



The Role of The Government in Providing Educational Services to The Akit Nerlang Community From The Perspective of Siyasah Dusturiyah

Jumia Nirana¹ , Rais May Jamhari² 

¹² State Islamic University Sjech M. Djamil Djambek, Bukittinggi, Indonesia

Abstract. The Education is a process that always develops for every human being, it can even be said that every developed country will not be separated from the name of educational progress that forms the quality of human resources. Of course this cannot be separated from the role of the government. Therefore, the government plays an important role in the progress and quality of education. As the role of this government is contained in Article 31 (1) of the 1945 Constitution in Paragraph 2. In the Akit Nerlang Tribe, if seen in the perspective of fiqh siyasah, it is included in Siyasah Dusturiyah in the field of Al-Sulthan Tandfiziyah which shows one of the authorities or powers of the Islamic government in regulating state affairs against the law. In the case of the implementation of education by the relevant government that acts as Tandfiziyah Syar'iyah, namely the implementer of the Indonesian republic law Number 20 of 2003 concerning the National Education System.

Keywords: Role, Government, Education, Akit Tribe, Siyasah Dusturiyah

1. Introduction

Education is a process of higher adjustment that is eternal for humans who are always developing, both physically and spiritually, who are free and aware of God. It can be said that any developed country can never be separated from education, the higher the education of a country, the better the quality of human resources that advance and boast the name of the country. As Harahap and Perkatja say, education is the conscious effort of parents, which is always interpreted so that they can be morally responsible for all their actions. (Muhibbin 2007).

Education is also inseparable from the role of the government. The government prioritizes the importance of education for society as a whole by improving the quality of education. Therefore, the government is obliged to fulfill the right of every citizen to education services to improve the standard of living of the Indonesian people. As explained in Article 31(1) of the 1945 Constitution, in Paragraph 2. Year 2003. Paragraph 1 of Article 11 (1945 Constitution Article 31). Article 17(2) regulates basic education at primary schools (SD) and madrasah ibtidaiyah (MI) or othersimilar forms and junior high schools (SMP) and madrasah tsanawiyah (MTS) or other similar forms. And Article 34(3) says that compulsory education is the responsibility of the state, which is implemented by state educational institutions, regional governments, and municipal governments. (Law No. 20/2003 on the National Education System).

Meranti Islands Regency is one of the administrative regions in Riau Province, Indonesia. Its capital is Selatpanjang where the area has great diversity among which there are different ethnic groups namely Malay, Javanese, Chinese, Batak and indigenous people/Akit. Akit comes from Raft, according to Malay The coastal vowel R cannot be

pronounced clearly, so Rakit becomes Akit. The Akit tribe is an indigenous people who live on the coast of Riau province, where it can be said that their livelihoods depend on the natural resources around them, one of which is the use of mangrove forests as a source of livelihood. The Akit tribe is one of the tribes that are members of the Remote Indigenous Community (KAT). The Akit tribe in Meranti Islands Regency has reached several areas including Sonde Village, Sesap Village and Nerlang in Sungai Tohor Barat Village, Tebing Tinggi Timur District. In terms of education for the Akit tribe in Sonde and Sesap villages, it can be said that it is different from the Akit tribe in Nerlang, they complete compulsory basic education based on elementary school (SD) and secondary school (SMP) to have education. which only has elementary school (SD). (Mimi Anggraini 2020).

The educational status of children of the Nerlang Akit tribe in Sungai Tohor Barat Village is not in accordance with Articles 1(2) and (3) of Law No 186/2014 because their educational status is still very low. There are only two formal schools in Nerlang for formal education in 2020 after the Ikhlas Hati Ibu training. Grade 1 female 4 people, male 6 people, grade 2 male 10 people, female 12 people. The Akit tribe does not have a permanent school in the area where educational opportunities and facilities are very limited, but there is only one primary school, SD N 07, which was built in gotong royong by the parents of students that used to be a special education service with sincere mothers. which was established in 2013 but was taken over by the government as a public school in 2018. (Mus 2022). In Sungai Tohor Barat Village, the education received by Nerlang Akit children is currently limited to primary school, with Nerlang Akit children not receiving additional assistance at junior and senior high schools. The government plans to send them to junior and senior high schools in the capital city of Tebing Tinggi Timur sub-district and to establish a special dormitory for the Nerlang Akit tribe because their daily reach is quite far, but until now it has not been implemented. This condition is very concerning because it can affect human resources (HR) because education is one of the most important factors for the development of a country, especially in the Akit tribe where good and correct education brings good changes. Therefore, the author is interested in writing a research entitled "The Role of the Government in Providing Educational Services to the Akit Tribe Community in the Perspective of Siyasa Dusturiyah" (Wahyudi et al., 2023).

