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### RESEARCH ARTICLE

#### ANALYSIS OF THE ROLE OF ACTORS IN IMPLEMENTATION ISLAMIZATION OF EDUCATION (STUDY ON BASIC EDUCATION POLICY IN NORTH ACEH DISTRICT)

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#### Abstract

The role actor's in implementation support the effort of Islamization of Education by integrating Islamic education concept into regular basic education in North Aceh district. This study investigates how this coalition network plays their roles in succeeding the implementation of the Islamization education concept at the school level through advocating cross-sectorial actors within the regency so that the integration concept can be generated into district regulation and can be implemented at the lower level by implementing agencies including schools. Besides, the current study also seeks some issues and challenges the coalition face during the process of concept integration and advocacy. The findings show that there are some constraints on both contexts of policy and practical level, especially, regarding the resource sharing availability. Responding to this situation, *Dayah* Education Office, *Scholars* Consultative Assembly, North Aceh Representative Council (DPRK), Mass media, and other education stakeholders suggest the integration can be performed by adopting models and curriculum implemented in *Dayah* education since Aceh province has special right to implement education system respectfully to the local characteristics and local wisdom in Aceh.

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#### Introduction:-

The implementation of special autonomy status is a manifestation of the encouragement of democratic participation to accelerate regional development. Law Number 11 the Year 2006 about the Government of Aceh (LoGA) is a strong legal basis and umbrella for Aceh Province to accelerate the development in a post-conflict and Tsunami situation.

This policy is a great opportunity and challenge for local government to start better coordination with stakeholders in every policy formulation. At the initial formulation of the policy, the network between actors in supporting the formulation of Islamic education policies becomes a responsibility of the Aceh government as the local government has special authority to regulate and establish cooperation with either governmental or non-governmental institutions both national and international. Also, the role of community members becomes more important in planning, implementing, monitoring, and evaluating educational programs.

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Policy networking is a term that is often used to give a message that there is no more decision-making process that is centralized (Hecló, 1978; Hanf and Scharpf, 1997). The concept of policy networks can stimulate the strengthening of policy legitimacy and able to anticipate potential conflicts that will occur when a policy has been formulated. In the context of networking, the power center is not the main emphasis and the coordination pattern is not hierarchical (hierarchical authority) but rather bargaining and negotiating (horizontal bargaining). This relational pattern gives access to groups who have motivational values and interests to participate in the policy formulation process.

The grand design or model of the concept of Aceh's education policy based on Islamic values is a combination of religion (Islam) sourced from the Qur'an and hadiths and Aceh culture which is based on Islamic teachings, which are integrated with the National culture. Understanding the values is often formulated in different concepts. Schiro (2013) and Saminan (2013) say that values are normative benchmarks that influence humans in determining their choice between ways of acting in activities; deterministically Islamic education is more about how to carry out development in all fields that are encouraged by Islamic values, especially in the field of advancement of general knowledge and religion. (MPD, 2009: 9).

The research shows that, conceptually, there are weaknesses at the actor-network in supporting Islamic education that is a different perspective between actors in interpreting the concept of Islamic education effort with very broad and complex indicators. Besides, unclarity of authority distribution is another weakness among the networking members between the provincial and district government. Also, there is no technical guidance that creates inconsistencies between actors in the policy network. At the practical level, the effort is interpreted to be a more artificial concept rather than the substantive features of the Islamic education itself; for example, activities tend to focus on the changes from school nomenclature into Arabic name or writing, local curriculum, uniforms, buildings, ornaments, and all school attributes adapted into Islamic characteristics at the school environment. Hence, there is no substantive effort of integrating Islamic education into the core system of teaching and learning process at school.

Based on the empirical data above, this study analyses the policy advocacy network in supporting the Islamic education program in North Aceh District. The reason for the research theme is that the policy advocacy network has not yet found a model that can accommodate Aceh's privileged values and the characteristics of the Acehnese people. Therefore, an Advocacy network is needed to be able to formulate Aceh policies based on Islamic values. For that reason, current research aims to answer the following questions: how to form an effective policy networking system in supporting Islamic education in basic education in North Aceh District? Data analysis in this study was based on three groups of relevant service actors of Islamic Education Policy and Coalition Advocacy Framework System.

