

ISLAMIC SCHOOL CULTURE POLICY IN THE QANUN LEVEL OF ACEH EDUCATION IMPLEMENTATION

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ISLAMIC SCHOOL CULTURE POLICY IN THE QANUN LEVEL OF ACEH EDUCATION IMPLEMENTATION

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ABSTRACT

The implementation of islamic school cultural policies in accordance with Qanun Aceh Number 11 of 2014 is still not fully implemented optimally. The school residents have not been able to understand and translate the school culture according to Qanun and only describe according to their perspective; lack of socialization regarding the impleme¹⁸tion of Qanun education in Aceh; and school culture is limited to the use of Islamic symbols in the school environment. The purpose of this study is to get an overview of the potential implementation of ¹³islamic school cultural policies in accordance with the Qanun Aceh level. The research method uses qualitative with a case study design. The results showed that the embodiment of Islamic school culture can be seen from the value of excellence, namely the superior program of Tahfizh Al Qur'an and the teacher capacity building program. The value of responsibility by practicing the principles of Islamic teachings, cooperating in terms of kindness, commitment, integrity, tolerance, and realizing rights and obligations.

Keyword: School culture, Islamic, Qanun Aceh.

ABSTRAK

Implementasi kebijakan budaya sekolah Islami sesuai Qanun Aceh Nomor 11 Tahun 2014 masih belum sepenuhnya terlaksana secara optimal. Warga sekolah belum mampu memahami dan menerjemahkan budaya sekolah sesuai Qanun dan hanya menjabarkan ¹sesuai perspektifnya; minimnya sosialisasi mengenai implementasi Qanun pendidikan Aceh; dan budaya sekolah hanya sebatas penggunaan simbol-simbol Islam di lingkungan sekolah. Tujuan penelitian ini untuk mendapatkan gambaran potensi implementasi ke¹⁴ijakan budaya sekolah Islami sesuai dengan tataran Qanun Aceh. Metode penelitian ¹menggunakan kualitatif dengan rancangan studi kasus. Hasil penelitian menunjukkan bahwa perwujudan budaya sekolah Islami terlihat dari nilai keunggulan, yaitu program unggulan Tahf¹n Al Qur'an dan program peningkatan kapasitas guru. Nilai ibadah dengan membaca Al Qur'an, shalat ¹juhur dan ashar berjamaah, Yasinan, thaushiah, dzikir, berpakaian sesuai syariat Islam, silaturahmi, tabungan amal jariyah, bimbingan keagamaan ¹cara berkala, peringatan hari-hari besar Islam, dan menerapkan nilai-nilai Islami dalam bekerja. Nilai kedisiplinan, melaksanakan dan menyelesaikan tugas secara tepat waktu, melaksanakan kegiatan yang telah ditetapkan sekolah, tekun dalam bekerja dan menghargai waktu. Nilai tanggungjawab dengan mengamalkan prinsip-prinsip ajaran Islam, bekerja sama dalam hal kebaikan, komitmen, integritas, toleransi, dan menyadari hak dan kewajiban. Model implementasi yang digunakan berupa kombinasi antara komunikasi, sumber daya, sikap, struktur birokrasi dengan isi kebijakan dan lingkungan implementasi.

Keyword: Budaya sekolah, Islami, Qanun Aceh.

1. INTRODUCTION

The life of the people of Aceh, which is based on Islamic law and privileges, has provided the main inspiration for implementing education. The form of actuali¹²tion of Aceh's rights is the education policy contained in the Aceh Qanun, which regulates the implementation of Islamic education³³. As stated in Aceh Qanun Number 23 of 200¹⁷, Aceh Qanun Number 5 of 2008, and refined to Aceh Qanun Number 11 of 2014, Aceh Qanun Number 9 of 2015 concerning Amendments to Aceh Qanun Number 11 of 2014 concerning Education

Implementation, and Aceh *Qanun* Number 8 of 2014 concerning the Principles of Islamic Shari'a. These *qanuns* are certainly an illustration of the aspirations of the Acehnese people regarding the concept of excellent education, which is considered relevant to the application of Islamic law in all aspects of life.

