

Policy Implementation of Acehese Culture Local Content Curriculum Based on Islamic Sharia In Tsanawiyah State Madrasah Bireuen District

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ABSTRACT

This study aims to uncover and analyze the implementation of Acehese cultural local content curriculum policies in accordance with Islamic law in Madrasah Tsanawiyah Bireuen District. This research uses qualitative methods, and the approach used is a phenomenological approach. Data collection techniques using interview techniques, observation, and document studies. The analysis of the research data uses the steps proposed by Miles and Huberman, which include data reduction, data presentation, and conclusions. In strengthening the validity of the data findings and research authenticity, the researcher refers to the use of data validity standards suggested by Lincoln & Guba (1985), which consist of credibility, transferability, dependability, and confirmability. The results of this study indicate that the implementation of Acehese cultural local content curriculum policies according to Islamic law in Madrasah Tsanawiyah Bireuen Regency refers to Qanun No. 14 of 2014 concerning the Implementation of Education, which explains that local content subjects consist of 1) regional languages; 2) history of Aceh; 3) customs, culture, and local wisdom; and 4) skills education. The implementation of this local content curriculum policy is also regulated through Law No. 11 of 2006 concerning the Government of Aceh (UUPA) and the Aceh Traditional Council (MAA) by creating a youth training program for traditional pioneers, training for traditional leaders, and other traditional institutions.

Keywords: Acehese Culture, Islamic Sharia, Local Content Curriculum, Policy Implementation

A. INTRODUCTION

The local content curriculum is a set of plans and regulations regarding content and learning materials, as well as procedures used as guidelines for the implementation of teaching and learning activities determined by the regions in accordance with the conditions and needs of each area (Utomo, 1997). Meanwhile, local content is developed based on the principle of flexibility, and local content curriculum materials must be in line with efforts to improve the quality of national education. The local content curriculum is urgently needed to be implemented at all levels of general and religious education, such as SD or MI to SMA or MA levels, with educational programs that can provide broad insights to students about specificities in their environment, as well as a series of materials according to the culture of their respective regions.

The policy relates to the inclusion of local content in the National Curriculum Content Standards because it is based on the facts and the fact that in Indonesia there are various cultures, geographical conditions, and people (human resources) with varied historical backgrounds.

In the 2003 National Education System Law No. 20, it states that the curriculum in primary and secondary education must contain: (a) religious education; (b) citizenship education; (c) language; (d) mathematics; (e) natural sciences; (f) social sciences; (g) arts and culture; (h) including health and sports education; (i) skill or honesty; and (j) local content.

Government Regulation Number 32 of 2013 concerning Amendments to Government Regulation Number 19 of 2005 concerning National Standards states that: (1) Local content for each education unit contains content and learning processes about local potential and uniqueness; (2) Local content is developed and implemented in each educational unit; and (3) The development of local content curricula for SD/MI, SMP/MTs, SMA/MA, and SMK/MAK must pay attention to development principles such as: Development of local content education must be carried out based on competence, performance, and life skills-based education, The development of local content education should be carried out based on the culture of an area, available potential, and regional problems. The results of local content education must be celebrated (in the form of performances, competitions, and awarding) at the educational and regional levels, and Content education is local-oriented to preserve and develop local culture in the face of global challenges.

Law Number 23 of 2014 concerning Regional Government emphasizes that the policy of implementing local content at the level of education in each region is under the authority of the respective regional governments; this is based on Law Number 23 of 2014, where the Regional Government states that the determination of the mulok curriculum for education (middle school and special education) falls under the authority of the provincial government, and district and city governments are given the authority to determine the mulok curriculum for basic education, early childhood education, and non-formal education.

Then in Article 77P, it is emphasized that: (1) the provincial regional government coordinates and supervises the management of local content in secondary education; (2) district and municipal

regional governments coordinate and supervise the management of local content in basic education; (3) local content management includes the preparation, compilation, and evaluation of local content documents, textbooks, and teacher manuals; and (4) all regions and cities in one province agree to stipulate that the same local content, coordination, and supervision of curriculum management in primary and secondary education must be carried out by the provincial government. This shows that the central government gives direct authority to give education autonomy to local governments to regulate, process, and organize education affairs, including establishing a local content curriculum.

