Actualization of Islamic-Based Curriculum In The Country of Serambi Mekah, Indonesia

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ABSTRACT

The actualization of an Islamic-based curriculum in Negeri Serambi Mecca can be understood as an effort to integrate Islamic teachings into all aspects of education in Aceh. Aceh as one of the regions in Indonesia has a long history as the center of Islamic civilization in the archipelago. Therefore, efforts to develop Islamic-based education in Aceh can be seen as an effort to strengthen Aceh's Islamic identity and develop the quality of education in this area. This study uses a qualitative research method with a case study approach. The results of the study show that the Islamic curriculum in Aceh has not yet received a real picture of how the teaching and learning process and evaluation in the Islamic curriculum are implemented and desired by the education office. In general, there are several main reasons why the Aceh curriculum is not implemented until 2022, including namely; (a) there is no systematic socialization of the contents of the Aceh curriculum (Islamic curriculum), (b) there is no specific guidebook for the implementation of the Aceh curriculum, both in terms of content, methods and implementation strategies, (c) there are no pilot schools for implementing the curriculum Aceh (pilot project), and (d) there are no Aceh curriculum learning tools yet.
Keywords: Actualization; Islamic Curriculum; Aceh

ABSTRAK

Aktualisasi kurikulum berbasis Islami di Negeri Serambi Mekah dapat dipahami sebagai upaya untuk mengintegrasikan ajaran Islam ke dalam seluruh aspek pendidikan di Aceh. Aceh sebagai salah satu daerah di Indonesia memiliki sejarah panjang sebagai pusat peradaban Islam di Nusantara. Oleh karena itu, upaya untuk mengembangkan pendidikan berbasis Islami di Aceh dapat dilihat sebagai upaya untuk memperkuat identitas keislaman Aceh dan mengembangkan kualitas pendidikan di daerah ini. Penelitian ini menggunakan metode penelitian kualitatif dengan pendekatan studi kasus. Hasil penelitian menunjukkan bahwa kurikulum islami di Aceh belum memperoleh gambaran secara nyata tentang bagaimana proses pengajaran, pembelajaran dan evaluasi dalam kurikulum islam yang di terapkan dan diinginkan oleh dinas pendidikan. Secara umum, terdapat beberapa alasan utama mengapa kurikulum Aceh tidak terlaksana sampai dengan tahun 2022, diantaranya yaitu; (a) belum ada sosialisasi secara sistematis tentang isi dari kurikulum Aceh (Kurikulum Islami), (b) belum ada buku panduan khusus tentang pelaksaaan kurikulum Aceh, baik dari konten, metode dan strategi pelaksanaanya, (c) belum ada sekolah percontohan pelaksanaan kurikulum Aceh (pilot project), dan (d) tidak adanya perangkat pembelajaran kurikulum Aceh.
Kata Kunci: Aktualisasi; Kurikulum Islam; Aceh

A. INTRODUCTION

The Muslim-majority province of Aceh in Indonesia follows Islamic Sharia law (Abubakar, 2017). Therefore, the Islamic curriculum in Aceh is implemented to strengthen Islamic religious education for the younger generation of Aceh and make Aceh the center of Islamic education in Indonesia. There is a lot of heated discussion in Europe's public, political, and academic spheres about the necessity and place of religious education in public schools. In particular, the Islamic curriculum is often the object of intense scrutiny (Lafrarchi, 2020).

Abdurrahman An-Nahlavi (in Sutisna, 2020) argues in his study that the Islamic education curriculum must follow Islamic principles and characteristics regarding Islamic thought, starting from the vision of life and people and focusing on principle and law-based education. Al-Abrasyi in Tafsir stated that the development of morals and mastery of knowledge, the development of reason and morals, the happiness of the hereafter, and noble morals are the ultimate goal of Islamic education (Tafsir, Ahmad. 2010).

Abdurrahman's opinion (Tafsir, 2012) is that educational goals cannot be achieved without careful selection and development of curricula, and curriculum variations will result from disparities in educational goals between communities. At present, education in Aceh is being prepared for the Aceh curriculum created by order of the Aceh Qanun to carry out Islamic education. Aceh has the legal right to regional autonomy. Regions with regional autonomy can plan and run their regions for prosperity (Fanny, 2022).