The synergy between the education system and Islamic law is a form of education reform in Aceh based on Islam, nationality, Acehnese, truth, humanity, justice, benefit, affordability, professionalism, exemplary, diversity, and non-discrimination. Implementing Islamic education is oriented to philosophical, sociological, cultural, and psychological foundations with the spirit of Islamic law. As Srimulyani said, the reform of Islamic education or schools in Aceh is closely related to socio-political changes, especially regional autonomy policies and the implementation Islamic law (Srimulyani, 2013). This has become a new direction for implementing Islamic education so that the substance of the value of monotheism can animate the entire educational process.

The policy direction of Aceh education providers is carried out by Aceh *Qanun* No. 11 of 2014, Aceh *Qanun* No. 9 of 2015, and Aceh *Qanun* No. 8 of 2014 concerning the Principles of Islamic Shari'a. The *Qanun* has mandated that: a) the provision of education in Aceh must be based on Islamic education by accommodating the culture and customs in Aceh; b) carry out facilitation for improving the competence of educators and education personnel; and c) The Aceh government is obliged to ensure the implementation of quality, equitable, fair and Islamic education and is integrated to achieve the goals of national education.

Until now, the main problems in the implementation of education in Aceh are the gap in welfare and the uneven distribution of teachers, the low quality of educators and education, as well as the performance of education based on Acehnese cultural values and *Dinul* Islam to support the specificity of Aceh which enforces Islamic law (Aceh, 2014). Rosemary and Mahdi's findings reveal that the policy's implementation is still limited to measuring religious symbols because teachers do not understand Islamic value-based education. This is due to the lack of socialization, the selection process for educators that is not appropriate, and the weak role of families and communities in synergy with the school (Rosemary et al., 2013). This is further strengthened by the results of Saminan's research, which reveals that educational practice in Aceh still does not pay attention to the essence of educational goals according to the Aceh Education *Qanun*. This is proven by the lack of integrated religious values in the learning process and the built school culture (Saminan, 2013). Ironically, it is more oriented towards structural development. The absence of an Islamic and quality standardized format for Aceh's education as mandated by the Aceh *Qanun* regarding the implementation of education is one of the factors that the performance of this policy is still not optimal (Saminan, 2015).

The implementation of Islamic school culture policies by Aceh *Qanun* Number 11 of 2014 is still not fully implemented optimally. The results of the initial study, through observation, interviews, and documentation, found that: (1) school principals and teachers have not been able to understand and translate school culture according to the *Qanun* and only describe it according to their perspective; (2) the lack of socialization regarding the implementation of the Aceh Education *Qanun*; and (3) school culture is limited to the use of Islamic symbols in the school environment. So that these problems can be overcome, a priority scale is needed in building and making changes in various aspects as part of the reform of Islamic school culture in the high school environment. For this reason, it is necessary to renew management aspects related to the structuring system that can create a conducive atmosphere for implementing educational tasks by every teacher, both in the classroom and the school environment.

The study results are expected to produce more objective and applicable recommendations as input in implementing Islamic school culture in senior high schools in Bireuen Regency. The urgency of this research is to have a model of implementing Islamic

school culture policies that can be used as a reference for academic units in translating according to the *Qanun* for Aceh's education administration to be able to create humans who have the power of nationalism, science and technology and IMTAQ in supporting Advanced Indonesia so that it will produce human resources that intelligent, healthy, brave and highly competitive in the 4.0 era.

2. LITERATURE REVIEW

Universal Islam has procedures and values that govern the totality of life, including social life. Therefore, the people of Aceh believe that the education expected and trusted is carried out in Islamic ways that are by Islamic principles, philosophies, and values. The people of Aceh generally believe that physical and spiritual well-being can only be achieved if all aspects of life are by Islamic religious guidance.