The implementation of the local content curriculum policy applied to schools is a curricular activity that develops competencies in accordance with regional characteristics and potential, including cultural preservation, taking advantage of the advantages of each region whose material cannot be grouped into existing subjects, meaning that local content will stand alone outside the classroom. The scope of certain subjects Local content is a separate activity for students in adding competence and abilities beyond formal subjects, so that the development and implementation of the local content curriculum support and complement the current 2013 curriculum. The implementation of local content is an integral part of the curriculum structure, and the teaching program is one of the school components that must be managed properly by the management of each school.

At the current level of implementing local content in schools, it is not running optimally. The implementation of local content development needs to be improved and perfected so that local content can become a separate subject that is integrated or juxtaposed with other subjects through self-development activities and processes that can provide attitudes, knowledge, and skills for students, as well as optimizing factors supporting the implementation of local content such as local government policies and education units according to their authority, providing incentives for content teachers, and providing the required educational resources. The purpose of policy support is to prepare for the need for educational resources as an implication of adding to the local content learning load set by the regional government through the Provincial Education Office.

The Regulation of the Minister of Education and Culture (PERMEN-DIKBUD) regarding the implementation of Curriculum Number 81A of 2013 explains that the implementation or implementation of local content is taught at every grade level, starting from the pre-education unit level to the secondary education unit. Especially at the pre-education unit level, local content is not in the form of a subject. Local content is carried out as a separate subject and/or study material integrated into other subjects and/or self-development with an allotted time of 2 hours per week if the local content is in the form of local content special subjects. The period for implementing local content is one semester, one year, or even three years, with learning covering four aspects, such as cognitive, affective, psychomotor, and action. Local content is adjusted to the potential and characteristics of the education unit, and for education units that do not have special staff for local content, they can work together or use staff from other parties.

The implementation of local content policies is further regulated in Permendikbud Number 79 of 2014, where provisions for the implementation of local content in education units need to be supported by regional government policies, both provincial and district and city, in accordance with their respective authorities and the availability of the required educational resources.

(Mulyasa, 2007) emphasized that in order to realize the implementation of this local content curriculum so that it runs optimally in educational units, collaboration between relevant agencies is needed, in the form of funding, providing resource persons and experts, providing learning places, and other things that support success. local content learning.

Regarding these local content subjects, Decree of the Minister of Religion Number 184 of 2019 concerning Guidelines for Implementing Curriculum in Madrasas emphasizes that the implementation of the MI level curriculum can be filled with local wisdom or other subjects which are the specialty or advantages of madrasas consisting of a maximum of 3 (three) subjects lessons with a maximum number of 6 (six) hours of study, local content MTs level can contain Regional Language and/or local wisdom or other subjects which are the specialty/advantages of madrasas consisting of a maximum of 3 (three) subjects with a maximum number of 6 (six) hours of study, and the local content MA level may contain Regional Language and or local wisdom or other subjects which are the specialty/advantages of madrasah consisting of a maximum of 3 (three) subjects with a maximum of 6 (six) hours of study.

The province that has issued the implementation of the local content policy is Aceh, where the government of Aceh formed a Regional Education Council (MPD) to carry out strategic steps such as conducting workshops on compiling local content curriculum materials for education in Aceh, and with these workshops, input and formulation of content material were obtained. local level to be implemented at the basic education level and junior high school in Aceh includes; a) writing and reading Malay Arabic letters (Al-Qur'an); b) the regional language of Aceh; c) Aceh's natural environment; and d) Acehese morals and customs (Report of the Education Council of the Special Region of Aceh, 1 September 1990–1 September 1993).

Determining the policies of the Government of Aceh contained in Qanun Aceh Number 11 of 2014 concerning the provision of education, the Aceh government has the authority to establish a strategic plan (Renstra) for Aceh education and carry out coordination and synchronization of educational policies and programs between districts and cities in setting Aceh education standards. In addition to organizing and managing education based on local excellence in primary and secondary education, as well as managing inter-district and city education management systems. The aim of the Aceh Qanun policy (Regional Regulation) is to be followed up on to implement a local content curriculum of Acehese culture in accordance with Islamic Shari'a in educational units integrated with the national curriculum or the 2013 curriculum.