### **Theory of the actor in the implementation**

Based on several expert's studies on who the actors are involved in the implementation of public policy, in this case referring to the opinion of Anderson (1979), Lindblom (1980) or Lester and Joseph Stewart, Jr (2000), there are two groups of actors who are elements of (inside of government) and from outside the organization (outside of government). Within the organization, the groups include government agencies (bureaucracy), (executive), legislative, and judiciary. Meanwhile, groups from outside the organization are interest groups, political parties, and individual citizens. The grouping is to facilitate the construction of theory-based phenomena (Zamili, 2016).

Moore in Badjuri and Yuwono (2003: 24) explains that there is a group of actors consisting of public actors, private actors, and civil society actors. Therefore actors can be interpreted as actors and determinants in influencing policy bargaining. There are three forms of bargaining in influencing public policy, including negotiation, mutual take and give and compromise (compromise). Implementing actors on who has an impact and who is affected by development policies, programs, and activities. Yakin (2011: 95) states that the implementation of program implementation is much helped by four elements of the interaction of actors, including:

1. Actor participation, namely assessing how actors implement policies.
2. Actor's perspective, namely considering the program how the actors understand.
3. Actors, namely considering how actors access the program.
4. Determination of action, evaluate, namely how actors determine actions.

The study of implementation explains that the existing rules in a policy perspective can be changed from ideas or programs into actions. To carry out these changes, it needs to analyze the implementation of an Islamic-based education policy model in Aceh. It can be studied from several policies implementation models, including:

Richard Elmore et al. (1979) explained that the policy implementation process starts from identifying networks and relationships between actors involved in the service process. So that all parties understand the policy's objectives, the strategies to be pursued, then the activities to be carried out and have information about the parties which are owned".

The policy implementation model with political and administrative processes explains the decision-making process carried out by various actors. Where the final output is determined by both the program material that has been achieved and through the interaction of decision-makers in the context of organizational politics, the political process can be seen through a decision-making process that involves various policy actors as seen in the following figure:

The emphasis of policy implementation is in the two-dimensional framework of content and context, so Policy Implementation theory's choice to frame the problem of implementing an Islamic value-based education system policy in Aceh is more appropriate to use the right analysis. According to Korten (1988), the program will be successfully implemented if there is a match between program implementation elements. First, suitability in programs with target groups, where the resulting programs are by the community's needs and aspirations as target groups (beneficiaries). Furthermore, the suitability between the program and the implementing organization means that the program's activities follow the capabilities of the implementing organization both in terms of human and non-human resources. Then third, there is a similarity in the vision and mission of the beneficiary group and the implementing organization, namely the similarity between the requirements decided by the organization to be able to get program output and what the program target group can do.

The opinion above describes that the programs rolled out by policymakers must prioritize and be based on the community's interests and aspirations and must see the capabilities, knowledge, and understanding of implementing agencies. Finally, there is a common view and expectation between the implementing party and the beneficiaries. Because policies must be presented based on the aspirations and public participation and minimize individual or group interests for the realization of common interests, policy objectives can be implemented according to both parties' expectations.

Assimilation bias is considered to give birth to distrust between actors who have very different belief systems because their analysis filters will interpret evidence that is relevant to policy in different ways.