Islam has significantly influenced the formation of the Acehnese people's character, outlook on life, and culture. The socio-cultural values of the Acehnese people cannot be separated from Islamic values because the Acehnese people make Islam their identity. These cultural values manifest in the form of the citizens' mental attitudes, values, norms, and behavior patterns. The relationship between religion and culture, as well as customs and faith in the lives of the Acehnese people, is very harmonious and almost inseparable. In this regard, there is a viral expression for the people of Aceh: *adat ngon hukom hanjeut cree lage zat ngon sifeut*, meaning Islamic law and Aceh's cultural customs cannot be separated like substance and nature. A powerful combination of religious and customary law has formed its unique and distinctive artistic style in Aceh. These styles and values then become a way of life that binds and regulates all aspects of people's lives, as in schools. These cultural patterns then shape the community's character and local culture and values. These three aspects are the primary capital in building Islamic school culture.

Islamic culture is the form of life that comes from Islamic law, which is practiced in the daily life of Muslims. This culture is an essential infrastructure to be managed in implementing values-based teaching in schools, especially those characterized by Islam. According to Hafidhuddin and Tanjung, this Islamic culture can be reflected in attitudes: *tabassum* (smile), respect for time, love of knowledge, *mujahadah* (challenging and optimal work), *tanafus*, and *ta'awun* (competition and help) (Didin Hafidhuddin & Tanjung, 2003). Regarding the importance of Islamic values being developed into Islamic school culture, this culture affects the performance of individuals and organizations so that they become superior. If work performance is caused by creating a school culture that departs from and is encouraged by the teachings and values of the Islamic religion, it will be a double steal (Muhaimin, 2009). This means that, on the one hand, the school will have a competitive and comparative advantage while maintaining religious values as the cultural root of the nation. While on the other hand, school actors such as principals, teachers, education staff, students, and parents have practiced the values of the divine, *ubudiyah*, and *muamalah*. Therefore, schools in Aceh need to pay attention to and build a culture based on Islamic values to improve the quality of human resources in schools. Furthermore, Owens (1995:13) states that schools with excellence are more influenced by the performance of individuals and the organization itself, which includes values, beliefs, culture, and behavioral norms, which are referred to as the human side of the organization. (human and organizational side/aspect).

The Islamic school culture in Aceh was built as a form of providing education by upholding Islamic values, which are reflected in attitudes and behavior, and being one of the effective models that are direct practice. This means that the implementation of education is not just a theory but also educates behavior and provides an example. In connection with this explanation, Muhaimin explained that there are two dimensions of diversity that have relevance in the lives of religious adherents, namely: 1) religion by its adherents is used as a view of life

that explains human existence in the world, explains the direction and purpose of human life; and 2) religion regulates not only human relations with God but also regulates human life between fellow humans and also with other God's creatures (Muhaimin, 2009).

Based on the description and scope of Islamic school culture that has been described, it can be understood that Islamic culture is the cultivation of Islamic values into a shared philosophy in various activities characterized by Islam in schools. For the planting of Islamic values into Islamic school culture to be carried out properly, a strategy is needed in its implementation. Naim said that there are seven ways to instill Islamic values in schools, namely: 1) the development of Islamic values that are routinely carried out every day; 2) creating an educational institution environment that supports and can become a laboratory for the delivery of religious education; 3) religious education is not only delivered formally in learning with the religious subject matter but can also be done outside the learning process; 4) creating a situation of religious conditions in schools; 5) provide opportunities for self-expression; 6) activities that practice Islamic education materials; and 7) performing arts according to Islamic law (Naim, 2012).