The Government of Aceh has the authority to implement a local content curriculum policy using an integrated approach and integration of Islamic values with material content. Islamic Religious

Education (PAI) includes Aqidah/Akhlak, Quran/Hadith, Jurisprudence, Arabic, and Islamic Cultural History (SKI), and local content includes Aceh language and Aceh arts and culture, in particular. Skills and crafts must be based on local wisdom. In general, the implementation of the local content curriculum policy in Aceh Province still has many obstacles, and this is due to the fact that the central government has not yet established a program and type of concrete local content study. Even though the local content program is the autonomy of each educational unit to determine the main studies of the local content curriculum, Regarding these problems, the Aceh government is required to regulate decentralized education so that it can provide broad opportunities for local content curriculum innovation.

The aim of the local content curriculum in Aceh is to pass on and transform Islamic cultural values that are inherent in the awareness of the people of Aceh, as well as education that is idealized by the people of Aceh for the advancement of general knowledge and religion.

But in its implementation, many face problems that are both conceptual (a conceptual problem) and factual (a factual problem). Conceptually, the concept of local content education contained in the Qanun (law) of the Government of Aceh Number 11 of 2014 does not yet have clear concepts and regulations. For example, there is no clear relationship between the province and the district or city, and there is no clear relationship between the provincial education office and the district or city education office. Factual problems often become obstacles in the implementation of local content curriculum policies in educational units.

Based on initial observations and field information tracking at MTsN in Bireuen District, those implementing the local content curriculum still vary widely in terms of implementation. As for the implementation of the local content curriculum policy at the Bireuen District MTsN, it is faced with a problem that needs attention from many parties because the results of the initial observations of researchers did not apply Government Regulation Number 79 of 2014 and Aceh Qanun Number 11 of 2014.

Departing from the description above, it is interesting to examine more deeply the policy of implementing Acehese culture local content curriculum in accordance with Islamic Shari'a at Madrasah Tsanawiyah State in Bireuen Regency through research by putting the formulation of the problem on how to implement curriculum policies for local content of Acehese culture according to Islamic Shari'a at Madrasah Tsanawiyah Country in Bireuen Regency.

B. LITERATURE REVIEW

2.1. Curriculum Implementation

Implementation of the curriculum, as stated by (Dwijowijoto, 2003) is defined as the actualization of the written curriculum in the form of learning. This is in line with what Miller and Seller stated, that "in some cases, implementation has been identified with instructions" (Miller & Seller,

1985). It was further explained that curriculum implementation is the application of concepts, ideas, programs, or curriculum arrangements into learning practices or various new activities so that changes occur in a group of people who are expected to change.

The theory of curriculum implementation, as stated by (Sagala, 2009), then developed with several approaches, which continued to develop. Several approaches to curriculum implementation include: First, in curriculum implementation, things that need to be considered include: (1) macro aspects of curriculum development (conditions of society, politics, social, culture, economy, and technology); (2) material aspects and curriculum development procedures as ideas; (3) material aspects and curriculum development procedures as documents; and (4) material aspects and procedures for evaluating learning outcomes. Second, communication in multidirectional learning should be developed so that cognitive learning can develop students' thinking skills, not just mastery of the material. In addition, learning to think should be developed by emphasizing student activities to seek understanding of objects, analyze them, and reconstruct them so that new knowledge is formed within students. Therefore, learning is not just transferring or providing information, but rather creating an environment that allows students to think critically and form knowledge. Third, the implementation of the currently developing curriculum must basically be based on orientation by placing or positioning the relationship between the curriculum and students as subjects in the learning process. In this approach, a teacher, a group of teachers, or all teachers in a school or madrasa make efforts to develop curriculum. Based on the explanation of (Miller & Seller, 1985), there are three orientations that underlie a learning implementation as a curriculum implementation activity, namely: (a) transmission orientation (transmission position); (b) transaction orientation (transaction position); and (c) transformation orientation (transformation position).

Nevertheless, this approach is quite popular in both academic circles and among educational practitioners. This approach influences the practice of implementing the current curriculum with implementation and management, always making adjustments to the field situation and the characteristics of students, both their intellectual and emotional and physical development.