2. Methods

This type of research is included in the type of qualitative research. The data collection techniques used are interviews and observations, According to Sonhaj, interviews are conversations aimed at obtaining current structures about people, events, organizations, feelings, motivations, confessions, etc. (Ahmad Sonhaji 2003). The data analysis used in this research is qualitative descriptive analysis, i.e. the research is carried out by describing the condition or phenomenon of the subject, systematically selected according to its category to draw conclusions and based on various opinions that data analysis is a process of making meaning. The author describes the information received and then the author describes the description in the form of words that are easy to understand and understand. The accuracy of the results of this data processing will be Checked. by using the results of the interviews. This creates a n analysis that ends with conclusions and suggestions.

3. Results and Discussion

3.1. Condition of Education in the Nerlang Akit Community

3.1.1. Ikhlas Hati Ibu Foundation

Ikhlas Hati Ibu Foundation is a foundation located in RT 06 Nerlang, Sungai Tohor Barat Village, Tebing Tinggi Timur District. This true heart fund was established in 2013 under the leadership of Rafik. In November 2013, Mr. Rafiq and UPTD Pendidikan Tebing Timur first established the foundation with the aim of establishing a school in Nerlang so that the people who live there can learn to read and write and are no longer illiterate. The educational conditions of the Nerlang community are very inadequate because the supporting conditions of education are not good due to the lack of supporting facilities for education (Marni et al., 2023).

The educational condition of Nerlang residents is very concerning due to the lack of educational support, including the minimal offer of educational assistance. There used to be no chairs or tables, so it was not uncommon for Nerlang children to study while lying on the floor. Mr. Rafiq tried hard to convince the people there to go to school because education is the most important thing and is very important in the development of the intelligence of the community itself, therefore it can be said that education is very prioritized and highly upheld by Mr. Rafiq at that time. The shortcoming that I really feel is the lack of teacher figures where at the beginning of the foundation could only bring two volunteer teachers, namely Syafira and Wawan who came from Sungai Tohor Barat but saying their commitment also made transportation difficult. Cost. Nerlang State is far from crowded this year. They are only surrounded by forests and also very dense arrowroot plants. To reach Sungai Tohor Barat, Syafira and Wawan have to use a boat or other sea transportation which is not their responsibility. 70,000 for the return trip from their home to Nerlang, which is a very long journey of about 15 km and an hour's boat ride down the river. No doubt, this is the only route to the Nerlang area because there is no land access (Liza et al., 2023).

3.1.2 SD Negeri 07 Nerlang long distance

The local primary school, Jauh Nerlang, is a continuation of the former mother's sincere heart which was established in 2018 until now. 07 The public primary school was established when the government took over the foundation and turned it into a public school under the government. From 2018-2022, the primary school remains unchanged, nothing has changed in the quality of education and school supplies. What's really sad is that during the rainy season, they are worried because the buildings have started to deteriorate and also the thatched roofs are damaged and exposed to rainwater. It's really worrying that the school should be a good place to learn, but the conditions are so poor, not to mention the supporting facilities such as books, and teachers are also severely lacking in terms of qualifications. Various suggestions and requests for improvements to primary school infrastructure have been made to the city government, but so far there has been no clarity. (SDN 07 Sungai Tohor Barat Village).

3.2. The government's role in organizing education in the Akit Nerlang community

Education is the basic right of every person living on earth, therefore education is an integral part of life. As explained in Article 34 paragraphs 1, 2 and 3, it states that every citizen who is six years old can participate in a compulsory education program, with the Government and local governments obliged to guarantee the completion of compulsory education at the basic level without charge and that compulsory education is a state affair, which is the responsibility of state educational institutions, states and also municipal governments (Hizbullah et al., 2023).