So that the goals of education in Islam can be achieved, the activities carried out by schools in implementing Islamic school culture must always lead to efforts to improve the quality of Islamic Human Resources. As the opinion expressed by Ramayulis that the implementation of Islamic school culture requires proper handling, its management can be done through the creation of a religious atmosphere in schools. The spiritual atmosphere is not only a symbolic meaning but more than that, in the form of planting and developing religious values (Ramayulis, 2008). According to the author's analysis, the implementation of Islamic school culture in Aceh is based on socio-cultural values that cannot be separated from Islamic values and are strengthened by *qanuns* on the provision of education and *qanuns* on the principles of Islamic law. This analysis is reinforced by the opinion of Mujiburrahman, who argues that the qanun for the provision of education in Aceh that has been stipulated leads to the application of Islamic school culture, both written and unwritten (Mujiburrahman, 2011). According to the author's analysis, the implementation of Islamic school culture in Aceh is based on socio-cultural values that cannot be separated from Islamic values. *Qanuns* strengthen it on the provision of education and qanuns on Islamic law principles. This analysis is reinforced by the opinion of Mujiburrahman who argues that the qanun for the provision of education in Aceh that has been stipulated leads to the application of Islamic school culture, both written and unwritten (Mujiburrahman, 2011). Muhaimin further stated that to become a quality educational institution, the educational institution must, of course, carry out various strategies, namely: 1) building various school strengths; 2) strengthen leadership (leadership) and school management; 3) build imagery; 4) develop special programs; 5) changing the mindset or way of thinking of Muslims; 6) the need for the development of Islamic education in the era of globalization. These strategies must complement each other in building schools through a complete and systematic system so that schools remain superior. A robust Islamic school culture that is at the core of the six strategies (Muhaimin, 2012).

3. METHOD

The type of research used is descriptive qualitative research. Qualitative descriptive research is a research model with inductive thinking techniques, making humans (researchers) the primary research instrument, and is carried out by collecting qualitative data. The place for this research is SMA Negeri 1 Bireuen

The subjects in this study were principals and teachers who understood the situation of the research object. Research is based on events that take place in the field. This study uses a case study design to study certain social units, including individuals, groups, institutions, and society. The presence of researchers in a qualitative approach is mandatory because researchers

13 as a critical instrument in collecting data. To obtain data holistically and integratively, the data collection procedure in this study used three techniques offered by Bogdan and Biklen, namely: 1) in-depth interviews; 2) participant observation (participant observation), and 3) study document (study document) (Bogdan & Biklen, 1998). 9

The data analysis technique used is an interactive model from Miles and Huberman, namely: 1) data reduction, namely classifying, directing, removing unnecessary, and organizing data; 2) data displays, namely finding meaningful relationship 15; terns and providing the possibility of concluding; and 3) conclusion drawing/verification. Activities in qualitative data analysis are carried out interactively and occur continuously until complete so that the data is saturated (Miles & Huberman, 1992).

4. DISCUSSION RESULT

4.1 Contents of Results and Discussion

Values and beliefs held by leaders are usually manifested within the organization. Leaders strive for their values and beliefs to become the expectations and property of members of the organization. The principal, as a leader, plays a role and is responsible for transforming values and beliefs to manifest in school organizational behavior. The principal directs values and ideas to build a superior school culture, namely the Islamic school culture. School excellence is achieved because fundamental values support what all school members believe. These values and beliefs are latent and manifest in the daily lives of the citizens of SMA Negeri 1 Bireuen, such as the value of excellence, the value of worship, the value of discipline, and the value of responsibility.

SMA Negeri 1 Bireuen has an Islamic school culture which can be seen from the school's ability to create a set of norms as a reference for school residents to behave in school. A group of school rules is a form of organized bar in a school organization. Written and unwritten regulations are part of school norms which are Islamic school culture. The higher the standards set, the higher the Islamic quality culture that is born in schools.

SMA Negeri 1 Bireuen is a public school that has implemented an Islamic school culture in its environment. The school has made critical future-oriented changes. Islamic religious teachings are the primary reference for all educational activities in schools. Practicing the teachings of Islam has become a strong impetus for all components in SMA Negeri 1 Bireuen to realize an Islamic school culture. This was confirmed by the key informant who stated: Commitment in implementing Islamic school culture, by building togetherness with all school members, through communication and mutually motivating each other so that they are by the school's vision of Islamic character.

Based on observations, the strategies used in developing Islamic school culture at SMA Negeri 1 Bireuen are carried out through patterns of habituation, Islamic programs, and activities, providing facilities and infrastructure to support religious activities, and using Islamic symbols as 11; orroborated by the results of interviews with key informants who explained that: The form of Islamic school culture is reflected in the attitudes and behavior of school residents, such as the ten culture of shame, the Culture of Smiles, Greetings and Greetings, Islamic attire, setting an example, reminding each other of fellow teachers. as well as fellow friends, mutual respect, cooperation, friends 12; , professionalism and trust in work, and celebration of Islamic holidays. The availability of facilities and infrastructure in the form of a prayer room and the use of Islamic symbols scattered in the school environment.

