



DEVELOPMENT OF ISLAMIC SHARIA-BASED CURRICULUM IN ISLAMIC UNIVERSITIES IN ACEH: A Study on the Implementation of Aceh *Qanun* Number 9 of 2015

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Abstract: This study aims to examine the implementation of an Islamic Sharia-Based Curriculum (KBSI) at Islamic Colleges (PTKI) in Aceh. This qualitative study used the purposive sampling method to select the participants, including five college leaders and 50 lecturers from UIN Ar-Raniry, IAIN Lhokseumawe, University of Muhammadiyah Aceh, STIS Al-Hilal Sigli, and STAI Teungku Chik Pante Kulu. The data were collected through interviews, observation, and documentation. The research shows that the strategy for developing an Islamic Sharia-based Curriculum (KBSI) at PTKI in Aceh is conducted by an integrated model, separated subject curriculum and correlated curriculum. The policy for developing an Islamic sharia-based curriculum at PTKI in Aceh refers to philosophical, sociological, historical, and juridical foundations in the form of Aceh *qanuns*. It further finds that the development of an Islamic sharia-based curriculum at PTKI in Aceh is an effort to guide the young Acehnese generations who are sharia-compliant and tolerant using special autonomy opportunities. Meanwhile, the difficulties in developing this curriculum are due to Aceh's internal and external PTKI factors. The obstacles are due to internal factors where PTKI leaders do not respond to the opportunities for KBSI reconstruction. On the other hand, obstacles also deal with external factors where collaboration between PTKI and the Aceh government in the context of KBSI reconstruction is less optimal.

Keywords: Islamic sharia-based curriculum (KBSI), *qanun*, strategy, policy, barriers

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Introduction

ACEH is one of the provinces in Indonesia with a special privileged status as defined by Law Number 44 of 1999 concerning the privileges of Nanggroe Aceh Darussalam Province. The law stipulates four privileges for Aceh: (1) Religion, (2) Customs, (3) The role of *Ulama*, and (4) Education.¹ The privileged status has only been granted for three years and has not contributed significantly to the implementation of Islamic sharia-based education in Aceh. Therefore, it seems that the privileged status is only a status. At the same time, the Acehnese people demand that the privileged status has been realized in various aspects related to implementing Islamic sharia and the education system based on Islamic sharia.

The government of the Republic of Indonesia then responded to the Acehnese people's wishes with Law Number 18 of 2001 concerning special autonomy for the province of Aceh.² This regulation provides hope for Aceh people in developing an education system based on Islamic law because the Aceh government has autonomous authority in the Aceh education management, following the province's uniqueness and special autonomy under Islamic sharia.³ It was further strengthened by Law Number 11 of 2006 on the Government of Aceh (UUPA).

¹ Nur Hafni, "Factors for Implementation of Qanun in Aceh Education," *Jurnal Pendidikan Islam Indonesia* 6, no. 1 (2021): 48-62. <https://doi.org/10.35316/jpii.v6i1.350>; Satya Arinanto, "Hak Atas Pendidikan Sebagai Hak Asasi Manusia Dan Implement Asinya Dalam Perspektif Provinsi Nanggroe Aceh Darussalam (NAD)," *Jurnal Hukum & Pembangunan* 32, no. 1 (2002): 73-80. <http://dx.doi.org/10.21143/jhp.vol32.no1.1324>; Edy Putra Kelana, "Implementasi Kebijakan Desentralisasi Pendidikan Dalam Konteks Pemerintahan Aceh," *Lentera: Jurnal Ilmiah Sains dan Teknologi* 15, no. 13 (2014): 1-11; Iwan Fajri, Rahmat Rahmat, Dadang Sundawa, and Mohd Zailani Mohd Yusoff, "Pendidikan Nilai Dan Moral Dalam Sistem Kurikulum Pendidikan Di Aceh," *Jurnal Pendidikan Kewarganegaraan Undiksha* 9, no. 3 (2021): 710-724. <https://doi.org/10.23887/jpku.v9i3.38525>.

² Moch. Nur Ichwan, "The Politics of Shari'atization: Central Governmental and Regional Discourses of Shari'a Implementation in Aceh," *Islamic Law in Modern Indonesia, Harvard: Islamic Legal Studies Program* (2007):193-215.

³ Moch Nur Ichwan, Arskal Salim, and Eka Srimulyani, "Islam and Dormant Citizenship: Soft Religious Ethno-Nationalism and Minorities in Aceh,

The main objective of education development in Aceh is to accelerate the achievement of the national targets 'education for all' in implementing Article 216 of Law Number 11 of 2006 concerning the Government of Aceh. This regulation stated that every Acehnese has the right to quality education based on Islamic sharia that is in line with the development of science and technology, and it is carried out based on the principles of democracy and justice by upholding human rights, Islamic values and culture, and national pluralism.

Law Number 11 of 2006 on the Government of Aceh mandated the implementation of an education system based on Islamic values. Therefore, all high school and university graduates can compete in the global, regional and national job markets and improve socio-economic, political, and community life in Aceh.

The regulation encourages Aceh people to revive their uniqueness which is reflected in their resilience, high fighting spirit, life perspective, and social community characteristics based on Islamic teachings. The social life motto "*Adat bak Po Teumeureuhom, Hukom bak Syiah Kuala, Qanun bak Putroe Phang, Reusam bak Laksamana*" (customs from Hulubalang, laws from Ulama, orders from the King, and habits from Admiral), is a spirit of life that can be articulated into a modern perspective as principles of social life community, democratic sustainability and responsible state government.⁴ This motto provides direction for the development of human resources in Aceh by implementing

Indonesia," *Islam and Christian-Muslim Relations* 31, no. 2 (2020): 215-240. <https://doi.org/10.1080/09596410.2020.1780407>.