Aceh Qanun No.11/2014 Article 5 paragraph (2) To achieve educational goals, the Aceh National Education System is organized in an Islamic and integrated manner. The development of the Aceh Islamic curriculum for early childhood education, primary education, secondary education, and special education is within the scope of the Aceh government (Aceh Qanun No.9/2015, Article 19 paragraph (1d). The Aceh government has the authority to actualize the national curriculum at the Level Education Unit Secondary Education and Special Education (Aceh Qanun No. 9/2015, Article 19 paragraph 1 (b1).

Even though Aceh has long implemented the Islamic curriculum, several things still need to be improved. These issues include a lack of adequate teaching staff and resources, a disconnect between academic programs and the needs of the Acehnese population, and a lack of progress in Islamic education innovation in Aceh (Hafni, N. 2021; Hafni, N. 2021; Hafni, N. ., & Aiyub, A. 2021; Schulze, KE 2004).

The effectiveness of policy actualization is greatly influenced by a deep understanding of how the various components can coexist harmoniously, which is characterized by

interactions between actors, implementing capabilities in the field, communication or socialization strategies, and organizational capacity (Campos & Reich, 2019; Purwanto & Sulistyastuti, 2012; Young & Lewis, 2015). The implementing organization must then accommodate the selected policy because it has the power and various resources to assist in implementing programs and policies. On the other hand, created conditions and circumstances that compel policies to have effects, even if those effects are often positive or negative (Akib, 2012; Camprubí et al., 2016; Harris, 2011; Harris & Jones, 2018; Simmons-Horton, 2017).

Based on the above circumstances, Kim's research (Hafni, N. 2021) shows that the actualization process occurs in a complex and unpredictable environment. Various factors contribute to the importance of actualization wisdom. First, bureaucrats are at the forefront when working in certain unforeseen circumstances and situations. According to the SOP, the three bureaucrats who serve as dependent caretakers are not only people who carry out menial tasks; they must also be seen as officials who interact directly with residents and are given the authority to foster public confidence that their welfare will change due to the presence of bureaucrats. Second, in their daily tasks, bureaucrats are the vanguard who must respond to certain human dimensions that demand particular action.

Several previous studies relevant to this research were conducted by (Qolbi, SK, & Hamami, T. 2021), (Handayani, AB, Widodo, H., & Wahyudi, WE 2019), (Fanny, N. 2022), (Wahidin, A. 2019), and (Suwandi, S., & Widodo, H. 2021). Research by Qolbi, SK, & Hamami, T. (2021) claims that applying curriculum development principles helps theoretically and practically develop Islamic religious education curricula and can complement authorities in making decisions about Islamic religious education curricula. Then in research of Handayani, AB, Widodo, H., & Wahyudi, WE (2019), they stated that the implementation of the ismuba curriculum to instill Islamic values in Muhammadiyah Banguntapan Middle School students has been running as it should and has been ingrained in schools so that Islamic values gradually began to form in students. However, it is undeniable that there are still some deficiencies in its implementation, such as not all teachers, apart from ismuba teachers, are directly involved in familiarizing themselves with the ismuba program.

Furthermore, Fanny (2022) inexplicitly stated that the Aceh PAUD curriculum already has a strong foundation for curriculum development and principles that guide implementation to support educational success. The themes of Aceh history are covered by the content of aqidah (faith), akhlak (morals), fiqh (Islamic jurisprudence), tarikh (islamic

history), Quran and Acehnese values which covers Aceh language, peunajoeh (cuisine) Aceh, Aceh arts and culture, and Aceh geography are covered in the Islamic Religious Education (PAI) program, an additional program component in the Acehnese curriculum. Aqidah is prioritized in the Islamic curriculum, indicating that it is Islamic. The creation of the Aceh PAUD curriculum is laudable, but additional ideas are needed for more powerful ways to teach children through moral development. Wahidin, (2019) shows how POC theory is compatible with managing SD IT SUIS from a curriculum perspective. However, Human Resources, Sarpras, and Financing fields are not fully aligned. Finally, Suwandi & Widodo (2021) revealed that implementing the Islamic religious education (PAI) curriculum to forming Islamic character in MTs Al-Khairiyah Pulokencana Pontang students has gone according to plan, with practices such as praying before learning and continuing the learning process.