Based on the data that has been stated above, the description of the form of implementation of Islamic school culture development at SMA Negeri 1 Bireuen is as follows:
1. Habituation of behaving and behaving by Islamic teachings

The habit of behaving and behaving by Islamic teachings is highly emphasized at SMA Negeri 1 Bireuen. This can be seen from the principal's efforts to try to articulate the values of

ritual worship into school residents' activities and moral behavior. The habituation program to behave and behave by Islamic teachings is carried out daily, namely: a) friendship through Smiles, Greetings, Greetings; b) dress according to Islamic law; c) provide an example; d) remind each other; e) mutual respect; f) cooperate in the good; g) mutual tolerance; h) literacy culture; i) being aware of each other's rights and obligations, and j) professional and trustworthy in their work.

2. Performing various religious activities

The forms of religious activities carried out at SMA Negeri 1 Bireuen are: a) praying at the beginning and the end of the lesson; b) reading the Qur'an every morning together; c) *Dhuhur* and *Asr* prayers in the congregation; d) *Duha* prayer; e) tahajjud prayer together; f) sahur together, g) iftar together; h) iftar sunnah once a month; i) *Tahfiz* Al Quran; j) *Yasin*; k) *Tausiyah, Dzikir*; l) *Jariah* charity savings; m) periodic religious guidance, and n) fill in the observance of Islamic holidays.

3. Provide facilities and infrastructure to support religious activities and use Islamic symbols

The forms of facilities and infrastructure needed to support religious activities and use Islamic symbols at SMA Negeri 1 Bireuen are as follows:

- a. Availability of a prayer room as a center for worship and activities.
- b. Availability of libraries and reading huts equipped with books from various disciplines, especially about Islam.
- c. Installing calligraphy verses from the Qur'an and hadiths, words of wisdom about the spirit of learning, and devotion to religion.
- d. Maintaining a beautiful, green, relaxed, clean, safe and peaceful school atmosphere.

The description of the implementation of programs and activities to support the development of Islamic school culture at SMA Negeri 1 Bireuen is as follows:

4. The flagship program of Tahfiz Al Qur'an

Tahfiz Al Qur'an merupakan program unggulan di SMA Negeri 1 Bireuen dalam mencetak generasi-generasi Qur'ani. Tahfidz Al Qur'an adalah suatu proses untuk memelihara, menjaga dan melestarikan kemurnian Al Qur'an yang diturunkan kepada Rasulullah saw yang dilakukan diluar kepala agar tidak terjadi perubahan dan pemalsuan serta dapat menjaga dari kelupaan baik secara keseluruhan ataupun sebagiannya. Inti program unggulan ini adalah kontribusi SMA Negeri 1 Bireuen dalam menghasilkan lulusan yang bukan cuma memiliki prestasi akademik semata, tetapi juga mampu menciptakan generasi Qur'ani yang mampu membaca dengan lisan sehingga menimbulkan ingatan dalam pikiran dan meresap masuk dalam hati untuk diamalkan dalam kehidupan sehari-hari. Pelaksanaan program unggulan Tahfiz Al Qur'an telah didukung oleh manajemen sekolah yang membagi tugas baik kepala sekolah, guru koordinator Tahfiz Al Qur'an, guru-guru yang memiliki kemampuan dari segi bacaan dan hafalan Al Qur'an, serta memberdayakan siswa Mentor Qur'an Sebaya. Kegiatan ini terlaksana dengan memperhatikan standar hafalan bagi lulusan yang ditetapkan dalam program Tahfiz Al Qur'an SMA Negeri 1 Bireuen.

5. Integration of Islamic values in learning and shaping character contents of Results and Discussion

Religious activities, character building and fostering waterproof love are also carried out at the start of the Teaching and Learning Process. The thing the teacher did before linking the subject matter to religion, was to do a question and answer session with Tengku at Islamic recitations and studies on Friday afternoons. What will be conveyed to students is in accordance with the meaning of the verses of the Qur'an. Based on data relating to the integration of Islamic values in learning and character building, it can be understood that teachers at SMA Negeri 1 Bireuen have tried to integrate religious values, character building and foster a sense of love for the homeland in the Teaching and Learning Process. This is done as an effort to improve the quality of learning so as to create graduates who are superior and have Islamic character.