⁴ Zulkarnain, "Upaya Penyelesaian Masalah Pendidikan Di Aceh," *Seuneubok Lada: Jurnal ilmu-ilmu Sejarah, Sosial, Budaya dan Kependidikan* 2, no. 2 (2015): 16-40; Elidar Sari, Husni Jalil, Hasballah Thaib and Faisal Akbard, "The Reposition of the Ulama Aceh Institution's Role in Socio-Legal Studies," *International Journal of Innovation, Creativity and Change* 12, no. 10 (2020): 626-636; Fauzi Ismail, "Eksistensi Kebudayaan Islam Aceh Terhadap Keutuhan Budaya Indonesia," *Proceedings ICIS* 1, no. 1 (2021): 433-444. <https://jurnal.araniry.ac.id/index.php/icis/article/view/12696>; Willy Purna Samadhi and Aryos Nivada, *Local Politics in South Aceh: the Marginalization of Ulama in Sharia Land*. In Search of Local Regime In Indonesia: Enhancing Democratisation In Indonesia (Jakarta: Yayasan Pustaka Obor Indonesia In Cooperation with PolGov Fisipol UGM and University of Oslo, 2018), 72.

Islamic sharia-based education at various levels, from Basic Education (Primary Education) to Higher Education (PT), to develop the Acehnese generation with solid character based on the spirit of Islamic sharia to face global competition era.⁵

Aceh's education development aims to enhance all aspects of students' characters and personalities in realizing a civilized and dignified Acehnese society. The Aceh government designed an education system relevant to the sociocultural characteristics and specificities of the Acehnese people, as well as the special autonomy applied in Aceh, based on the provisions of Law number 18 of 2001 concerning special autonomy. The education system mentioned is the Islamic Educational system described in *Qanun* Number 23 of 2002. It was then refined into Aceh *Qanun* Number 5 of 2008.⁶

The technical implementation of Islamic sharia-based education in Aceh is further regulated in the Aceh *Qanun* Number 9 of 2015 concerning the improvement of Aceh's *Qanun* Number 11 of 2014 on the education system implementation. This *Qanun* emphasizes that education in Aceh is implemented in the form of Islamic education. As a result, higher education, particularly Islamic Higher Education (PTKI) in Aceh, can develop a curriculum under the Aceh education *qanun*, ensuring that education at PTKI in Aceh is relevant to Islamic sharia in Aceh.⁷

⁵ Abdul Hadi, "The Internalization of Local Wisdom Value in Dayah Educational Institution," *Jurnal Ilmiah Peuradeun* 5, no. 2 (2017): 189-200. <https://doi.org/10.26811/peuradeun.v5i2.128>.

⁶ Sulaiman, Siti Yusnaini, Syabuddin, Jabaliah and Masrizal, "Implementation of Qanun Islamic Education as Local Wisdom Based on Aliyah's Curriculum," *Utopía Y Praxis Latinoamericana: Revista Internacional De Filosofía Iberoamericana Y Teoría Social* 25, no. 2 (2020): 40-49. <https://produccioncientificaluz.org/index.php/utopia/article/view/32082>; Sri Astuti A. Samad, "Character Education Base on Local Wisdom in Aceh (Study on Tradition of Children Education in Aceh Community)," *Al-Ulum* 15, no. 2 (2015): 351-370.

⁷ On other issues about Islamic higher education in Aceh, see, for example M. Yakub Aiyub Kadir, Aditya Rivaldi, Lena Farsia and Saifuddin Bantasyam, "The Legal Vacuum on Access to Higher Education for Refugees in Indonesia: Islamic Claim for Aceh Responsibility" *Samarah*, vol. 7, no. 1 (2023): 522-554 and Sanusi Ismail, Bustami Abubakar, Ajidar Matsyah, Muhammad Thalal, and Hermansyah Yahya, "Religious Radicalism and Islamic Universities in Aceh:

According to Qanun 11 of 2014, Article 35 Paragraph 3, higher education programs are organized by tertiary institutions in the form of; universities, institutes, high schools, academies, polytechnics, and *dayah mayang* (*Ma'had 'Aly*). Meanwhile, in paragraph 4, it is stated that universities in Aceh must emphasize the philosophical and cultural values of the Acehnese people that is not contradictive with Islamic teachings.

Following this regulation, the curriculum development at PTKI in Aceh should ideally be based on Islamic sharia. Curriculum development can be in the form of subjects (MK) for Islamic Sharia Studies in Aceh and integration into the educational process or lectures at PTKI.

However, preliminary research data from six PTKI in Aceh showed that not all universities had implemented the Islamic Sharia-Based Curriculum (KBSI). Moreover, a review of curriculum documents showed that only Ar-Raniry State Islamic University Banda Aceh has developed the KBSI and includes the subject of Islamic sharia studies as a general subject that all students must enroll in. This subject establishment is Ar-Raniry State Islamic University's response to the implementation of Aceh Qanun Number 9 of 2015. Such curriculum development policies should be implemented at all PTKI in Aceh province to support the socialization of the Islamic sharia to the younger generation and higher education following Acehnese philosophy and culture.

This study used a qualitative approach. According to Creswell, a qualitative method is a method or approach used to investigate and comprehend a central phenomenon. To better understand the central phenomenon, the researcher conducted interviews with research participants by asking general and rather broad questions. The data submitted by the participants was then compiled, while the information was typically presented in the form of words or text and qualitative analysis process was utilized to gain the result e in the form of a description or themes.⁸

Between Campus, Environment and Family" *Samarah*, vol. 1, no. 2 (20211): 1044-1068.

⁸ Creswell, John W., and J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (SAGE Publications, 2017), 8.

