

School Culture Transformation Post Islamic Law Implementation in Aceh

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This study discusses the influence of the implementation of Islamic law on the changing of school culture in Aceh. The goal is to find out the various aspects related to the cultural change after the implementation of Islamic law in Aceh. Islamic Sharia has been used as an underlying foundation of development policies in various aspects in Aceh. As an integral part of the process of implementing Islamic law, education sector is one of the sectors that plays an important role in Aceh, especially when it comes to cultural change. To explore the issue and to answer the question posed above, a qualitative approach is used. Interview, observations, and document analysis are utilized as data collection methods. Findings during investigation show that the implementation of Islamic Law in Aceh have resulted in a number of school activities which become school culture. This can be observed from school activities related to prayers, dress code (school uniforms), Islamic symbols, school holidays in the month of Ramadan, etc. These are all new to schools in Aceh. Nevertheless, there are also negative school culture that continue to exist such as lack of respect for teachers.

Keywords: School Culture, Law Implementation

1. INTRODUCTION

Education is an integral part of culture. It is the main factor shaping culture. It is part of the cultural activities (Darni M. Daud, 2000, p. 52). As such, education cannot be separated from cultural activities, for cultural values serve not only as educational elements but also as core of educational activities. Law No. 23, 2002 on National Education System states that the implementation of education in Indonesia is based on values of culture. Chapter I, article 1 paragraph 2 explains that National Education System stems from Indonesian culture is based on Pancasila and the Constitution of 1945.

In line with the national education system, the education system implemented and developed in Aceh is also based on the cultural values of the people of Aceh derived from the teachings of Islam. What it means is that the implementation and development of education in Aceh cannot be separated from the cultural values of Aceh and the values of Islam.

Act No. 11 of 2006 (UUPA), Chapter XXX, Article 216, paragraph 1 states that every Acehnese is entitled to a quality Islamic education, in line with developments in science and technology, paragraph 2) mentions that education as reiterated in paragraph (1) is carried out based on democratic and justice principles by upholding human rights, Islamic values, culture, and national diversity (UUPA, 2006, p.120).

Implementation of Aceh's education system today which is based on the cultural values and the teachings of Islam is in line with the application of Islamic law in Aceh. Safwan Idris argued that, the implementation of Islamic law in Aceh is a historical mandate entrusted from generation to generation. To materialize the Islamic law, every effort should be directed in order to achieve an education system that is able to produce reliable human resources.

An education system that is based on the culture and values of Islam should receive full attention and should be a model of education implemented in the family settings and schools. This is because children learn to acquire knowledge, values of ethics and culture from their families and schools.

The construction of cultural values and customs must be studied and preserved so that future generations can inherit good cultural and Islamic values. According to Rusdi Sufi the transformation of values is necessary, especially in the era of globalization. This is because cultural values and customs can be contaminated due to the penetration of foreign cultures that is not necessarily in accordance with the conditions of social and religious customs Aceh (Rusdi Sufi, 2002, p.2).

In Aceh, there is an Acehnese *hadih maja* (wise words) portraying the need to preserve cultural values: "Matee aneuk meupat jeurat, gadoh adat pat Tamita." (Grave of deceased child can be found, lost of custom can not be found) (Jonah Melalotoa 2005, p. 123). The phrase is not just a nice poetic without meaning. It is a statement full of meaning and philosophical values that should be considered by the entire community in the attempts to maintain and preserve the culture of Aceh. The transformation of cultural values through education is a form culture of conservation efforts, so as to survive and thrive in the future. The process of cultural transformation does not change the local culture entirely. The roots of the culture is maintained, added and adapted to the change of times. Steps are taken to make sure that local cultural identity continue to survive, while at the same time be able to answer challenges of an increasingly globalized modernity.

When associated with Act 44, Year 1999, describing the development of education by increasing the local content material, particularly relating to the culture of schools (school culture) in accordance with the development of Islamic education, it is interesting to examine several issues as follows:

- a. Aspects of local content (local knowledge) associated with the culture of Aceh do not have a clear form. This is due to the domination of the New Order regime that has prevented incorporation of local cultural into the education system.
- b. Cultural values are the foundation for human being to bring themselves as social beings. They provide sense of direction of seeing the world (world view). Sadly, cultural values in Aceh have faded due to the influence of globalization and influence of other cultures.
- c. Studies on local content that is in line with Islamic law are carried out based on the interests of the people of various ethnic groups and regions in Aceh. The inclusion

of local cultures is important so that in the implementation of various policies relating to education does not cause any conflict and disharmony among people. In Aceh, there are many different races and cultures, such as Aceh, Gayo, Tamiang, Alas, Children Jamee and Singkil.