Several approaches have been proposed to overcome problems in implementing Islamic curriculum in Aceh, including improving the quality of human resources in Islamic education (Sarnoto, 2017), developing a curriculum that is more relevant to the needs of the people of Aceh (Fathoni, 2020; Nasir, 2013), strengthening community involvement in the development of Islamic education (Latief, 2013), and utilizing technology to increase learning effectiveness (Renes & Strange, 2011).

Some latest research offers values that could improve the Islamic curriculum implementation in Aceh. First, by strengthening the development of innovations in Islamic education learning by using more interactive and creative learning methods and, secondly, by adapting the curriculum to the increasingly rapid developments in technology and information. Third, encouraging community involvement in developing Islamic education, including empowering women and young people to participate. From this, the researcher is interested in researching "Actualization of the Islamic Curriculum in the Land Serambi Mekah (the Veranda of Mecca)".

B. METHOD

Implementing the Islamic curriculum at every school level in Aceh is studied in this descriptive qualitative study, which reveals various conditions observed in the field. Qualitative research does not only base the decisions on research variables but also on the entire social situation studied because the symptoms of an object in qualitative research are holistic (comprehensive, not fragmentary). It includes aspects of places, actors, and activities that interact collectively and synergistically (Sugiono, 2007). A conceptual case study

approach is used in this study, a research method that focuses on gathering information, obtaining meaning from cases, and understanding them (Suryawati, 2016).

This study uses field data sources and documentary data sources. (Tantowi & Widdodo, 2019). In this study, Focus Group Discussion (FGD), interviews, and documentation were used as data collection methods. The type of interview used in this research is an integrated or guided interview. In other words, the freedom of the interview is constrained by the materials that have been prepared. The triangulation method is used. Implementing the Islamic curriculum at all levels of education in Aceh Province is tracked using this methodology. While the sources of information for the field data, totaling six people, were informants, a complete list of informants is presented in the following table.

Table 1. Research Informants

Curriculum		
No	Informant	Number of Informants
1.	Head of Curriculum at the District/City Education Office	1 person
2.	Headmaster	2 persons
3.	Teachers who have attended training	1 person
4.	Subject teachers	1 person
5.	Board of Regional Education Council	1 person
	Total	6 people

C. RESULT AND DISCUSSION

The Aceh Islamic Education Curriculum is a mandate from the Aceh Qanun Number 9 of 2015, an amendment to the Aceh Qanun Number 11 of 2014 concerning the Implementation of Education (Fajri et al., 2021). In order to realize an education system that the uniqueness and socio-cultural characteristics of the people of Aceh, the Provincial Government of Aceh has started implementing an Islamic education curriculum in 2018 through the Education Office and related agencies. In addition, implementing Islamic education in Aceh is an effort to foster the development of students in all aspects of their personality to build a dignified and civilized Acehnese society (ureng Aceh).

The government of Aceh monitors the implementation of the Islamic Curriculum in public schools across all districts and cities to assess its classroom status accurately. It is part of their duty to fulfill the aspirations of the people of Aceh. The Islamic curriculum is generally considered too hasty to be implemented in district/city schools in Aceh. Because

there is no clear picture of how the learning process and evaluation of the Islamic curriculum is used and desired by the education office, many schools only interpret the curriculum as mere discourse and do not take real action.