Qualitative research has the following characteristics: (1) it is conducted under natural conditions (as opposed to experimental), directly to the source of data and uses researchers as key instruments. (2) Qualitative research is more descriptive. The data collected is in the form of words or pictures rather than numbers; (3) qualitative research focuses on the process rather than the product or outcome; (4) qualitative research collects data inductively, and (5) qualitative research focuses on meaning (observed reversed data).⁹

The use of the qualitative method in this study is based on the problems with the development or preparation of the Islamic Sharia-Based Curriculum (KBSI) at PTKI in Aceh which requires actual data from the research sites about the implementation of Aceh qanun number 9 of 2015. Actual data from the research subject's primary source cannot be separated from its natural context, which is the implementation of the KBSI at PTKI in Aceh.

This study was conducted at five PTKI in Aceh: two state Islamic universities (UIN Ar-Raniry and IAIN Lhokseumawe) and three Islamic private universities (Muhammadiyah University, STAI Teungku Chik Pante Kulu, and STIS Al-Hilal Sigli). These Public Islamic Colleges (PTKIN) and Private Islamic Colleges (PTKIS) are located in four districts and cities in Aceh province. The research location was determined based on preliminary research data that revealed challenges in developing and implementing the KBSI at these PTKI, as mentioned in the study background, and the present reserach aims to collect more accurate and precise data.

Qualitative research subjects are generally smaller and chosen using a purposive technique rather than random technique.¹⁰ The participants of this study were selected purposively based on the consideration that the participants understand the natural situation, especially the development of KBSI at PTKI in Aceh and can provide accurate information on the problems being studied.

⁹ Albi Anggitto and Johan Setiawan, *Metodologi Penelitian Kualitatif* (Jawa Barat: Jejak Publisher, 2018), 212.

¹⁰ Noeng Muhamdijir, *Metodologi Penelitian Kualitatif* (Yogyakarta: Bayu Indra Grafika, 1996); Sugiyono, *Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif dan R dan D* (Bandung: Alfabeta, 2011), 15.

This research involved five rectors/chairmen or related college leaders and 50 lecturers from UIN Ar-Raniry, IAIN Lhokseumawe, Muhammadiyah University of Aceh, STIS Al-Hilal Sigli, and STAI Teungku Chik Pante Kulu.

The data was collected through Interviews, observations, and document reviews. Two rectors, three chairpersons, and 50 lecturers at PTKIN and PTKIS in Aceh were interviewed about the development of PTKI Islamic Sharia-Based Curriculum, strategies, policies, opportunities, obstacles, and steps taken to develop the PTKI curriculum relevant to Aceh *qanun* number 9 of 2015. The observations were carried out directly at PTKIN and PTKIS in Aceh to obtain valid data related to the integration process of Islamic sharia in Aceh's PTKIN and PTKIS campuses. While at the research location, document reviews were conducted in the form of written documents, pictures, and billboards that indicated the implementation and development of the Islamic Sharia-Based Curriculum in PTKIN and PTKIS in Aceh. Meanwhile, data analysis was separated into three stages: (1) organizing, (2) summarizing, and (3) interpreting.

The research questions of this study are as follows: (1) What is the model for formulating an Islamic sharia-based curriculum (KBSI) at PTKI in Aceh Province?, (2) What are the policies for formulating an Islamic sharia-based curriculum at PTKI in Aceh province, and (3) What are the opportunities and obstacles in developing KBSI at PTKI in Aceh province?.

Islamic Sharia-Based Curriculum Development Model at PTKI in Aceh

Aceh Province is one of the Indonesian provinces that have been granted Islamic sharia status through the implementation of Law Number 18 of 2001 concerning Special Autonomy for Aceh as the Special Province of Nanggroe Aceh Darussalam.¹¹ This regulation allows Aceh province to be autonomous in managing the Aceh government system following Islamic sharia.

¹¹ Abdul Gani Isa, "Implementation of Islamic Shariah in Special Autonomy: A Case of Aceh Province," *Miqot: Jurnal Ilmu-ilmu Keislaman* 38, no. 1 (2014): 119-134. <http://dx.doi.org/10.30821/miqot.v38i1.55>.

This special autonomy also applies to education in Aceh, so the Aceh government has autonomy and authority in developing education in Aceh under Islamic sharia implementation. Furthermore, the Aceh government has developed Islamic sharia-based education management through the implementation of Aceh *Qanun* Number 9 of 2015 concerning improvements to Aceh *Qanun* Number 11 of 2014 concerning education administration.

Research data on Islamic Colleges (PTKI), both public and private, showed that college plays a strategic role in the implementation of Islamic sharia-based education. The support for implementing special autonomy and Islamic sharia in Aceh was shown by developing an Islamic Sharia-Based Curriculum (KBSI).

The development of KBSI at PTKI in Aceh has been carried out using an integration model in the lecture process and the addition of the Islamic sharia study subject as a form of development.¹² However, not all PTKI in Aceh has completed curriculum development yet with the addition of Islamic sharia studies subjects. The following explanation provides a more detailed description of the research findings related to the model of curriculum development based on Islamic sharia at PTKI in Aceh.

Development of KBSI from the Perspective of Separated Subject Curriculum

The Islamic Sharia-Based Curriculum (KBSI) Development Model at Aceh province's Islamic Colleges is an autonomous authority that uses any model following curriculum organization theory and the needs of PTKI in Aceh. However, it is crucial to remember that the PTKI management system must be founded on local wisdom, cultural values, and the Acehnese philosophy of life-based on Islamic sharia.