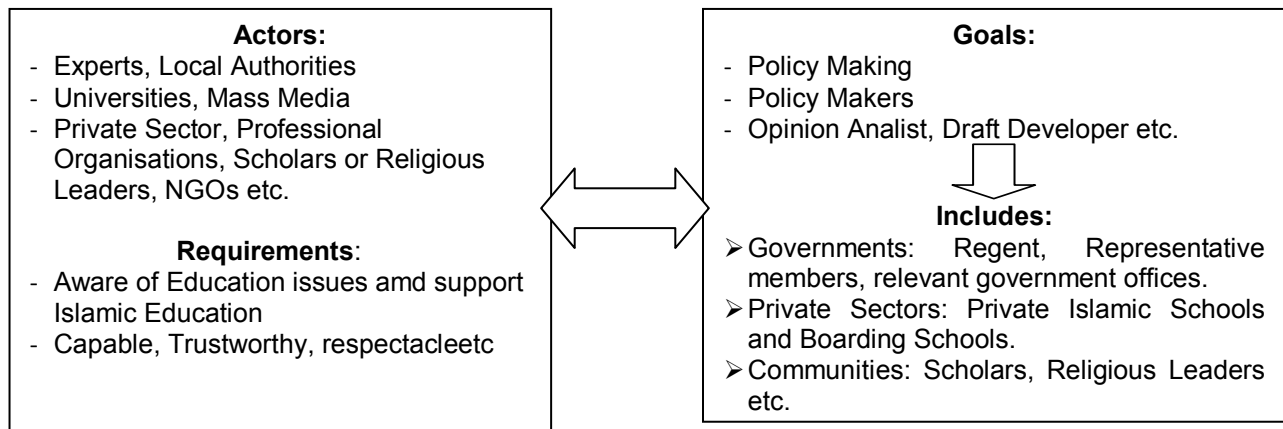


Figure 1:- Actors and Goals of Policy Network.

The figure above shows the description of actors and their roles in supporting the Islamic education program at the basic education level in the North Aceh Regency.

**Islamic Education Policy**

Islamic education in the real sense is an education system that enables a person to direct life following Islamic ideals so that he can shape his life by Islamic teachings. Islamic education is education based on the values of universal truth and the truth of God. God has prepared a clear educational foundation, which can enlighten as well as prosper and save humanity both for life in the world and the hereafter.

Islamic education is often referred to as "tarbiyah, ta' alim, and ta' adib", these three terms contain profound meanings in the context of human relations with God, fellow humans, and human relations with the environment and the universe, HasanLanggulung (1979 ) argues that Islamic education is a process of preparing young people to fill roles, transfer Islamic knowledge and values that are aligned with human functions. in the Koran surah Ar-Rum, verse 39, rabbayarubbu which means education means to improve, guide, master the affairs, guarding and maintaining.

Abdul Fattah Jalal (1977) claims that the term ta' alim has a broader meaning than the meaning of tarbiyah, Athiyah Al Abrasy (1961) defines that Islamic education is an effort to prepare humans to live perfectly and happily, to love their motherland, well-established perfect physical mind and character, neatly organized mindset, smooth and professional-feeling at work and sweet speech. Al-Attas (2001) emphasized that Islamic education is a process of naming something into humans, referring to the naming method and system in stages, to humans receiving the process and content of the education. Al-Attas mentioned that there are at least three elements that form and are involved in education, namely the existence of processes, content, and recipients, all of these elements can be concluded as something that is gradually implanted into human beings, thus guiding towards the recognition and recognition of the proper place of God in form and personality. In other words, Islamic education is where knowledge with charity must go hand in hand with spirituality(Zamili, et.al., 2020).

### Research Approach

This research uses the model of Robert K. Yin, with a case study research approach that was complemented by several data collection techniques. In the case of research, data was collected by uncovering the phenomena that are the focus of the research. Technical triangulation was carried out by combining data collection techniques: observation and Focus Group Discussion (FGD) as well as in-depth interviews, secondary data analysis, website searches, regulations governing Islamic values-based education systems, and other supporting documents.

This type of research used in this research was descriptive qualitative analysis method, as well as qualitative exploratory. This approach was used to determine the characteristics of policies and the factors that influence policy implementation, in terms of communication, attitudes, and resources as well as the availability of facilities and infrastructure. Research subjects were stakeholders involved in policy implementation. At the end of the step, the researcher used data triangulation and informant triangulation (Zamili, 2015).

### Research Findings

#### Aceh's Islamic Values-Based Education Policy Model

As for the Islamization of education program efforts that have been carried out as illustrated in the table below:

No	School Management Program	Funding	Expected Outcomes	Budget Needed
1	National Examination Program, School Exams and National Standardized Exams for SD and SMP	APBK	24.944 Students	757.248.000
2	Re-enrollment of Dropped-out Students (Retrieval Program)	APBK	91 Students	104.580.600
3	Islamic Education Integrated Curriculum Development	APBK	Curriculum Documents and 5 Syllabus and Modules	413.377.440
4	Recruitment and Teacher Training Program for Islamic Education	APBK	535 Teachers	1.483.235.040
5	Islamic Education Integrated Curriculum Implementation Project	APBK	493 Schools	2.183.391.600

**Table 1.1:-** Program and Activities of District Education Office of Aceh Utara 2019.

The table shows the Islamization of education policy efforts are still general are less modified with programs that are up to date with the times that can actualize the results of values to students, the role of the implementing agency network in supporting Islamization of education efforts in basic education in North Aceh District.