6. Forming a forum for religious activities

SMA Negeri 1 Bireuen formed a forum for religious activities as a medium of development in giving birth to a generation of Quranic and Islamic morals. The religious activity venue is Rohani Islam-Muslim Youth Gathering Forum (ROHIS-FOSREM). ROHIS-FOSREM is a positive forum for producing the Qur'anic generation and Islamic morality. ROHIS-FOSREM is nicknamed the "Pioneer of Goodness", in which it is filled with da'wah that calls for goodness excitingly and creatively. The ROHIS-FOSREM organization at SMA Negeri 1 Bireuen is based on the relationship between faith, knowledge and charity. Many of each person's deeds become closely related to religion and ability.

7. Hold ta'lim assemblies in deepening religious understanding

According to Islamic teachings, the ta'lim assembly is a forum for forming the soul and personality, which functions as a stabilizer in all life activities. The ta'lim assembly activity is an educational process that leads to the internalization of Islamic values so that the teachers at SMA Negeri 1 Bireuen can reflect on the normative order they learn in the realities of everyday life. Weekly activities consist of recitation of the Qur'an and religious thausiah. These activities are based on the need to cover all aspects of Islamic law or teachings, especially those related to aqidah, sharia and morals. This shows that the attitude of the implementers in supporting policies, according to Aceh Qanun Number 11 of 2014 concerning the Implementation of Education, is quite good. The teachers of SMA Negeri 1 Bireuen have high initiative, motivation, and awareness in supporting the implementation of education by the Qanun. The attitude of the executor is evident from the willingness to deepen their understanding of religion. Although the ta'lim assembly activities are carried out outside school hours, the teachers seem to have the will to increase their knowledge of religion.

8. Involve parents and the community in shaping Islamic character

Agar pengembangan budaya sekolah Islami dapat berjalan secara optimal, kepala sekolah Participate in involving parents and the community in teaching Islamic values in forming students with Islamic character. This is based on the fact that education is a shared responsibility between families, schools and communities. The inculcation of Islamic values must be carried out through close and harmonious cooperation between the three components. One form of parent involvement of SMA Negeri 1 Bireuen students in forming students with Islamic character is through parenting programs.

The parenting program is a step taken by schools to involve parents and the community in supporting the implementation of Islamic school culture and related to the vital role of the family, which is the first and foremost educational environment for students. Even though students enter the world of formal education, parental involvement is very much needed to support and encourage the development and formation of Islamic character in students. Parents have a big responsibility for the development of their children because it is a mandate from Allah SWT that must be guarded, guided and given education by Islamic teachings.

Based on the documentation study, the Office of Islamic Sharia in Bireuen Regency also conducted socialization about applying Islamic law to several SMA, MA and SMK in Bireuen Regency. The socialization was in the form of strengthening, coaching, appreciating and practising Islamic Sharia activities for students. P4SI activities for students are carried out to provide new nuances and approaches to inspire and grow the values of aqidah, sharia and morals. Teachers are expected to have high awareness and commitment to increasing knowledge about Islamic law. So that, in the end, an education system can be realized based on the values of Islamic law to form a pious and mushlih Muslim personality.

4.2 Contents of Discussion Results

Implementing the Islamic school culture policy at SMA Negeri 1 Bireuen is a decision made to realize the school's ideals, namely excelling in achievement and having an Islamic

character. To implement this policy, SMA Negeri 1 Bireuen has made stabilization in the form of human resource development and school development programs with Islamic nuances.