Regarding institutions, SMK and SMA schools representing 7% of the schools studied have attempted to apply the Acehnese curriculum (Islamic curriculum). However, implementing the Aceh curriculum is still lacking in substance; the concept is unclear and does not follow a set pattern, resulting in variations in translating the curriculum in each school. In addition, teachers admit that they do not fully understand the Acehnese curriculum, and it is challenging to implement it in schools due to the lack of supporting infrastructure and facilities. They also stated that the implementation process was still messy.
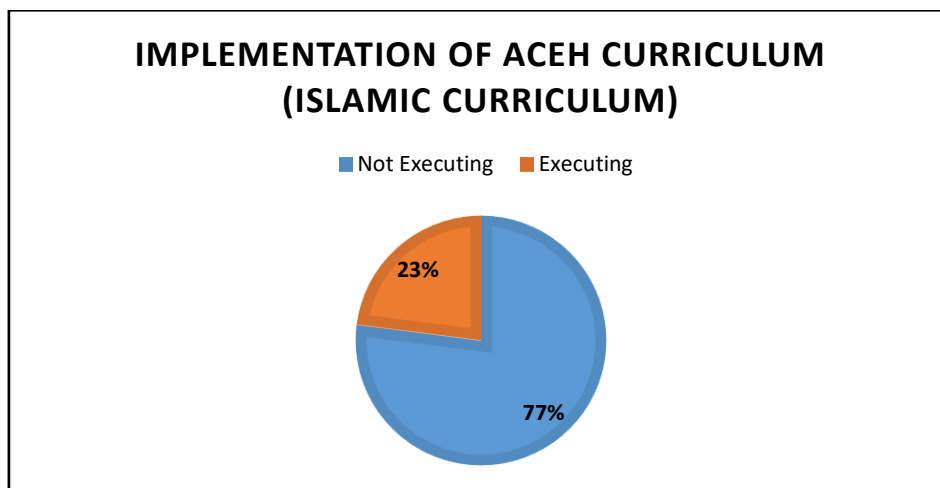

Figure 1. Aceh Curriculum Graphic (Islamic Curriculum)

In general, there are several main reasons why the Aceh curriculum was not implemented until 2019: (a) there has been no systematic socialization of the contents of the Aceh curriculum (Islamic curriculum); (b) there is no specific guidebook on the implementation of the Aceh curriculum, both in terms of content, methods and implementation strategies; (c) there are no pilot schools for the implementation of the Aceh curriculum (pilot project); and (d) there is no Aceh curriculum yet.
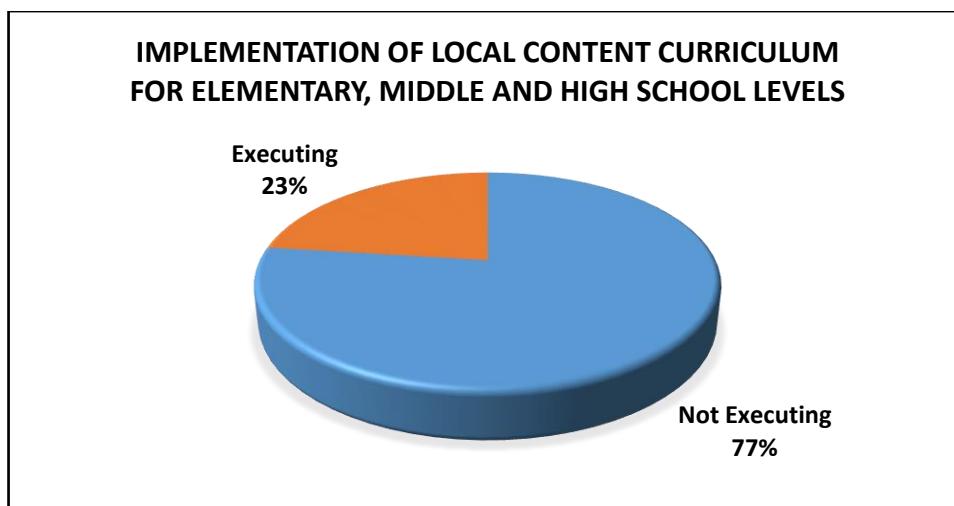
IMPLEMENTATION OF LOCAL CONTENT CURRICULUM FOR ELEMENTARY, MIDDLE AND HIGH SCHOOL LEVELS

Executing 23%

Not Executing 77%

Figure 2. Graph of the implementation of the local Content Curriculum at the elementary, Middle and high school levels

Regarding the elementary and junior high school levels, each district has a local content curriculum concept (Aceh curriculum) created by the respective district, and each district has different characteristics from each district. Some specialize in promoting Islamic values, and some translate curricula with local content (local values).