In the context of the implementation of Islamic education *Qanun* implementation based on Islamic values, measuring the substance of the policy message can be seen through a) the number of funds allocated can show the

seriousness of the implementation of the policy then b) the form of the policy, which explains the contents of the policy clarity, consistency of implementation, frequency implementation and receipt of messages correctly.

Based on the above indicators it is interpreted that the form of the contents of Islamic education policy is still general because there are no more detailed regulations such as the regulations of the regent and technical guidelines for the implementation of the program, this is one of the factors that hinder the efforts of Islamization of education so that the implementing actors lack consistency in addressing the Islamization of education policy so that the activities of the program carried out still received responses as well as diverse understandings and meanings among implementing agencies. The relationship between the implementer and the bureaucratic structure has not shown synergy in understanding and interpreting the efforts of Islamic education in basic education in North Aceh Regency, so far, the views of implementing actors have different views.

### **Executives (Regent)**

Policy subsystems in policy formulation are formed when all the leaders and those led, between various political groups, the public, and the private sector participation and interactions occur between participants or actors. The interplay between actors will form relatively stable parameters. Relatively stable parameters are limited by the value system or internal and external factors of the actor.

Executive Understanding in interpreting Aceh-based Islamic education through the implementation of North Aceh *Qanun* Number 4 of 2012 concerning the administration of education, that the Islamization of education has been carried out through the integration of religious education and general education, but the implementation process faces challenges where it is constrained by teaching resources. so far by recruiting *Dayah* education teachers to teach in general education, furthermore there is still a lack of support from budget resources that can be allocated for the Islamization of education program because budget resources cannot be taken from school operational assistance (BOS) funding sources.

Based on the results of the field several findings have hampered the success of advocacy networks between actors in the effort to Islamize education in general education, including the strong orientation of interests of each implementer, as well as lack of commitment and fundamental understanding of the development of *aqidah*, then the weak commitment among actors such as governors, regents, and heads of offices, another reason is that regional autonomy is only at the provincial level, while districts/cities are not given autonomy to produce regulations, thus hampering the legalization of district regulations.

### **Department of Education and Regional Planning and Development Agency**

According to the monitoring and evaluation of the North Aceh Regency education office so far the Islamization of education effort is expected to be able to integrate the curriculum of religious education and general education, where the Islamization policy can actualize Islamic values and understanding of the characteristics and wisdom of the people of Aceh, based on field results where it was found that The implementation of Aceh's religious and cultural values has not been integrated as a whole in the education curriculum in Aceh with the following indicators:

- a) The Islamization of science in general education shows that the values of Aceh's religious and cultural sciences have not been accommodated in social sciences in basic education in North Aceh District.
- b) The religious and cultural values of Aceh cannot be represented in language subjects, except for Arabic and Acehnese subjects.
- c) It is still difficult to actualize the values of religious knowledge in exact subjects, this is because it is constrained by teaching materials and teacher competencies research Zamili, et al., (2020).
- d) Religious values are more easily represented in art or culture subjects.

As for what distinguishes general subjects from Islamic-based education is from additional subjects such as *fiqh*, *al-Quran*, and hadith subjects, which reflect the local wisdom of Acehnese education, several efforts can be made to link Islamic values in the integration of religious and scientific sciences general, these efforts include:

- a) Designing the linkages between religious and general sciences. The subject matter of religion does not only stand-alone, from the material of the religious sciences can be linked to the social sciences, humanities, and natural sciences.
- b) Designing Islamic values in each subject. The linkage between these sciences and Islamic values. Integrating various scientific disciplines with Islamic teachings can be done by implicating Islamic values into every subject

The design of Islamic concepts for scientific disciplines, for example, Islam for social knowledge, Islam for the arts, etc. are available in many ways for a long time ago. The exploration of Islamic concepts in various fields of science, such as Islamic concepts in the fields of social science, humanities, and natural sciences are some examples.