2.2. Curriculum Implementation Models

Curriculum implementation allows curriculum developers to identify difficulties in implementation and develop strategies that can overcome these difficulties. As for curriculum implementation models, experts including J. P. Miller and W. Seller (1985) proposed three models for curriculum implementation that are accommodating to problems that arise in the field. These models are (Miller & Seller, 1985) :

1. Concern-Based Adoption Model (CBAM), which is an attitude-based adoption model, is a conceptual framework that describes, explains, and predicts the possibility of teacher behavior in all schools in carrying out a form of change to improve learning, in this case

providing innovation in learning curriculum-based. By definition, attitude (concern) is a combined representation of feelings, self-positions, thoughts, and considerations given to an issue or task. The word (base) is the basis or foundation, while the word (adoption) is adoption or taking. Meanwhile, models are plans, representations, and descriptions that explain objects, systems, or concepts in the form of simplifications or idealizations. This curriculum implementation model is a good innovation in steps to change programs in schools and madrasas in a better direction. The requirement for the new program to provide changes to each individual in responding to this new program can be interpreted as meaning that he must think, have an interest and connection, and be responsible for the new program.

2. The innovation profile model. This model is in development and allows teachers and curriculum developers to develop profiles (pictures) that become obstacles in making changes so that teachers can overcome these obstacles. The Leithwood (1982) model does not only provide ideas to teachers but also offers strategies for them to overcome obstacles in implementing the curriculum. In this profiled innovation model, the main goal is to strengthen curriculum implementation as a process of reciprocal action between curriculum developers and teachers when teaching. The development of this profile innovation is due to the fact that teachers do not have the same readiness to use new programs, including in curriculum implementation. This model allows teachers and curriculum developers to develop profiles of which barriers to change exist and how teachers can overcome them; it also offers ways and strategies for overcoming barriers.
3. The TORI Model (Trust, Opening, Realization, and Independence): This model focuses primarily on personal and social change and how people in an organization such as a school system can assess changes in their overall organizational environment. (Gibb, 1978). This model provides a scale that helps teachers identify how receptive the environment is to new ideas as a hope for implementing innovations in practice and provides some pointers for providing change. The TORI model provides an overview that helps teachers identify school and madrasah environments that are able to accept and implement curriculum implementation innovations and provides guidelines for facilitating the implementation of these changes.

2.3. Local Load Concept

Local content, according to (Haromain, 2009), is an effort to develop regional potential as part of an effort to improve the quality of education in schools. Besides that, local content is also an effort to preserve regional languages based on culture and the arts in the areas where the school is developing. Then local content can be understood as curricular activities to develop competencies that are tailored to regional characteristics and potential, including regional advantages, whose material

cannot be grouped into existing subjects (Muslich, 2022). Ministry of Education and Culture Regulation No. 79 of 2004 concerning the local content of the 2013 curriculum Article 2, paragraph 1, emphasizes that local content is study material or subjects in educational units that contain content and learning processes about local potential and uniqueness, which are intended to form students' understanding of excellence and wisdom in the area where they live.

For experts, it is not easy to provide a definition of local content because each one provides its own according to the field being studied. But in simple terms, local content is generally interpreted as extracurricular activities in formal institutions by adjusting the conditions and characteristics of the community. The educational methods are associated with the environment and regional culture. According to KBBI, the meaning of local content is curriculum activities to develop competencies that are tailored to regional characteristics and potential (including regional advantages whose material cannot be grouped into existing subjects).

(Ildi, 2007) defines local content as an educational program whose content and delivery media are related to the natural environment, social environment, as well as cultural environment and regional needs, while students in the area are required to learn it. Meanwhile, according to (Mulyasa, 2007), local content is local content, which is a set of plans and arrangements regarding content and learning materials determined by the regions in accordance with the circumstances and needs of each region and the methods used as guidelines for organizing teaching and learning activities.

Based on some of the definitions above, it can be understood that local content in general is an attempt to revive and preserve certain regional cultural characteristics through the integration of the national curriculum in educational units and learning materials arranged by educational units in accordance with regional diversity, regional characteristics, the advantages of regions, the wishes of regions, and their respective environments as guidelines for organizing the process of learning activities. Local content is part of the curriculum content structure contained in the content standards. Local content subjects are a form of providing education that is not centralized in an effort to organize education in the regions according to the conditions and needs of the regions concerned in order to develop the abilities and potential possessed by students.

Local content is also needed for the preservation of local culture and the development of local cultural wisdom. Local content is oriented toward bridging the needs of families and communities with national education goals. Therefore, local content material must contain local cultural characteristics, skills, and noble values of local culture and raise social and environmental issues that, in the end, are able to equip students with basic skills as provisions in life (life skills) (Nasir, 2013).