The results of teacher monitoring later showed that only a few implemented the integrated Aceh curriculum (Islamic curriculum) in the subjects they taught in SMA and SMP because teachers admitted that it was challenging to interpret, apply and evaluate it. Many of these teachers have not received training on the Islamic curriculum, or even if there is one, it is only brief and has not touched the actual contents of the Islamic curriculum. Many teachers claim that the training is only being conducted as a formality to ensure full accountability and has not provided them with in-depth information or technical guidance to implement the Islamic curriculum. It contains only lectures about the rules or the background of how the Islamic curriculum is implemented are used for training or outreach, not discussions about the learning model and how it is used in certain subjects.

The teachers suggested that the government provide clear instructions, such as modules and references about the Islamic curriculum, to make it easier for them to apply and interpret, particularly in specific fields like Fine Arts, Mathematics, Chemistry, Indonesian Language, and Sociology. Even the teachers want special training on the Islamic curriculum in their subjects to implement the Aceh Islamic curriculum correctly and in line with expectations. In addition, it was discovered during the monitoring team's visit to several schools that they had adopted the Islamic curriculum despite not receiving formal training.

The teacher's implementation of the Islamic curriculum requires combining the qualities of Islamic values with the material they are interested in or teach. It is good news because there is an understanding between teachers and the rules made by the government and related agencies or institutions. However, when pressed for more information about how the Islamic curriculum was incorporated into their subjects, many teachers found it difficult to answer, eventually stating that it was done in a similar way to the 2013 curriculum, where religious or spiritual values are demanded in the KD lesson (Basic Competency). However, many teachers only include Islamic (religious) values in the early stages of learning when requested or in the form of lesson plans.

This perspective differs from the aim and intent of including spiritual or religious values in the 2013 curriculum to integrate the Islamic curriculum (Islamic values) into subjects. Thus, it can be concluded that general subject teachers have not implemented the Islamic curriculum due to difficulties in finding appropriate references and technical guidelines and evaluations. Planning, implementing, and evaluating an Islamic curriculum in Aceh requires much effort.

In addition, the Education Office has difficulty explaining how the Islamic curriculum is implemented in schools in its area. Until now, no monitoring or evaluation has been carried out because no standards have been set. According to the Education Office, teachers have not received consistent and thorough coaching, so they feel that the Islamic curriculum program is only being implemented half-heartedly. It is because they do not have precise information.

According to monitoring findings conducted in the last few months, the Islamic curriculum at the Aceh Education Office, generally, has not been implemented in schools due to the many difficulties and challenges in the region. The monitoring team was able to formulate and categorize the difficulties faced by schools and organizations related to the Islamic curriculum in the following ways by working together effectively:

1. *Offical Support*

The fact shows that Islamic religious education has not been fully implemented in classrooms at the senior high school (SMA) and junior high school (SMP) levels. It is due to the lack of support from the Aceh Education Office and the District/City Education Office. So far, the Education Office has only conducted a minor outreach in several places or areas, such as Meulaboh, Central Aceh, and Banda Aceh. It was also reinforced by the

research presented by Gusti (2021). The obstacles experienced were the lack of direct support from the government and professionals and learning problems.

The program implemented is only a socialization program that has not touched the core portion of the Islamic curriculum, which is needed as a specialty and a specialty of Aceh as a special region. When the curriculum was introduced, many schools faced challenges in implementing it due to their limited understanding or did not implement it at all. Aceh has a Muslim population. However, even though it follows the 2013 curriculum guidelines, the Islamic curriculum does not fully link all lessons and discussions with Islamic principles.

2. *Coordination*

Because there is still a lack of institutional coordination, even though policymakers have the same vision for Islamic students, it is a challenge for schools or teachers to carry out their duties as field implementers of the Islamic curriculum. They have never sat down (deliberately) to formulate standard actions or formulas that can be used as Juknis or Juklak in the implementation of the Islamic curriculum in order to align the perceptions of the curriculum in the regional education offices regional education councils. The two institutions look forward to working together and hoping to be asked to implement policies.

Schools and teachers desire specialized training and support from consultants, academics, and interschool sharing to improve teacher development. However, it is difficult for them to create training plans due to the lack of initiatives of these institutions. Because some schools realized that the Islamic curriculum in Aceh was built around the integration of Islamic values, they could share ideas with Islamic education teachers who also happened to have experience with the Islamic curriculum.