According to one of the lecturers, PTKI in Aceh province should be the driving force of Islamic sharia education by innovating curriculum based on Islamic sharia as a form of

¹² Nilam Sari, "Re-Design Kurikulum Ekonomi Syariah Perguruan Tinggi Agama Islam: (Sebuah Upaya Melahirkan Sumber Daya Manusia Profesional)," *Jurnal Ilmiah Peuradeun* 2, no. 3(2014): 135-154.

consistency of PTKI in supporting the implementation of Islamic sharia.¹³

Other university lecturers explained that the PTKI in Aceh must take a strategic position to support the implementation of Islamic sharia-based education in Aceh by developing relevant KBSI to Aceh *qanuns*.¹⁴ KBSI development can be accomplished using a variety of curriculum development models. One of the lecturers explained that the development of KBSI at PTKIN in Aceh could be achieved through the Separated Subject Curriculum Model, in which the subject or Islamic sharia is presented as one of the subjects given separately from other subjects.¹⁵

The following lecturer participants explained that UIN Ar-Raniry had already responded to the implementation of Islamic sharia in Aceh and Islamic education as stipulated in *Qanun* Number 9 of 2015 concerning the improvement of *Qanun* 11 of 2014 on the implementation of education. The discussions revealed that in supporting the implementation of Islamic education in Aceh, UIN Ar-Raniry consistently participated by establishing Islamic Sharia Studies subjects in the curriculum given separately from other subjects.¹⁶

Approximately the same information was gathered at one PTKIS in Aceh, specifically at the Islamic Sharia High School (STIS) Al-Hilal Sigli, where the KBSI was developed by adding Islamic sharia studies subjects to the curriculum. Furthermore, the head of STIS Al-Hilal Sigli described the development of the KBSI, which included using the Separated subject curriculum model by including Islamic sharia studies in the curriculum as a separate subject.¹⁷

¹³ Interview with JL, a Lecturer at the Teaching and Education Faculty of UIN Ar-Raniry, 10 May 2022.

¹⁴ Interview with AH, a Lecturer of STAI Teungku Chik Pante Kulu, 24 May 2022.

¹⁵ Interview with F, a Lecturer at the Teaching and Education Faculty of UIN Ar-Raniry, 13 May 2022.

¹⁶ Interview with HZ, a Lecturer at the Teaching and Education Faculty of UIN Ar-Raniry, 12 May 2022.

¹⁷ Interview with NF, the Head of Sekolah Tinggi Islam Syariah (STIS) Al-Hilal Sigli, 1 April 2022.

The application of Islamic sharia studies is the same as the Faculty of Islamic Religion (FAI) at Muhammadyah University in Aceh. However, the data is different for the three PTKIS. For example, at the Teungku Chik Pante Kulu College of Religious Sciences (STAI), especially in the Islamic Religious Education (PAI) study program, they have not developed KBSI in the form of developing Islamic sharia studies subjects. Nevertheless, in efforts to support the application of Islamic sharia in Aceh, students are always directed to behave following the cultural values of the Acehnese people, which are very identical to Islamic sharia.

The data for the three PTKIS differs; for example, at the Teungku Chik Pante Kulu Islamic College (STAI), particularly in the Islamic Education (PAI) study program, they have not developed KBSI in their curriculum.¹⁸ Similarly, the Faculty of Islamic Religion (FAI) at Muhammadyah University in Aceh has not developed KBSI as a sharia course as well. Despite efforts to support the application of Islamic sharia in Aceh, students are always guided to behave following Acehnese cultural values based on Islamic sharia.¹⁹

The interviews with PTKI leaders and lecturers in Aceh showed that most PTKIs in Aceh had not developed KBSI. Only two PTKIs in Aceh have developed KBSI: UIN Ar-Raniry and STIS Al-Hilal Sigli, adding Islamic sharia studies courses as separate general subjects.

The reconstruction of the KBSI development with the content of Islamic sharia studies subjects done at the two PTKIs refers to the Separated Subject Curriculum Model, in which Islamic sharia studies subjects are given separately from other subjects. Meanwhile, other PTKIs did not offer Islamic sharia studies subjects during the data collection for this study.

This strategy is implemented to actualize the Aceh *Qanun* Number 11 of 2014 concerning the Implementation of Education, Article 35 Paragraph (4) Universities in Aceh must give

¹⁸ Interview with JM, the Head of Sekolah Tinggi Ilmu Agama (STAI) Teungku Chik Pante Kulu, 24 May 2022.

¹⁹ Interview with SF, the Dean of Fakultas Agama Islam (FAI) Universitas Muhammadyah Aceh, 3 May 2022.

importance to the philosophy and cultural values of the Acehnese people, which do not conflict with Islamic teachings.

The Aceh PTKI response to support the implementation of KBSI is by adding Islamic Sharia study subjects and implementing a PTKI implementation system following Aceh local wisdom, cultural values and the philosophy of life of the Acehnese people as stipulated in Aceh *Qanun* number 9 of 2015.²⁰

The steps taken by PTKI to reconstruct the KBSI development in Aceh are as follows:

- 1) Conduct an in-depth study of the message in Aceh *qanun* number 9 of 2015 on opportunities that can be used for the development of KBSI.
- 2) Create a policy at PTKI to reconstruct the relevant KBSI with the Acehnese people's local wisdom and culture.
- 3) Establish the KBSI reconstruction mechanism using the Separated Subject Curriculum Model.
- 4) Include Islamic sharia as a general subject and all PTKI students in Aceh must enroll in.
- 5) Format the scope of material included in Islamic sharia studies subjects.

Aceh *Qanun* Number 9 of 2015 provides an opportunity for Islamic Colleges (PTKI) in Aceh to reconstruct the development of the KBSI as a concrete manifestation of the PTKI institution in Aceh to support the implementation of Islamic sharia in Aceh and guide students as Acehnese youth who have Islamic sharia knowledge.

Development of KBSI from a Correlated Curriculum Perspective

The correlated curriculum model is a method of grouping several subjects or materials that are frequently and usually closely related, such as scientific studies and social studies.²¹ A correlated curriculum is also mentioned as a device that correlates or

²⁰ Abdul Hadi, "Dinamika Sistem Institusi Pendidikan di Aceh," *Jurnal Ilmiah Peuradeun* 2, no. 3 (2014): 179-194.