Discussing about school culture, a number of definition has been put forward by experts. According to Deal and Kent (1999: 26), school culture is defined as beliefs and values which belong together into a strong binder together as citizens a society. What it means is that there is a set of values and beliefs which exist within school environment that are understood and agreed upon by the members of the school (school stakeholders). School culture can also be defined as a pattern of basic assumptions of the invention result, the discovery by a particular group when he learned overcoming the problems that work well and are considered valid and finally taught to new residents as ways that are considered correct in looking at, thinking about, and feel these problems (Stolp and Smith, 1995: 78-86)

Observing the prevailing school culture in Aceh so far, it can be concluded that existing school culture is the reflection of cultural values of society. In general, school culture in Aceh is not different from the culture of the community. According to Darwis A. Soelaiman (2005, p.739-742), the form of school culture can be classified into two types:

- 1) School culture that is in accordance with the teachings of Islam and cultural values of Aceh, and
- 2) School culture that is not line with the teachings of Islam and cultural values of Aceh

The school culture that is in line with the teaching of Islam is considered a positive culture. It contributes to the healthy and supportive school environment which in turns helps improve the quality of schools and its stakeholder.

2. METHODOLOGY

This study combines both the study of literature (library research) and field study (field research) by using a qualitative approach (Moleong, 1997, p.3). Both types of research are used to see both literature on the application of Islamic law in Aceh and to analyze reality and social problems.

Using qualitative research in this study enables researchers to provide a depth of understanding of the issues under scrutiny. According to Tewksbury (2009, p. 39), "qualitative methods are the approach that centralizes and places primary value on complete understandings, and how people (the social aspect of our

discipline) understand, experience and operate within milieus that are dynamic, and social in their foundation and structure". The above statement clearly shows why cultural study or social scientists often utilize qualitative research when it comes to the study of people and culture.

Population of this study are all regencies/cities in Aceh Province. Out of 23 (twenty three) District/City in the Aceh Province, two districts/towns, namely Banda Aceh and Aceh Besar are selected as samples. The selection of these districts is based on several considerations. Banda Aceh as the capital of the province is chosen because it is considered as the barometer of the application of Islamic law. The selection of Aceh Besar district is based on its location adjacent to the provincial capital so that the effect of the application of Islamic law and policies could be immediately seen. The data collection process will be done by utilizing multiple data collection techniques commonly used in qualitative research methods, as follows:

Document Analysis

Document analysis meant in this study is all the data related to the implementation of Islamic law in Aceh, which includes books, articles, encyclopaedias, magazines, newspapers and so on. Such data can be categorized as a primary source and other supporting resources. This is important because the technique to study the transformation of school culture, must first traces the implementation of Islamic Law, including theoretical study of Islamic Shari'a.

In-depth Interview

The interview is one of the techniques used to collect data. This technique will be used to obtain data about the Dina Syari'at Islam (Office of Islamic Law) and its role in the implementation of Islamic law in Aceh. Unstructured interview will be used. The questions and alternative answers given to respondents are not determined in advance. The data obtained from these key informants, using snowballing system, will be traced back and expanded to other institutions and people involved in the process of implementing Islamic law. This step is done with the intention to get objective answers which can be justified scientifically.

Data Analysis

All data that has been collected and obtained by using a variety of data collection techniques will be analyzed using the following steps: First, the process of editing. This process is performed prior to the initial stage of data analysis. The aim is to check the completeness of all data collected in the field, such clarity in writing, ideas, consistency and uniformity (Moh. Nazir, 1985, p. 406).

The point of editing process is to have ready to use data in order to eliminate errors and doubts. Second, the data tabulations. This process includes scoring data from the questionnaire, followed by data entry by using computer system. Once the data entry is completed, the next step is to display the output (result) of entries in accordance with the desired analysis. While the raw data from questionnaire are also entered into the computer by separating the answers of each respondent prior to analysis in general.