SMA Negeri 1 Bireuen is a public school that has implemented an Islamic school culture in its environment. The school has made critical future-oriented changes. Islamic religious teachings are the primary reference for all educational activities in schools. The principal has built solid school values and beliefs to build Islamic school culture. These values and beliefs have significantly contributed to driving the civilizing process that positively impacts the behaviour of school residents. Every teacher, student, staff, parent, and community must understand, appreciate and articulate school values and beliefs to mobilize all school resources to achieve goals. The findings of this study strengthen the opinion of Owens (1995:13), who states that "schools that have excellence are more influenced by the performance of individuals and the organization itself which includes values, beliefs, culture, and behavioural norms which are referred to as the human side of organization (the human side and the organization).

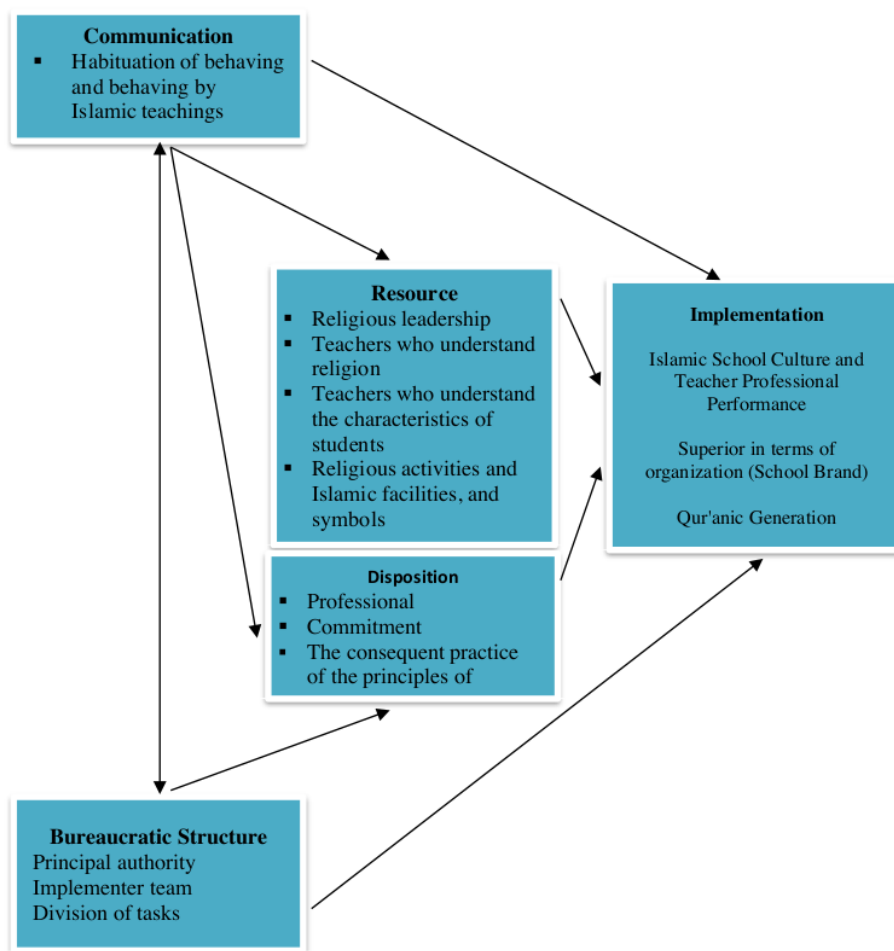


Figure 1. Implementation of Islamic School Culture Policy

² All policies carried out at SMA Negeri ² Bireuen are in the hands of the principal. As the leader of an educational institution, the principal has full authority over the school's progress. The principal of SMA Negeri 1 Bireuen has values that are believed to be the foundation and think and act in leading so that he has created a public school that is unique with nuances of Islamic culture to develop graduates who excel in achievement and have Islamic character. The strategy for internalizing these values and beliefs is carried out through habituation of attitude and behaviour by Islamic teachings, religious activities and providing facilities and infrastructure to support religious activities and using Islamic symbols.

The findings of this study strengthen the opinion of Muhaimin (2011:105) which states that to become a quality educational institution, strategies must be carried out: 1) building various strengths of schools; 2) strengthening leadership (leadership) and school management; 3) building imagery; 4) developing special ² programs; 5) changing the mindset or way of thinking of Muslims, and 6) the need for the development of Islamic education in the era of globalization. These strategies must complement each other in building schools through a complete and system²⁷c system so that schools remain superior.