Furthermore, the BAPPEDA and the education office interpret the Islamization of education effort with the implementation of an integrated curriculum, while the district head and the legislature interpret the effort for Islamic education by presenting *Dayah* teachers in general education because the policy finds that education programs through education Islamization efforts, add to the burden on the region in pay honorariums for *Dayah* teachers so that the policy raises budget inefficiencies, plus the quantity of nearly three thousand more teachers in basic education in North Aceh District is still honorary; from 13,175 teachers, 33.99% are non-civil servants, while the details are as follows:

No	Qualification	Education Qualification							TOTAL
		<=SMU	D1	D2	D3	S1	S2	S3	
1	Kindergarten	1.544	-	-	162	621	2	-	2.329
2	Primary School	693	2	867	62	4.751	19	3	6.397
3	Junior High School	528	27	99	193	3.547	53	2	4.449
<b>Total</b>		<b>2.765</b>	<b>29</b>	<b>966</b>	<b>417</b>	<b>8.919</b>	<b>74</b>	<b>5</b>	<b>13.175</b>

**Table 1.2:-** Number of Teachers at Education Institution based on Their Qualification.

Sources: Education Office of *Aceh Utara*, 2018

From a large number of educators in general education, each teacher has 9 students, 1 teacher should have 20 students, the Regional Development Planning Agency (Bappeda) and the local Education Office recommend to the regent to make a policy to present *Dayah* teachers substituting general subjects teachers at basic education institutions. Also, the education office may promote a teacher training program trained by *Dayah* teachers that focusing on Islamic content. However, these activities did not get a positive response from the North Aceh Ulama Consultative Council and the *Dayah* Education Office. After all, they felt that the process of Islamization of education should be taught by educators who understood the integration of science, and had special abilities in the field of religion because there are many differences between education in *Dayah* and education in general education. Then according to the North Aceh Regency Bappeda, that according to the rules that the provisions of the funds disbursed for the success of Islamic education activities namely through regional income and expenditure sources (APBD), Aceh-based Islamic education activities cannot be taken from plots of other budget sources for example from school operational assistance, because it can violate the rules.

### Regional Education Council

The rules of the Aceh education council institution are to have full authority and authority on problem-solving in the field of education, but the authority and authority possessed cannot yet be fully exercised, so it is more impressive that the regional education assembly as a technical implementing agency carries out the policy, not as an input provider for officials' elites.

Based on the results of the study shows that the authority and authority of the organization or implementing agency has not been fully able to optimally utilize its authority, because often the input provided to the authorized officials especially the regent has not been received directly, such as ratification of the regent's *Qanun* draft regulations on Islamic education until now *Qanun* has not yet been approved by the regent.

Although the policy was originally based on the proposal of the district head, who was urged by Acehnese Scholars leaders and the legislature to immediately pass a regulation on Islamic education, the policy was given the full trust of the regional education council as a strategic institution recognized for its existence as contained in the *Qanun* of the local government, but the draft proposal The *Qanun* has been proposed twice by the regional education council to the law and privileges of Aceh and the North Aceh province, but until now the policy has not been approved by the North Aceh regent.

Regional education councils interpret Islamic education or Islamization of education efforts by requiring elementary school students to be able to read Al-Qur'an and associate subjects with hadith according to the Islamic context. There are several draft *Qanuns* (RAQAN) proposed by the regional education council and have not yet been endorsed by the executive while the draft *Qanun* includes:

1. Revised *Qanun* on the organization of Islamic education
2. Revised *Qanun* Regional Education Council No. 5 of 2009
3. Regents on Islamic education which is a derivative of the education implementation *Qanun*
4. Protection of educators and education staff.

In this case, it can be seen that the weak coordination in the ratification of the draft *Qanun* should not be made as a tug of war that causes the implementation policy not to go in line with policy expectations, then good coordination of all stakeholders is urgently needed especially from the main implementers responsible for implementation, need to understand the mechanism of work involving all stakeholders involved in implementation.