Education is essential for self-development in social life but also the fact that education is necessary for a person to grow and develop based on age, intelligence, even interests and

abilities. In addition, Article 10(1) of the National Education System Law No. 10 of 2003 states that "The government and local governments have the right to direct, direct, support, and authorize the implementation of education in accordance with

applicable laws and regulations to control" and it is also explained in Article 11 paragraphs 1 and 2. 1. The government and local governments are obliged to provide services and facilities and guarantee quality education for every citizen without discrimination. 2. Local governments are obliged to guarantee subsidies for every citizen aged between 7 and 15 without discrimination. 2. Local governments are obliged to guarantee subsidies for every citizen aged between 7 and 15 years. (National Education System Law No. 10 of 2003).

a) The government's role in directing education for the Akit community

As stated in the National Education Law No. 20 of 2003, the government tries to guide society in such a way that education becomes a reference for daily life. The goal of education is social progress, social change and stability. One of the determinants of the fate of education is the community, which plays an important role in its existence, continuity and even progress. Along with educational progress, one of the factors is social engagement and participation. As with education, there may be a reluctance on the part of the community to support it. The government directs people to make education a way of life and directs people to participate in the country's education system. Also supporting education services to help people who want education but cannot afford it, in addition to overseeing the management of government education institutions, they have duties and responsibilities as service providers and strengthen the government education sector that provides services. (I Nyoman Temon Astawa 2017)

The role of administrators in providing education services to the Akit Nerlang Negara community plays an important role in the provision of social services, especially in the field of education, whether in terms of costs, quality improvement or others. Head of Sungai Village Tohor Barat is tasked with providing support to the Akit community, such as: supporting PKH with education costs, as well as efforts to bring teachers from the village to school more often, namely three times a week, so that Nerlah village children study more often at the local school, even though it is only 3 times a week. The role of the state as teacher and financier in the implementation of training in the Akit Nerlang community The government is both facilitator and financier in the implementation of training, while the role of facilitator is played by the Sungai Tohor Barat Village Board.

3.3. Siyasah Dusturiyah's Perspective on Education

Siyasah Dusturiyah on the role of government in the implementation of education The word fiqh comes from the word fuqoha-yafqohu-fiqhan, in language fiqh is a deep understanding, conceptually fiqh is the science or knowledge of understanding the laws and practices of sharia, so that detailed reasoning (tafisili) follows from this understanding that fiqh is an important endeavor for scholars. In terms of the implementation of education by the relevant government that acts as tanfidziyah syar'iyah, namely as the implementer of the Indonesian Law No. 20 of 2003 concerning the National Education System. The task of al-sunthan tanfidziyah syar'iyah to show one of the authority or power of the Islamic government in regulating state affairs implementing the Act. (Ibn Sharif Mular)

This linguistic understanding shows that the purpose of siyasah is to regulate, control and create wisdom about something. to hide something The problem in the fiqh of siyasah dusturiyah is the relationship between the leader and the people on the one hand and the institutions that exist in society. The scope of fiqh siyasah dusturiyah is very broad. Therefore, fiqh siyasah dusturiyah generally limits itself to discussing only the legal provisions required

by state affairs in relation to adjusting religious principles, namely the realization of human benefit and fulfillment of needs.

According to fiqh siyasah dusturiyah, there are several areas of life that are so broad and complex, although they are usually expressed as follows: 1. material and scope 2. The question of the ulama 3. The question of the state, the rights of the people 4. The question of Bai'at 5. The question of Waliyul Ahdi 6. The question of representation 7. The question of Ahlul halli Wal aqdi 8. The question of wuzaroh and its comparison. The whole issue and also the problems contained in fiqh siyasah dusturiyyah in general cannot be explained and freed from two main things, namely dalil dali qully, be it verses of the Qur'an or hadith, sharia, mqhiasyid and also the spirit of the teachings of Islam. In the organization of its society, which is certain to never change even if there have been changes in its society. Therefore, Dalil Dalil qully will be the most important element in changing the social order and secondly, there are some rules that can change along with changes in certain situations and circumstances, including the results of ijihad ijihad. researchers, although not all. Fiqh Siyasah is divided into four parts: The field of siyasah iddariyah, the discussion concerns personnel or administrative issues. The field of Siyasah Tanfidiyah, discussion of the Imam, the question of Bai'ah, Wuzarah, Waliy al-Ahd. The field of Siyasah Qadla'iyah, he discussion in it is related to issues with legal elements. The field of Tasri'iyah whose discussion is related to the issue of ahlu halli Wal aqdi, namely the issue of representatives. Such as the relationship between Muslims and non-Muslims in the country such as constitutions, laws, implementing provisions, state ordinances, etc.