²¹ Ahmad Taufik, "Pengembangan Kurikulum Pendidikan Islam," *El-Ghiroh: Jurnal Studi Keislaman* 17, no. 2 (2019): 81-102. <https://doi.org/10.37092/el-ghiroh.v17i02.106>.

connects one subject to another. However, there is a limit maintained.²²

Reconstruction of KBSI development at PTKI in Aceh can also be carried out by using the correlated curriculum model where Islamic sharia study subjects are incorporated with other closely related subjects to become one field of study (broad field).

Subjects at PTKI are divided into three categories: compulsory courses, ordinary general courses, courses with faculty code, and elective subjects. One of the participants explained that the Islamic Sharia-based curriculum development model at the State Islamic University of Ar-Raniry could be categorized into the correlated curriculum model. These Islamic sharia subjects are included in the university's general subject group and must be followed by all students of UIN Ar-Raniry.²³ Almost the same data was also conveyed by the STIS lecturer Al-Hilal Sigli that the Islamic Sharia study course was included in the group of institutional courses so that students needed to enroll.²⁴ Theoretically, curriculum development refers to the correlated curriculum model.

The PTKIS in Aceh which becomes the object of this research and have reconstructed the KBSI are presented in Figure 1.

²² Sari Wahyuni Rozi Nasution, Hanifah Nur Nasution, Rahmad Fauzi, Muhammad Syahril Harahap, Roslian Lubis and Ermawati, *Dasar-Dasar Pengembangan Kurikulum* (Jawa Tengah: PT. Nasya Expanding Management, 2022), 74.

²³ Interview with F, a lecturer at the Teaching and Education Faculty of, 13 Mei 2022.

²⁴ Interview with NF, the Head of Sekolah Tinggi Islam Syariah (STIS) Al-Hilal Sigli, 1 April 2022.

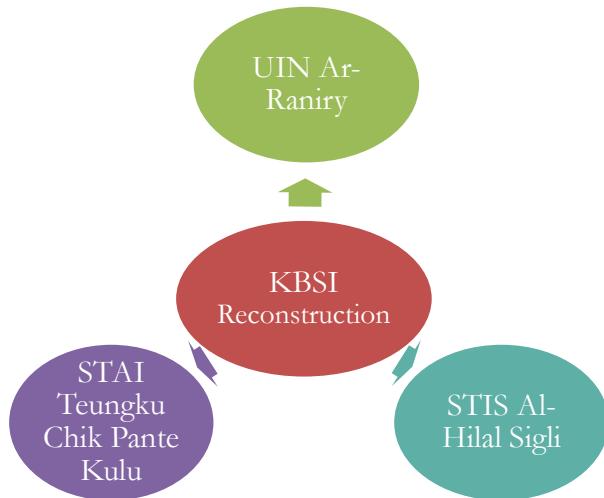


Figure 1. Reconstruction of KBSI for three PTKIS in Aceh

The reconstruction of the KBSI at the three PTKIs by adding Islamic sharia studies subjects in the curriculum are grouped as compulsory subjects. At some other PTKIs in Aceh, there are programs to strengthen Islamic sharia as part of the curriculum development, as seen in Figure 2.

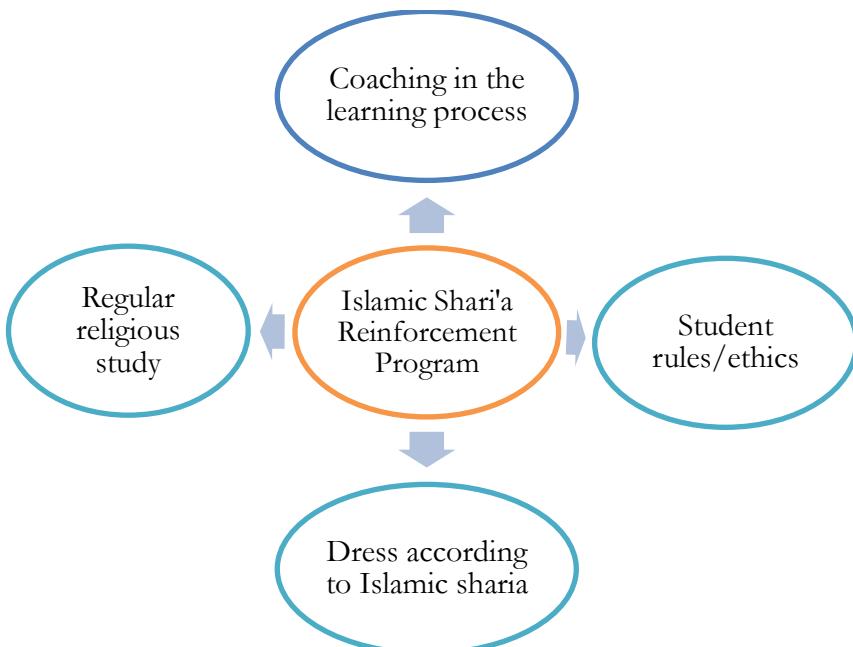


Figure 2. Program for strengthening sharia at PTKIS in Aceh

The program to strengthen sharia is also part of the curriculum development in a broader context. Further description is presented as follows.

- 1) Regular religious study. The routine recitation program for Islamic religious studies was carried out at the Teungku Chik Pante Kulu High Islamic College (STAI) to provide students with religious knowledge and Islamic sharia. This program has been successfully implemented for three years.
- 2) Coaching in the learning process was given by lecturers during the lecture, both face-to-face and online lecture due to the Corona-19 virus outbreak. Lecturers at PTKI in Aceh remind students to foster Islamic sharia.
- 3) Enforcing academic rules and ethics for students. This regulation is relevant to Islamic sharia in Aceh because it regulates polite behavior during lectures.
- 4) Dress according to Islamic sharia. Students are advised to dress following Islamic sharia when entering the campus yard. Lecturers frequently warn students if they do not dress according to Islamic Sharia.