3. FINDINGS

Implementation of education qanun has indirectly implemented Islamic values at schools. It has brought change and at the same time establishes an Islamic school culture, such as: culture prayers, school holiday culture; Islamic dress culture, and cleanliness culture.

a. Culture of Prayer congregation

After the institutionalization of Islamic law in Aceh, praying in congregation is encouraged to be exercised within school environment. The arrangement of the congregation prayer is mentioned in Qanun No. 23 of 2002 Article 24 paragraph 1 and 2 mentioning that: (1) In the framework of the practice of worship, during school days, students and teachers pray together in madrassas/dayah. To strengthen the qanun, the prayer congregation is also stipulated in Qanun No. 11 of 2002 Article 9 stating that all government agencies, educational institutions and business entities shall promote and provide facilities for prayers.

Prayers obligation is adjusted to the hours of study that have been assigned in school. The determination of the schedule is adjusted to schedule of prayer, so that the learning process does not take place during the time of prayer. It is set in Qanun No. 23 of 2002 Article 26 Paragraph 5 that learners and teachers of madrasahs pray dhuhur and Asr prayer in congregation at the school in accordance with the schedule of study referred to in paragraph (3) and (4), except for Friday prayer which will be held at the nearest mosque or place of worship available in the madrasa complex.

The implementation of prayer varies between schools. Schools that have facilities for worship (mushalla / mosque) hold the prayer within the school. Schools that do not have worship facilities perform it at the mosque closest to the school.

However, the presence of students if prayer is conducted at mosque is rather difficult to control. It is troublesome because in the implementation of praying, students will mingle with other people from the village. As a result, teachers cannot fully control the level of discipline of students in the implementation of praying (Kasumi

Sulaiman, October 2, 2012). In addition, the implementation of prayers in the mosque is not effective because there are some problems, such as limited water available for wudhuk. Consequently, it takes a long time to queue up to take wudhuk. On the SMU 1, for example, prayers are previously held at Muhammadiyah mosque. Later, the prayer is moved to school mushalla due to lack of water at the mosque. Moving the prayer to mushalla is also ineffective because it cannot accommodate the entire student, so that prayers cannot be carried out simultaneously. According to the principal, these constraints should be considered. The government should allocate sufficient funds for the construction of religious facilities in schools, so that prayers can take place effectively (Syarifuddin, September 30, 2012).

b. School Culture Holiday

Qanun No. 23 of 2002 states that "in every Ramadan, learning activities in madrasahs were closed". Before the implementation of Islamic law, in the month of Ramadhan, the teaching learning process takes place as usual. A month long holiday during Ramadan is meant to give an opportunity to the students to perform fasting.

To fill the gap of a month long holiday, schools take the initiative to hold a week boarding school activity. This activity is devoted to deepen students' understanding of religious materials such as Aqeedah, Fiqh, and so forth. In practice, schools do not demand all students to take part in this activity. Extracurricular activities are voluntary; students have the choice to attend or not. No specific sanctions provided by the school for students who do not take part in the activities. Culture of school holidays in the month of Ramadan is a new phenomenon that is unique to Aceh. The teaching learning process at all school level run well.

c. Islamic culture

Qanun No. 11 of 2002 regulates the obligation of every Muslim to wear Islamic dress. Article 13 paragraph 1 and 2 mentioned that (1) Every Muslim must wear Islamic dress. (2) Head of government agencies, educational institutions, enterprises and public institutions shall promote Islamic dress in their working environment.

Wearing Islamic dress is compulsory for all students in schools in Aceh. The hallmark of Islamic dress is required after the implementation of Islamic law. Male students are required to wear long pants and short-sleeved dress, while girls are asked to wear long skirts to ankle, loose long sleeves. Female are also required to wear veil (jilbab) covering chest. These changes are required at all levels of schools, both primary and secondary, including public schools. At an Integrated Islamic Elementary School (SD IT) for example, students are required to wear Islamic

dress from grade one to grade six.

At SMU 1, the culture of Islamic dress is somewhat different from some other schools. For girls, they wear loose brackets and skirts with a length of 5 cm above the knee. As for male students, they are required to wear long pants and shirt with a tie. Wearing tie is a demand from the students themselves, so that they look more presentable and respectable (M. Nazir, October 2012). This is supported by the observation data where all students at SMU 1 wear school uniform that are in compliance with the orders of Islam.

This obligation is not intended for non-Muslims. Non-Muslim students are given the freedom, but they have to adjust and respect. School clothing for non-Muslim female students is short skirts (knee) with a short-sleeved dress without headscarves. Male students usually use the same school uniform worn by Muslim students.