The form of implementation of Islamic school culture policies in developing teacher professional performance is manifested in several activities, namely: (1) the flagship program of Tahfizh Al Qur'an, which is one of the genuine efforts of the school in preserving reading culture and maintaining the originality of the Qur'an; (2) The integration of Islamic values in learning and character building, the activities ³⁰ carried out through religious activities, character building and fostering waterproof love are carried out at the start of teaching and learning activities; (3) the availability of a place for religious activities as a medium of development in giving birth to a generation of Qur'anic and Islamic morals; (4) the ta'lim assembly in deepening religious understanding, this activity is carried out outside school hours, the teachers seem to have the will to increase their understanding of religion; (5) parenting program by involving parents and society in shaping Islamic character; (6) apply Islamic values at work; and (7) fostering and developing human resources through education and trainings.

To implement the above policy, SMA Negeri 1 Bireuen has carried out stabilization in the form of coaching and training for teachers in collaboration with the Office of Islamic Shari'a. In addition, teachers are provided with religious knowledge by Tengku Dayah, who the principal specially invited. The next step is to form a team. The team runs the program according to their respective duties and functions. Program coordinators and mentor teachers are people who are appointed to be in charge of implementing and evaluating these programs.

One of the flagship programs that rely on the professionalism of teachers and school brands is Tahfizh Al Qur'an. Socialization from the school was carried out intensively to attract new prospective students. The principal has tried to balance the goals of world education and the goals of the hereafter with the goals of education in Islam. Socialization has built the expected image as a superior educational institution. This socialization was carried out to inform the public about the excellence and quality of education at SMA Negeri 1 Bireuen. Even though it is a public school, the programs implemented are almost entirely Islamic.

¹¹ The findings of this study indicate that the principal's leadership role is very influential in implementing Islamic school culture policies in developing the professional performance of teachers at SMA 1 Negeri Bireuen. The principal not only has structural authority but has been able to position himself as a personal figure. The principal figure has a strategic role in bringing the image of public schools as educational institutions characterized by Islam. The policy is based on an intelligent mind, which can read the direction of an organization. Knowing where an organization wants to go is undoubtedly reflected in the vision and mission used as benchmarks in moving. In addition, the principal's role as a leader has been able to develop schools through social and religious functions. This finding corroborates Hakim's opinion that in an Islamic perspective, leadership is an activity to guide, guide, guide, and show the path

that is pleasing to Allah. This activity aims to develop the ability to work on their own in the environment of those who are led in their efforts to achieve the pleasure of Allah in this world (29) the hereafter. (Hakim, 2013). The exemplary leadership in implementing Islamic school culture in developing the professional performance of teachers at SMA 1 Negeri Bireuen is the leader, and its members are devout people who consistently practice the principles of Islamic teachings. The policy implementation model used at SMA Negeri 1 Bireuen is the model developed by Edwards (21), which mentions four preconditions for the success of the implementation process: 1) communication; 2) resources; 3) disposition or attitude, and 4) bureaucratic structure. These four factors are the criteria found in policy implementation (III, 1980).

5. CONCLUSION

The embodiment of Islamic school culture can be seen from a) the value of excellence, namely the Tahfizh Al Qur'an flagship program and teacher capacity-building programs; b) The value of worship by reading the Qur'an together every morning, praying dhuhr and asr in the congregation, *Yasinan*, *thausiah*, dhikr, dressing according to Islamic law, friendship through smiles, greetings, greetings, saving charity jariyah, religious guidance on a regular basis, the commemoration of Islamic holidays, and applying Islamic values at work (dedication, professionalism, trustworthiness, sincerity); c) The value of discipline, carrying out and completing assignments on time, carrying out activities that have been set by the school, being diligent in work and respecting time; d) The value of responsibility by practising the principles of Islamic teachings (*Habluminallah wa Habluminannas*), working together in terms of kindness, commitment, integrity, tolerance, and being aware of rights and obligations. The implementation model combines communication, resources, attitudes, and bureaucratic structure with policy content and the implementation environment.

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