The results showed that the reconstruction of the KBSI in some PTKIs in Aceh province was executed by using or referring to the correlated curriculum model by including Islamic sharia studies subjects into compulsory subjects. In addition, other programs were implemented to strengthen and develop students' knowledge on the implementation of Islamic sharia in Aceh.

The reconstruction of the KBSI at PTKI in Aceh province did not completely change the existing curriculum but only added subjects related to Islamic sharia. The program at PTKI in Aceh was adjusted to the Acehnese people's cultural values, philosophy, and Islamic sharia.

Development of KBSI Integrated Curriculum Perspective

An integrated curriculum is a curriculum with integrated teaching materials. For example, the Social Sciences (IPS) are frequently defined as a synthesis of sociology, geography,

economics, and history subjects.²⁵ The integrated curriculum results from an effort to combine learning materials from various subjects.²⁶ and comprehensively designed to discuss a particular subject matter.²⁷

The Rector of Ar-Raniry State Islamic University Rector explained that it is recommended to integrate material substance and matters related to the implementation of Islamic sharia in Aceh through the integration of Islamic sharia education in the lectures and various programs, including student activities. The involvement of lecturers, education staff, and students is needed to work together to support Islamic sharia education in Aceh.²⁸

Furthermore, the head of STAI Teungku Chik Pante Kulu, acknowledged the integration of Islamic sharia education in the lecture process and the Student Activity Unit (UKM). He also suggested to support programs such as regular study classes to strengthen students' Islamic sharia knowledge. There are also other excellent programs such as studying the Al-Bajury yellow book and other books.²⁹

Similarly, the head of STIS Al-Hilal Sigli stated that with the reconstruction of KBSI and separated Islamic sharia subjects, the KBSI could also be integrated into the lecture process and other activities that support the development of students' insight and knowledge.³⁰ Likewise, the Dean of the Islamic Religion Faculty, University of Muhammadiyah Aceh also mentioned that Islamic

²⁵ Abdul Mijar, *Dasar pengembangan kurikulum* (Yogyakarta: Deepublish, 2017), 79.

²⁶ Erma Fatmawati, *Profil Pesantren Mahasiswa; Karakteristik Kurikulum, Desain Pengembangan Kurikulum, Peran Pemimpin Pesantren* (Yogyakarta: LKIS Pelangi Aksara, 2015), 58.

²⁷ Naniek Kusumawati and Vivi Rulviana, *Pengembangan Kurikulum di Sekolah Dasar* (Jawa Timur: CV. AE Media Grafika, 2017), 53.

²⁸ Interview with WW, Rector of UIN Ar-Raniry, 10 May 2022.

²⁹ Interview with JM, The Head of Sekolah Tinggi Ilmu Agama (STAI) Teungku Chik Pante Kulu, 24 May 2022.

³⁰ Interview with NF, The Head of Sekolah Tinggi Islam Syariah (STIS) Al-Hilal Sigli, 1 April 2022.

sharia was integrated into various programs, including student organization activities.³¹

Based on the collected data, the development strategy of the Islamic Sharia-Based Curriculum (KBSI) at PTKI in Aceh generally follows the integrated curriculum model as follows:

- (1) Each subject lecturer integrates Islamic sharia education in all PTKI courses in Aceh province.
- (2) In the form of extracurricular activities or student organizations namely SMEs, UKK, and DEMA. Islamic sharia education is integrated into various student activity units (UKM) and UKK at PTKI to develop students' character following Islamic sharia and Acehnese culture.

In the integrated model, Islamic Sharia education is not provided separately from existing subjects or program activities at PTKI in Aceh. However, it is integrated into the subjects and student activities, such as UKM scouts, UKK, and others under the supervision of lecturers.

Policy for Developing Islamic Sharia-Based Curriculum at PTKI in Aceh

Since the implementation of Islamic sharia at Aceh province in 2001, various aspects in Aceh have changed, including the Aceh social, political, economic, and educational systems, as well as the Aceh provincial government system. The implementation of the education system in Aceh is Islamic,³² however, it still refers to the National Education System (Sisdiknas).

The PTKI in Aceh province has become the center of civilization and the development of Islamic culture by carrying out strategic steps and educational programs to support the implementation of Islamic sharia. They conduct curriculum innovations and prepare the Islamic Sharia-Based Curriculum

³¹ Interview with SF, The Dean of Islamic Faculty, Universitas Muhammadiyah Aceh, 3 May 2022.

³² Nurhafni, Sri Suwitri, Endang Larasati, Kismartini, "Policy Implementation of Islamic Education Model," In *International Conference on Social Science, Political Science, and Humanities (ICoSPOLHUM 2020)*. Atlantis Press (2021): 257-262. <https://doi.org/10.2991/assehr.k.210125.043>.

(KBSI) as what UIN Ar-Raniry and STIS Al-Hilal Sigli have done.³³ The development of KBSI at PTKI in Aceh refers to four foundations, as shown in the following figure 3.