2.4. Purpose and Function of Local Content

(Mulyasa, 2007) emphasized that the purpose of local content is to provide students with knowledge of skills, culture, and customs in their area so that they have insight into the local cultural traditions that develop in society. An understanding of the objectives of local content shows that the

development of a local content curriculum is essentially aimed at bridging the gap between students and their environment.

Specifically, (Wasliman, 2007) emphasized that the local content curriculum aims to: a) introduce and familiarize students with their natural, social, and cultural environment; b) equip students with abilities and skills as well as knowledge about their area that is useful for themselves and the community in general; c) have attitudes and behaviors that are in line with the values or rules that apply in their area, as well as preserve and develop noble local cultural values in order to support national development as well; d) be aware of the environment and the problems that exist in society and can help find solutions to problems that exist in society and can help find (Basari, 2014) argues that there are two objectives for implementing local content subjects, namely:

a. Direct Goals

The immediate goal of implementing local content is to ensure that the material is easily absorbed by students because learning resources in the regions can be better utilized for educational purposes. Students can apply the knowledge and skills they have learned to solve problems found around them. They are more familiar with natural conditions, the social environment, and the cultural environment in their area.

b. Indirect Goals

With local content, students can increase their knowledge about their area; students are expected to be able to help their parents and themselves in order to make ends meet; students become familiar with their environment and avoid alienation from their own environment.

Local content is developed in stages in accordance with Ministry of Education and Culture Regulation No. 79 of 2004 concerning local content of the 2013 curriculum. Article six points are as follows:

1. Analysis of the context of the natural, social, and/or cultural environment;
2. Identification of local content;
3. Formulation of basic competencies for each type of local content;
4. Determination of the appropriate educational unit level for each basic competency;
5. Integrating basic competencies into relevant learning content;
6. Determination of local content as part of learning content or as an independent subject;
7. Preparation of the syllabus; and
8. Preparation of lesson text books

The function of local content is to broaden students' knowledge in curriculum development, in which the content and delivery media in schools and madrasas are related to regional customs, arts, and languages according to the conditions of their respective regions. According to (Ildi, 2007), the function of local content in the curriculum component has three functions:

1. The adjustment function is part of the school's role in society because the school is in a community environment. Therefore, school programs must be adapted to the environment and regional and community needs.
2. Integration, where students are an integral part of society. Therefore, local content is an educational program that functions to personally educate students so that they can contribute to society and their environment, or to shape and integrate students' personalities with society.
3. Difference Function, students are different from one another. Recognition of differences means giving each person the opportunity to choose what suits their interests, talents, and abilities.

Meanwhile, according to (Hamalik, 2007), the function of learning and local content curriculum is (a) the function of adjustment. Madrasas are a component of society because they are in the community environment. Therefore, the madrasah program must be adapted to the environment, regional needs, and community needs (b) in order to fulfill its integration function. Students are an integral part of society, so local content is an educational program that functions to educate individual students so that they can contribute to society and the environment. (c) the function of difference. Students differ from one another based on this function, so local content is an educational program that is easily adapted to the interests, talents, abilities, and needs of students in their environment and region. Students differ from one another based on this function, so local content is an educational program that is easily adapted to the interests, talents, abilities, and needs of students in their environment and region.

Then, according to (Dakir, 2004), this local content has the basic objective so that students or students who study it have the attitude:

1. Noble character: courtesies in the area in addition to national manners
2. Personality: Have a regional personality identity in addition to a national personality.
3. Independent: can be self-sufficient without the help of others.
4. Skilled: Mastering 10 aspects of PKK in his area
5. Work ethic: love of work; can use free time to do something useful.
6. Professional: able to do regional specialties
7. Productive: can act as a producer and not just as a consumer.
8. Physical and Spiritual Health: Because you like to work, you will naturally be physically and mentally healthy.
9. Love for the Environment: Because you pay attention to the conditions and needs of the environment, you will naturally love the environment, which in turn will make you love your homeland.
10. Social Solidarity: When it comes to work, humans always need co-workers; therefore, situations of cooperation or mutual cooperation will occur.

11. Creative and Innovative for Life: Because he never wastes time repeating himself, the person concerned will act loyally, earn fortune, and, as a result, become someone who is tenacious, diligent, and so on.
12. Emphasize practical work: eliminating the gap between theory and practice
13. Love for Homeland Culture

From the objectives and functions of local content mentioned above, it can be understood that the purpose and function of local content is to provide knowledge, skills, culture, and customs that exist in the area and have attitudes and behaviors that are in harmony with the values or rules that apply in the area, as well as preserving customs and developing noble local cultural values. The functions and objectives of the local content curriculum will be successful if the community is involved in the implementation of the local content. Educators and the community are responsible for developing local content for students with the aim of understanding the diversity of cultures and languages in Indonesia.