Because each school and teacher, especially subject teachers, felt they did not receive moral and material support from stakeholders (relevant agencies), this noble intention ultimately failed to materialize. Programs related to the Islamic curriculum are difficult to implement because even policymakers do not seem to understand the core concepts of the Islamic curriculum or how it fits into various disciplines. It makes sense if policymakers are considered only to apply part of the Islamic curriculum in the regions. Hanafi et al. (2021) suggest that school principals and teachers have a good leadership style regarding policy, social support, and financial considerations but still lack the structural and instructional elements necessary for effective learning implementation.

3. *Teacher Training*

Based on monitoring data, only school principals have received training in the form of socialization of the Islamic curriculum. In contrast, almost all Islamic subject teachers have never received or have never been summoned by related parties to receive training or the like. Teachers serve as the driving force behind the Islamic curriculum. Because teachers do not understand and have knowledge about models, methods, and approaches to learning the integration of the Islamic curriculum, this certainly hinders the process of implementing the Islamic curriculum in schools. It was revealed that teaching behavior could be divided into five categories that can be differentiated in various ways, moving gradually from skills related to direct instruction to more sophisticated skills related to new teaching strategies and differentiation. Students perform better under teachers who use more advanced types of behavior. It shows that the development of teaching competencies remains a challenge for the education system that must be addressed and will remain a significant problem in today's teacher preparation (Artacho et al., 2020).

Teachers must stop or never implement the Islamic curriculum because no educational experts or consultants specifically handle it. Even though the Aceh government has implemented an Islamic curriculum on a large scale through the Aceh Education Office, this is only one of the advantages and characteristics of Acehnese education. Furthermore, the relevant agencies assume that teachers will understand and begin implementing the Islamic curriculum because, as they emphasized in their introduction to the service, Islamic values are sought to be incorporated into various fields or subjects rather than new subjects. Lessons that already exist or are the same as the 2013 curriculum, where character values become education's central or fundamental principle.

With this in mind, it is hoped that the 2013 Curriculum will seek knowledge and instill character. The Islamic curriculum adhered to in Aceh aims to adopt this integration. Integrating all academic levels and subjects is also expected to instill Islamic values in students. Because they have received similar training, teachers no longer need comprehensive and ongoing training (2013 curriculum), given that the 2013 and Islamic curricula formats are almost identical.

4. *References (Books, Lesson Plans, Modules, Technical Instructions)*

As a result of teachers' constant search for standard formats or guidelines (including lesson plans, textbooks, etc.), learning based on Islamic values has proven to be a challenge for them to manage Islamic curriculum (Sahil et al., 2021). Even though the related

department informed that the textbooks were not needed in the process of implementing the Islamic curriculum because the Islamic values adhered to were Islamic values that were well known in everyday life. However, educators, especially those in their sixties and seventies, believe that not all Islamic principles are fully understood, and it is easy to find (access on Google) references related to the subject matter to be taught.

