet have any derivative rules or technical guidelines that regulate in more detail. The implementation of Islamic values-based education policies does not have a comprehensive interpretation of the application in every aspect of life.
- b) Competence and understanding of implementing agencies are still different, giving the impression of a lack of seriousness in implementing Islamic values-based education policies.
- c) The implementer's resources have limitations in implementing Islamic values-based education; this problem is because not all educators understand the integration of general education and religious education; another problem is that thirty-three percent (33%) of teachers in basic education in North Aceh Regency is still temporary employees so that the impact on the level of teacher welfare is still very low, then there is still a lack of support for the availability of learning facilities and lack of budget support.
- a) The characteristics of the regime and the implemented bureaucratic system are not yet fully based on Islamic law, and the leadership of new officials holds

- several strategic positions in the implementing institutions.
- b) The power, interests, and strategies of actors are a very complex process, and have political nuances, and contain the intervention of interests; this can be illustrated from the tug of war of interest in ratifying the legality of derivatives of Islamic education policies. thus, creating distrust and seriousness between implementing agencies and elite local government actors, which has an impact on blurring policy objectives.
 - c) The compliance and responsiveness of implementing agencies in understanding the implementation of the Qanun for the implementation of Islamic-based Aceh education have not shown compliance by implementing agencies in achieving policy goals and targets, this is due to the weak political will of the government in providing confidence to the public.

Conclusion

The implementation of Acehnese education based on Islamic values has not run optimally because several inhibiting factors exist. Therefore, implementing the process model offered is a recommended model that can minimize the various gaps that arise in this research problem. It makes some of the problems that arise in the existing need to take several strategic steps as follows:

1. Supporting factors can be strengthened by the existence of more detailed Qanun (Regent Regulation) that regulates the implementation of Islamic value-based education, the importance of competence and understanding and readiness of good implementing resources, then support for the characteristics of the regime and a fully Islamic bureaucratic system based on Islamic law. The power, interests and

strategies of actors are oriented to the interests of the community, then the compliance and responsiveness of implementing agencies and target groups.

2. Reducing the inhibiting factors for policy implementation, namely the location of policy decision making, competence and understanding of implementing agencies, limited implementor resources, the characteristics of the regime and bureaucracy implemented, the interests and strategies of actors, and compliance and responsiveness of implementing agencies. In contrast, the inhibiting factors for implementing the Qanun on implementing Islamic value-based education are the synergy of cross-sectoral communication, elite actors, program implementers, and target groups, resources, regime characteristics, availability of facilities and infrastructure and policy accuracy. Then the attitude of the implementer and the political will of the local government.

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