From the above definition can be drawn a red thread, Fiqh Siyasah is a branch of Islamic law that talks about the regulation and control of human life in the state for the benefit of the people themselves. (Muhammad Iqbal 2014) Islamic law, also in relation to national social life. So, the meaning of Siyasah Fiqh is defined as follows: 1. According to Ahmad Fatih, guidelines for human happiness according to sharia standards. 2. According to Ibn Abidin quoted by Ahmad Fatih, human happiness in the world shows the right path and future siyasah is based on seeing Muhammad. 3. According to Abd Wahhab Al-Khalaf, Siyasah Shari'iyah deals with issues that can be said to be common to all Muslim countries, namely to ensure the fulfillment of good and avoid its dangers without exceeding the limits set by the law. general in nature, although sometimes not in accordance with the views of the mujtahids. 4. According to Abd Al- Rahman Taj, Sharia is the law that regulates the interests of the state, with human affairs regulated according to the spirit of Sharia and also according to universal principles. 5. Ibn Taymiyyah argues that the most important norm in the context of the meaning of verses 58 and 59 of An-Nisa regarding the principles of governance is an important element in Siyasah. As explained earlier, the object of study of Fiqh Siyasah refers to the relationship between the government and society in creating the interests and welfare of its people, while the methods used are not much different from the methods used by other fiqh, including the Ushul-Fiqh Method and also the Fiqh Rules Method. The concept of education states that knowledge is acquired through learning and that knowledge is a prerequisite for formal, informal and non-formal education, is a serious and ongoing educational project in society that must be implemented.

Facing society. Students and people who in turn fulfill the requirements of good leaders. In order for pious people to remain on this earth and not perish, education should not be neglected, because in this way people can always be guided and guided by the knowledge of scholars. Without education, a society can suffer a fatal academic crisis. Hadith narrated by At-Tirmidhi, "Mahmoud ibn Ghilan narrated to us on the authority of Abu Usamah Al- amahi on the authority of Abu Shalih on the authority of Abu Hurairah he said: The Messenger of Allah

(SAW) said that whoever takes the path to seek knowledge Allah will make it easier for him to enter Paradise. This hadith says that for those who travel only to seek knowledge, this gives them the opportunity to enter Paradise.

Siyasah dusturiyah means that siyasah dusturiyah which is part of siyasah syar'iyah means that government policies are guided by the teachings of Allah and also the teachings of the Prophet with the aim of achieving people's welfare. Therefore, to realize the welfare of the people, everything depends on the ruler or the government. In the government, therefore all rules, laws and policies issued by the ruler are obligatory and must be followed by every community, as long as it does not conflict with sharia. And the Siyasah Tanfidiyah section contains a discussion of the Imam, Bai'iah Wizarah, Waliy al-Ahad and others. (Basiq Djalil 2012) So the role of the government in organizing education in the Akit Nerlang community is contained in the Dusturiyah-Siyasah section of Tanfidiyah-Siyasah.

4. Conclusions

The Akit people in Nerlang previously had education that they obtained, namely the mother's sincere heart foundation in 2013-2017 and continued with distance education in 2018 until now. Talking about the condition of education in the Akit community, the interest in learning during the mother's sincere heart foundation was higher than during the education period that was taken over by the government, it was due to the lack of facilities, be it buildings or other supporting things. The role of the government towards education has not been fulfilled where the rights and obligations and the role of the government in directing, guiding, supervising, and providing proper services to the tribal people. When viewed from the perspective of fiqh siyasah on education in the Nerlang Akit community, it is included in Siyasah Dusturiyah in the field of Al-Sulthan Tandfiziyah which shows one of the authorities or powers of the Islamic government in regulating state affairs against the law. In terms of the implementation of education by the relevant government which acts as Tandfiziyah Syar'iyah, namely the implementer of the Indonesian republic law Number 20 of 2003 concerning the National Education System. Local governments are responsible for implementing the law.

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