The implementation of the Islamic curriculum differs from the 2013 curriculum in that the government has not provided books, lesson plans, modules, or assistance to support teachers and students. The 2013 curriculum had government support, including a standard format guideline for implementation in the classroom.
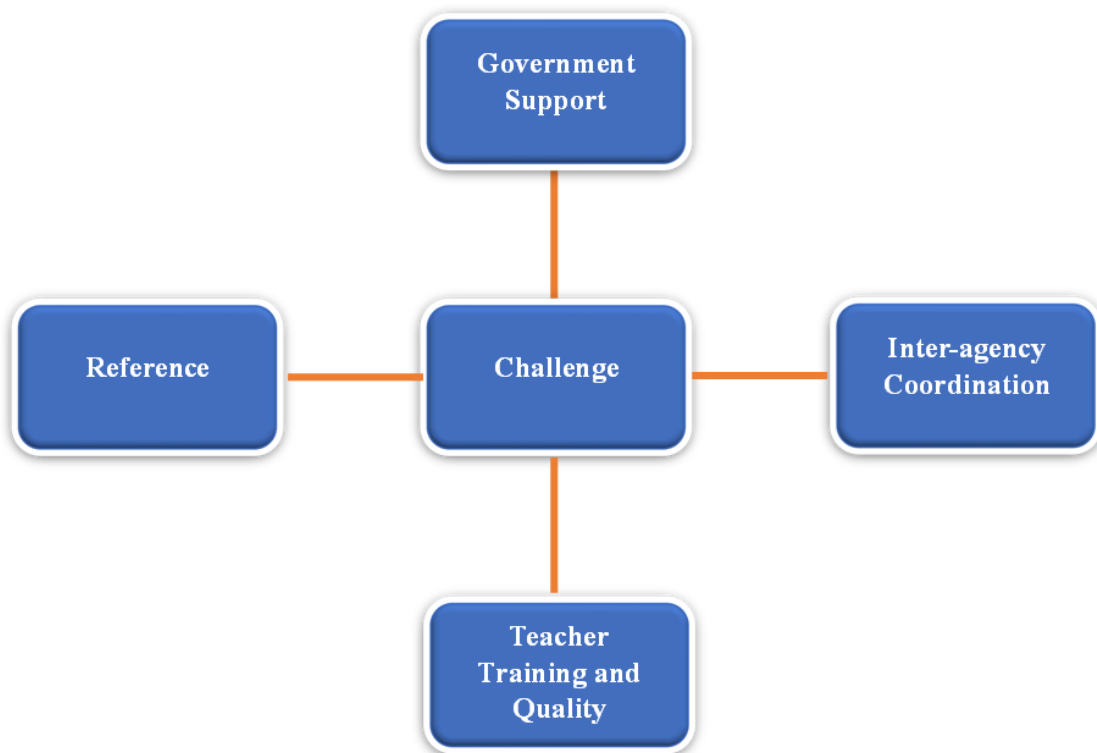
Figure 3. Challenges of Implementing the Islamic Curriculum in Aceh

It cannot be denied that the implementation of the Islamic curriculum has not gone smoothly. However, based on observations, several schools have started and implemented the Islamic curriculum with different understandings and interpretations. The monitoring team observed several schools' ethics and firm intention to implement them. There it is possible to implement Islamic education. Observing this phenomenon, the monitoring team compiled and reviewed various types of support for the implementation of the Islamic curriculum in the school as follows:

a. School Commitment

The school must handle all educational issues professionally, which is the foundation of education. Schools are expected to be able or able to solve their problems without much justification, especially as implementers of the Islamic curriculum. It is what some local schools are trying to do; they seek to identify difficulties with the Islamic curriculum, find solutions, and then take the initiative to put those solutions into practice during formal and informal teaching and learning processes. Many schools have attempted to implement it according to the understanding created through teacher deliberation, although not ideally or as anticipated. Of course, this must be appreciated and supported as a step forward. A study by Cavendish (2013) revealed a relationship between student's perceptions of the school's efforts to facilitate student engagement and school commitment.

Some schools believe that the Islamic curriculum is very urgent for students. Islamic values are introduced and taught to students to help them develop strong religious characters and responsible personalities. Students are taught to see and feel the dynamics of life as human beings. The benefits of implementing or incorporating the Islamic curriculum into school activities—especially extracurriculars such as Friday morning sermons, have been realized by several schools.

Although commitment is usually conceptualized as multidimensional, it is measured unidimensional way. This study explores the measurement of possible dimensions of commitment to teaching based on commitment theory and conceptualization. Items from the 1984 Administrator and Teacher Survey were used to analyze the factor dimension increase model. The results show that a multidimensional measurement of teaching commitment is necessary. The research and policy implications of treating commitment to teaching as multidimensional are discussed (Tyree Jr, AK 1996). This service existed in many schools long before Aceh adopted the Islamic curriculum. Some schools even feel that the education office and related parties need to finalize the Islamic curriculum to make it easier for teachers in the school environment to implement it. Islamic values are so important that schools consider it necessary to apply them.

b. Teacher Commitment

The more significant share of the variance in teacher commitment and student achievement is within the school. Individual and organizational variables have different impacts on each dimension of teacher commitment. Finally, the temporal effect of teacher commitment on student achievement differed depending on the dimension of teacher commitment at the individual level (Park, 2005). By offering a variety of educational

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activities and learning resources that can assist the implementation of the Islamic curriculum, teachers must strive to maximize each student's potential. Based on the monitoring results in various regions and schools, some teachers have independently implemented the Islamic curriculum in their subjects or fields of study. The app is built around the expectations of professionalism and accountability at the heart of education. It is also argued that school working conditions and teacher commitment are criteria (Abd Razak et al. 2010).