#### **Legislative (District Representative Council)**

Changes in interactions between actors caused by changes in the value system will result in changes in the policy subsystem. (Parsons, 2005: 198 adapted from Sabatier, 1988, 1991) The absence of ratification of the regent's regulations has become one of the obstacles in the actualization of Islamic values-based education, the actions of the legislature who continue to urge the regents to ratify the regulation until now has not produced results so that the programs Islamic value-based education is still spelled out in the general routine of annual activities, while the draft Islamic education regulation draft has been drafted during the initial period of the current regent's office, but until now two terms of office have not been ratified.

#### **The *Dayah* Education Office and the Scholars Consultative Council**

The substance of education policy in Aceh's education pattern is based on Islamic values by the Islamic sharia context which is in lone with education in *Dayahor Pesantren*. According to the head of the North Aceh Scholars Consultative Council explained that there are limitations to the privileges given to Aceh Province in the implementation of Islamic education based on Islamic values informal education, among 43 hours of subjects only 4 hours are given privileges, then stakeholders power is less serious in making decisions about the Islamization of education, such as the policy to include *Dayah* schools but what should be the pattern of education in general education by applying values such as *Dayah* education is one of the ways general education subjects are reduced or reduced by a number of subjects that are not too basic, then the teacher / teaching staff who are in charge of Islamic subjects as well as teaching staff who have Islamic qualifications and competencies, it is expected that the educational policies that are raised are able to restore the glory of education in Aceh like the royal period Iskandar Muda, it requires commitment and synergy in all levels of Acehese officials sitting together to restore the glory of Aceh's education.

#### **Non-governmental Organization**

The network developed between the local government and non-governmental organizations concerned with education has been going well. Activities carried out by the regional government are always asking for input from external parties or institutions, but according to the Chairperson of the North Aceh Indonesian Teachers Association, teacher professional institutions are not provided access to contribute and criticize government policies for the advancement of education. So far the training programs for teachers run by the North Aceh District education office are not very up to date with the times, one of which has become a discourse and the discussion has never been completed is about teacher equity programs, annual program proposals are still general and annual activities are not modified, so that the targets and targets of educational achievement both locally and nationally have not shown improvement in student achievement, besides that there are *Qanun* that has been ratified but not implemented. Moreover, the curriculum design process has never involved the participation of teaching institutions.

#### **Conclusion:-**

Based on the research findings, it can be concluded that the form of a policy network system in supporting the efforts Islamization of education in basic education in North Aceh Regency has not run synergies across sectors, advocating networks built are still in the context of interpretation which varies across sectors, Islamization networks regarding the implementation of education in general education has not shown special treatment and emphasis especially on regulations, which are different from other regions, because the education administration system is still bound and fragmented with central education policies, where the Islamization of education in general education is very minimum to provide special space for local-based Islamic curriculum. Especially, the contents material taught is still general, this is due to the lack of additional time available for the local curriculum. Besides, another problem is the limited availability of materials and adequate learning tools well as the low competence and qualifications of educators who master the Islamization of science. Therefore, it can be concluded that the weak political will of local

officials is built up through the educational Islamization advocacy network. It is not executed accordingly to what was mandated in Law Number 11 of 2006 about Aceh governance as well as the mandate stipulated in the *Qanun* for the implementation of education in Aceh.

### Suggestion:-

1. The role of the Actors in the implementation of the effort to Islamization of education and knowledge integration is expected to accommodate Islamic principles with objectives and curriculum used are understood by all interested parties. So, the policy contents are acceptable by institutions or implementing actors to produce *Qanun* and operational or technical guidelines so that the policy can interpret the needs of the community. For instance, students are taught about Islamic values during the learning process, the concept of Islamic education should be more to the process "children are taught to be honest and responsible for recognizing abilities, so that technical policies in the implementation of Islamic education more represent Islamic values".
2. The roles of actors in realizing the Islamization of education efforts can be implemented if all stakeholders can form the same point of view regarding integrated education where all interested parties can actualize the results of science from Islamic education perspectives by respecting the local values and Islamic values through minimizing conflict of interests of actors and implementing institutions.
3. The advocacy network toward Islamization of education efforts can be implemented optimally if the inhibiting factors are changed into supporting factors for example through the integration of cross-sector communication actors such as scholars and government actors as well as implementing agencies to improve the implementation of Aceh's special autonomy policy through the Law No. 11 of 2006 about the Aceh governance.

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