Figure 3. The foundation for the development of KBSI at PTKI in Aceh

Further explanation regarding the foundation for the development of KBSI at PTKI in Aceh is provided in the table. First, the juridical foundation that the development of an Islamic Sharia-based curriculum at PTKI in Aceh refers to; (1) Law Number 44 of 1999 concerning the Implementation of the Privileges of the Aceh Province, (2) Law Number 18 of 2001 on special autonomy for Aceh, (3) Law Number 11 of 2006 on the Government of Aceh, (4) *Qanun* of Nanggroe Aceh Darussalam Province Number 23 of 2002 on the Implementation of Education, (5) *Qanun* Number 8 of 2005 on the Implementation of Education, (6) *Aceh Qanun* Number 11 of 2014 on the Implementation of Education, and (7) Aceh *Qanun* Decree Number 9 of 2015 concerning the refinement of *Qanun* Aceh Number 11 of 2014 on the implementation of education, Article 20 letter of stipulates implementing an Islamic Aceh curriculum. The affirmation of this article authorizes education units in the province of Aceh to develop an Islamic curriculum under the implementation of Islamic sharia in Aceh.

Second, the philosophical foundation refers to the philosophy of the Acehnese people, most of whom are Muslim. The development of Islamic education in Aceh is relatively easy to implement because the community supports it. Consequently,

³³ Interview with WW, the Rector of UIN Ar-Raniry, 10 May 2022.

Islamic educational institutions are available in various forms, including *madrasah* and schools and non-formal education, such as *dayah* in Aceh, which is very consistent with the development of Islamic education.³⁴ The basic philosophy of belief and Islamic *aqidah* is essential in developing KBSI at PTKI in Aceh.

Third, since the era of the Aceh Samudra Pasai Kingdom (1264-1513), Islamic education has been the main focus of developing Islam in the Aceh kingdom. It was similar during the reign of Sultan Iskandar Muda (1607-1636), who was very strict with Islamic Sharia implementation in Aceh and Islamic education curriculum development. Furthermore, from the Dutch colonial period in Aceh until Indonesia's independence (1945), an Islamic education curriculum was developed at the *madrasah*, *dayah*, or *pesantren* in Aceh.³⁵ Therefore, PTKI leaders in Aceh should have the courage to make a breakthrough in curriculum development following Aceh *Qanun* Number 9 of 2015.

Fourth, when developing an Islamic sharia-based curriculum, the sociological and cultural foundations of the unique Acehnese people must be considered. The educational process at PTKI must be relevant to the Acehnese people's sociocultural values so that the curriculum content does not conflict with Acehnese cultural values that is closely related to Islamic sharia.³⁶ Islamic culture and sharia have taken root and are practiced in the Acehnese daily life.³⁷ As a result, it is hoped that by developing an Islamic sharia-based curriculum at PTKI in Aceh, the Acehnese generation will

³⁴ Sulaiman, *Studi Syariat Islam di Aceh* (Banda Aceh: Madani Publisher, 2018), 15.

³⁵ Eka Srimulyani, "Islam, Adat, and the State: Matrifocality in Aceh Revisited," *Al-Jami'ah: Journal of Islamic Studies* 48, no. 2 (2010): 321-342. <https://doi.org/10.14421/ajis.2010.482.321-342>; Ali Geno Berutu, "Penerapan Syariat Islam Aceh Dalam Lintas Sejarah," *Istinbath: Jurnal Hukum* 13, no. 2 (2016): 163-187.

³⁶ Mujiburrahman and Safrul Muluk, "School Culture Transformation Post Islamic Law Implementation in Aceh," *Advanced Science Letters* 23, no. 3 (2017): 2101-2104. <https://doi.org/10.1166/asl.2017.8567>.

³⁷ M. Jafar, "Legitimasi Hukum Pemberlakuan Syari'at Islam di Aceh: Tinjauan Yuridis, Sosiologis dan Filosofis," *Ulumuna* 19, no. 1 (2015): 59-78. <http://dx.doi.org/10.20414/ujis.v19i1.1250>.

be developed a better character following Aceh's cultural values and Islamic sharia that upholds the principle of tolerance.

Opportunities and Barriers for Islamic Sharia-Based Curriculum Development at PTKI in Aceh

The development of an Islamic Sharia-based curriculum at PTKI in Aceh has a great opportunity because Aceh is a province with special autonomy status.³⁸ In addition, Aceh is an area that applies Islamic sharia, so the KBSI development is very likely for PTKI in Aceh to support the development of competent human resources and based the behaviour on Islamic sharia and Acehnese cultural values.

Implementing Islamic sharia in Aceh has opened many opportunities for the Acehnese people in economic, political, sociocultural, and Islamic-based education aspects. Based on these opportunities, PTKI in Aceh is required to produce graduates with Islamic sharia skills and knowledge.³⁹ Therefore, developing an Islamic sharia-based curriculum is the right policy to prepare Aceh's young generation to fill these opportunities.⁴⁰ The job opportunities and needs available in Aceh are undoubtedly essential factors in developing the KBSI curriculum.

Furthermore, according to data obtained from the leaders of PTKI in Aceh, the overall reconstruction of the KBSI at PTKI in Aceh received a positive response from the academic community, lecturers, and stakeholders at PTKI because the sharia-based curriculum is relevant to Acehnese culture values.⁴¹

³⁸ Sri Suyanta and Tri Wahyudi, "Integrating Islamic Values Into Education In Aceh (Reviewing The Qanun On Education)," *Journal of Positive School Psychology* 6, no. 6 (2022): 7849-7860. <https://www.journalppw.com/index.php/jpsp/article/view/8979>.

³⁹ Safrul Muluk, Habiburrahim, Teuku Zulfikar, Janice Orrell, and Mujiburrahman, "Developing Generic skills at an Islamic Higher Education Institution Curriculum in Aceh, Indonesia," *Higher Education, Skills and Work-Based Learning* 9, no. 3 (2019): 445-455. <https://doi.org/10.1108/HESWBL-06-2018-0064>.

⁴⁰ Interview with YN, a lecturer at Islamic Faculty Universitas Muhammadiyah Aceh, 5 May 2022.

⁴¹ Interview with NF, the Head of STIS Al-Hilal Sigli, 1 April 2022.