Hausman & Goldring (2001) revealed teacher professionalism and teacher commitment. Learning about teacher commitment is a unique opportunity because many teachers choose to teach. Many teachers feel that as teachers, they must be prepared for all eventualities. It is driven by the professionalism that they have always understood. Then many teachers feel that the integration process is not as complicated as many teachers imagine. Indeed, in the process of integration, there are things that the teacher must understand and look for sources and materials for that the teacher must be active and not passive so that training and enrichment are not obstacles to realizing the Islamic curriculum. Moreover, the Islamic curriculum is values that live in a society so that teachers can easily relate them to the content or material to be taught.

In addition, some schools give freedom to teachers to determine teaching materials based on the conditions of the school environment and the abilities of their students, as well as available educational resources, such as Google and religious books. Therefore, teachers do not need sufficient training with clear rules, so teachers are more independent and can develop educational programs according to students' circumstances and available teaching resources.

c. Department of Education Commitment

High demands on the Education Office to improve the quality of regional education require the Education Office to carry out and formulate new findings and programs to achieve good educational outcomes. This breakthrough requires a strong and clear commitment from every actor to maximize the results to be achieved. Various education offices carry out programs to maximize outcomes by focusing on applying Islamic values in education, such as publishing manuals for applying and integrating Islamic values into subjects.

In research by Saraswati & Hakim (2019), the results showed an effect of affective, sustainable, and normative commitment. This commitment is part of anticipating various changes and demands in the future that students will face. In particular, character training

programs that are expected to be optimal if they use an Islamic values or culture approach as a foundation are considered quite effective in this way or method in dealing with the despair that occurs. For the implementation of the Islamic curriculum, it must be supported by clear regulations and governance, even though it is considered that it has not been able to answer all the challenges of its implementation in the teaching and learning process at all levels of education. However, at least there are genuine efforts from policymakers to strengthen Islamic education.

Figure 4. Implementation of the Curriculum

School Commitment

Teacher Commitment

Government Commitment
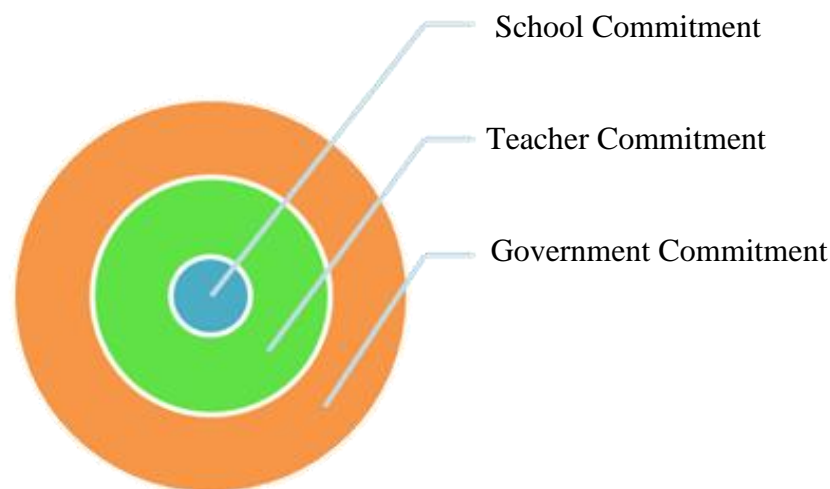
D. CONCLUSION

Many Islamic curriculum schools are only interpreted as mere discourse without real action because they have not received an accurate picture of how the process of teaching, learning, and evaluation in the Islamic curriculum is applied and desired by the education office. In general, there are several main reasons why the Aceh curriculum is not implemented until 2022, including namely; (a) there is no systematic socialization of the contents of the Aceh curriculum (Islamic curriculum), (b) there is no specific guidebook on implementing the Aceh curriculum, both in terms of content, methods, and implementation strategies, (c) there are no pilot schools for implementing the Aceh curriculum (pilot project), and (d) there is no Aceh curriculum learning tool.

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