C. RESEARCH METHOD

This research uses qualitative methods, and the approach used is a phenomenological approach. Data collection techniques using interview techniques, observation, and document studies. The analysis of the research data uses the steps proposed by (Miles & Huberman, 1994), which include data reduction, data presentation, and conclusions. In strengthening the validity of the data findings and research authenticity, the researcher refers to the use of data validity standards suggested by (Lincoln Yvonna & Guba Egon, 1985), which consist of credibility, transferability, dependability, and confirmability.

D. RESULT AND DISCUSSION

Implementation of Aceh culture local content curriculum policy according to Islamic law in Madrasah Tsanawiyah refers to Qanun No. 14 of 2014 concerning the Implementation of Education, which explains that local content subjects consist of 1) regional languages; 2) history of Aceh; 3) customs, culture, and local wisdom; and 4) skills education.

Apart from Qanun No. 14 of 2014, the implementation of this local content curriculum policy is also regulated through Law No. 11 of 2006 concerning the Government of Aceh (UUPA). In general, the UUPA emphasizes that the government, Aceh government, and regency/city government carry out balanced community economic development, education, and health as compensation for the exploitation of non-renewable natural resources. In addition, at least 30% (thirty percent) of the Additional Oil and Gas Production Sharing Fund (TDBH Migas) is allocated for education, as well as the Special Autonomy Fund (Dana Otsus), among others, must also be allocated for education. In Qanun

No. 14 of 2014, Article 21 paragraph g also explains that the government of Aceh is given the right to manage education on its own, determine its own curriculum, and determine its own local content.

In implementing the Aceh culture local content curriculum according to Islamic law in madrasas, the head of the madrasa, local content teachers, and the madrasa committee coordinate and set the strategy for its implementation. The strategy or steps for implementing this local content curriculum are through collaboration with external higher education parties, such as through a Memorandum of Agreement (MoA).

Collaboration with external parties in educational practice, including the implementation of the local content curriculum, is an important part that must be implemented. According to the KBBI cooperation is something that is handled by several parties. Cooperation is an attitude of wanting to do a job together, regardless of the background of the person being invited to work together to achieve a goal. (Landsberger, 2011) explains that cooperation or learning together is a group process in which members support and rely on each other to achieve a consensus result.

Collaboration with tertiary institutions related to the implementation of the local content curriculum is at least expected to provide direct support in the form of input, corrections, and assistance. When this collaboration goes as expected, the obstacles that occur can be immediately overcome and a solution is found. For the tertiary institutions themselves, this collaboration, as stated in Article 2 of the Regulation of the Minister of Education and Culture Number 14 of 2014, states that the cooperation of tertiary institutions aims to increase the effectiveness, efficiency, productivity, creativity, innovation, quality, and relevance of the implementation of the *Tridharma* of Higher Education to improve the nation's competitiveness.

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Another effort in implementing the local content curriculum for Acehese culture based on Islamic law involves the Aceh Traditional Council (MAA) by creating a youth training program for indigenous pioneers, training for traditional leaders, and other traditional institutions.

This training will be very useful in relation to the implementation of this local content curriculum. By participating in a training program, the knowledge and abilities of the organizers or other elements involved in implementing the Aceh culture local content curriculum will increase. Training is one of the most effective tools to improve implementation skills.

E. CONCLUSION

Based on the findings and discussion of the research that has been presented by the researchers in accordance with the focus or formulation of the research, various conclusions can be drawn that the implementation of Acehese cultural local content curriculum policies in accordance with Islamic law in Madrasah Tsanawiyah refers to Qanun No. 14 of 2014 concerning the Implementation of Education, which explains that local content subjects consist of 1) regional languages; 2) history of Aceh; 3) customs, culture, and local wisdom; and 4) skills education.

The implementation of this local content curriculum policy is also regulated through Law No. 11 of 2006 concerning the Government of Aceh (UUPA) and the Aceh Traditional Council (MAA) by creating a youth training program for traditional pioneers, training for traditional leaders, and other traditional institutions.

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