According to the data gathered, the development of KBSI at PTKI in Aceh has a significant contribution and opportunity, as follows:

- 1) The leadership element at PTKI in Aceh province supports the development of KBSI at PTKI in Aceh province.
- 2) KBSI has the opportunity not only for the province of Aceh but also for the national. Currently, many national programs are based on Islamic sharia, such as in the field of the banking system, many have used the sharia system. For the development of KBSI, there are a lot of opportunities and positive responses from the community.
- 3) The development of KBSI at PTKI in Aceh province follows the implementation of Islamic sharia in Aceh and the Acehnese people's cultural values.
- 4) The reconstruction of the KBSI at PTKI in Aceh province is dedicated to supporting the development of an Islamic economic system, an Islamic political system, and the implementation of an Islamic sharia-based education system in Aceh.
- 5) KBSI at PTKI in Aceh province provides knowledge and develops student skills to take part in business and job opportunities in Aceh.

The reconstruction of KBSI at PTKI in Aceh province is essentially aimed at building education in Aceh based on Islamic sharia and developing student skills to take advantage of opportunities with a working system based on Islamic values.⁴² In addition, KBSI is also a form of curriculum development that is relevant to the life philosophy of the Acehnese people.

Furthermore, the primary data obtained from the research sites related to the obstacles to developing KBSI at PTKI in Aceh were caused by two internal and external factors. The internal barriers to PTKI in Aceh are as follows:

- 1) There are still stakeholders/leaders at PTKI in Aceh who do not pay attention to or respond to Aceh *Qanun* Number 9

⁴² Interview with SF, the Dean of Islamic Faculty Universitas Muhammadiyah Aceh, 3 May 2022.

of 2015 on refinement to Aceh *Qanun* Number 11 of 2014 concerning Education Implementation.

- 2) Specifically for PTKIS, the management system was insufficient to support the implementation of KBSI.
- 3) The study load was excessive, so some Aceh PTKIs had difficulty in developing or establishing Islamic sharia study subjects.

Meanwhile, the following external factors may hinder the development of an Islamic sharia-based curriculum at PTKI in Aceh:

- 1) Coordination of PTKI with the provincial government of Aceh/city/district regarding the reconstruction of KBSI at PTKI in Aceh has not been carried out optimally because the development of KBSI is the responsibility of each university in Aceh.
- 2) The autonomy applied in higher education management was also one of the obstacles that prevented the Aceh government from issuing specific policies, such as the *qanun* to be implemented in higher education in Aceh. According to the researcher's analysis, Aceh *Qanun* No. 11 of 2014 on the Implementation of Education and Aceh *Qanun* No. 9 of 2015 on refinements to Aceh *Qanun* No. 11 of 2014 concerning the Implementation of Education are general and apply to all levels of education in Aceh. Ideally, in the context of Aceh's special autonomy, the Aceh government has authority in higher education management, allowing it to contribute more broadly to develop Islamic sharia-based education at PTKI in Aceh.

To overcome these obstacles, the Aceh community, the Aceh government, and the Aceh province's PTKI leaders must collaborate and support education based on Islamic sharia through developing an Islamic sharia-based curriculum. As a result, graduate students who are competent in Islamic sharia have the skills to fill job opportunities available in Aceh.

Overall, the research data shows that implementing KBSI in some PTKIs in Aceh Province has run effectively by reconstructing the curriculum to add courses concerning on sharia study in Aceh such as what has been done at Ar-Raniry Banda Aceh State Islamic

University (UIN Ar-Raniry Banda Aceh), STAI Teungku Chik Pante Kulu, and STIS Al-Hilal Sigli. However, some other PTKIs in Aceh have not added these courses yet. Instead, the development of KBSI is done by integrating it into the process and program of strengthening sharia.

Conclusion

The implementation of Islamic sharia has implications for the Aceh province's system in providing Islamic sharia-based education at all levels, including Islamic Higher Education in Aceh. One of these implications is the development of a curriculum based on Islamic sharia.

The strategy generally used to develop an Islamic sharia-based curriculum in Islamic Higher Education in Aceh is Separated Subject Curriculum Model. This curriculum model presents Islamic sharia studies subject separately from other subjects. This model is similar to the curriculum development model at Ar-Raniry State Islamic University, STIS Al-Hilal Sigli, and STAI Teungku Chik Pante Kulu. On the other hand, in other Islamic Colleges in Aceh, an Islamic sharia-based curriculum development uses an integrated curriculum model. Islamic sharia is not an independent subject but it is integrated into the lecture process and student activity units where it creates a campus academic culture based on Islamic sharia. The development of the curriculum is not completely changed, but there is an addition of Islamic sharia studies as a compulsory subject for the students.

The philosophical basis for developing an Islamic sharia-based curriculum in Islamic Colleges in Aceh province refers to; (1) the philosophical foundation that the majority or 90% of Acehnese are Muslim, (2) the juridical foundation with the implementation of the Aceh Qanun Number 9 of 2015 concerning the implementation of education, (3) the historical foundation where Islamic sharia has existed since the Aceh kingdom until now and has become the essential foundation for the development of Islamic education, and (4) the sociological foundation in which the culture of the Acehnese people is very identical with Islamic sharia, in various social activities the Acehnese behave following the teachings of Islam with the principle of tolerance.

Furthermore, the development of Islamic sharia-based curriculum in Islamic Colleges in Aceh is very likely because all elements of the academic community, lecturers, community, and the Aceh government provide optimal support. In addition, the curriculum development is relevant to the needs of the Acehnese people and job opportunities in Aceh that require professional and knowledgeable resources in the field of Islamic sharia. In the meantime, internal factors are impeding its development where Islamic Religious Higher Education focuses on curriculum development. Meanwhile, external factors such as the Aceh government's focus to develop an Islamic sharia-based curriculum at PTKI in Aceh has not been ideal.

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