The culture of Islamic dress affect non-Muslim teachers. Female non-Muslim teachers also wear the hijab to honour Islamic culture. Even an English teacher from abroad is wearing a scarf to cover her head in honour of other teachers and as well as to honour the implementation of Islamic law in Aceh. A case like this occurs in SMPN 6 Banda Aceh (Aceh Yusnidar, October 1, 2012). At other schools, non-Muslim teachers wear clothes that is considered acceptable and polite.

d. The culture of promoting Islamic symbols

Islamic law also brought changes to the school culture in a variety of extracurricular activities. The anniversary of the Islamic holidays, for example, is celebrated to animate the preaching of Islam which aims to revive religious activities in order to create an Islamic atmosphere and environment.

Qanun No. 11 of 2002 on the Implementation of Islamic Sharia Division Aqeedah, worship, and Islamic syi'ar in Article 5 syi'ar defines Islam as all activities that contain religious values to brighten and magnify the implementation of Islamic teachings. Relating to the implementation of Islamic preaching, the provisions set out in article 12 as follows:

1. The Provincial Government, District / Municipal and public institutions are encouraged organize commemoration Islamic holidays.
2. Every Government Agencies / private institutions, public institutions and individuals are encouraged to use the Arabic script in addition to writing Latin Malay.
3. Every Government Agency / Private Institutions are encouraged to use the Hijri calendar and the calendar Masihiyah in official papers.

Comprehensive embodiments of the Islamic values in school environment will create messages that can be captured by student. The activities of Islamic teaching, the Arabic writing on pamphlets and in classroom environment with verses of the Koran, hadith, and daily prayer is a culture that needs to be encouraged to create good environment (Aceh Yusnidar, October 1, 2012).

e. *The culture of Cleanliness*

Islamic teachings regards hygiene as the main foundation of worship ritual activity. Hygiene is also part of the faith. In a school environment, cleanliness culture is very important. It is strongly associated with beauty and neatness of the environment. Clean school provides comfort for students to absorb knowledge. It can also eliminate the psychological pressure on the burden of learning.

This study found that to realize a clean school, some schools are still implementing a culture of mutual cooperation. This can be seen in the practice done by SMP 6. School stakeholders decide to appoint Friday as cleanliness day. In SMP 6, cleanliness culture is implemented in the form of two programs: 1) Clean Friday activities. These activities are done on a daily basis for 45 minutes which take place on Friday morning from 7:40 to 8:25 am, calculated as 1 hour lesson. This activity has been going on for the past two years.

Mutual cooperation are not only applied to students. Teachers, administrative staff and the community around the school are also involved. For those who do not take part will be given sanctions that have been agreed upon. If violated, students are given sanction. They will be asked to bring a pot of flowers or other plants to be planted at schools. Meanwhile, if the teacher or employee violate the Friday Clean day program, they are allowed to get into school and they will be warned in the school evaluation meeting. 2) Picking litter program. Students are required to pick one litter found within a radius of 5 meters from them. If students do not do this activity, they will be penalized by picking up 3 other trash in the schoolyard (Kasumi Sulaiman, October 2nd, 2012).

4. CONCLUSION

Transformation and cultural change within a particular community have direct implications for both the individuals in a group, or a pattern of organizational structure of the group as a whole. The acceptance of the new culture through a filtering process which is then adapted to the existing culture will give a positive impact on a community. Therefore, changes in school culture in Aceh affected by two factors, namely internal and

external factors. In principle, internal factors are the most important factor underlying a change, while external factors are contributing factors that influence school policy in realizing some effective school culture.

Post-implementation of Islamic Shari'a in Aceh, a number of activities practiced in the school environment such as culture prayers; Islamic dress; syiar promote Islamic culture; culture of school holidays; net culture and others can be observed. Today, schools have implemented these changes in the school environment. This change essentially embodies Islamic values Islam intertwined with local values in a specific educational dimension.

It is also true that implementation of the Shari'ah sometimes does not reflect a change of school culture. This can be seen in the lack of respect for teachers, the level of discipline, honesty, and learning ethics that have not had significant progress. This is because the various elements that affect the school culture change do not function effectively. Looking ahead, assuming that the entire community respond positively, it is hoped that the implementation of Islamic Shari'a in Aceh can influence positive effective school culture.

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