

Local Legislation on Qur'anic Education in Gorontalo Province Were Crafted Using a Hybrid of Islamic Law and Positive Law

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Abstract

Issues with regional rules on Koranic education in Gorontalo Province are discussed. This is because the draft regional law on Koranic education is merged with preexisting regional regulations for the provision of education, as stated by the Ministry of Home Affairs. As a methodology, normative legal study will provide solutions to these issues. The author employs this legal research method because it allows for a comprehensive assessment of relevant literature, statutes, and judicial decisions. This article draws the conclusion, supported by the study's findings, that a regional regulation on Qur'anic education in the province of Gorontalo may contradict with the principles of forming legislation. This is because the establishment of regional regulations should never lead to discrimination of any kind, and this is based on the content of regional regulations that mandate protection for all groups and religions. A legal policy for the Gorontalo Provincial government is required to accommodate Qur'anic education in regional regulations regarding the implementation of education in the region so that, in the long run, the values of the Koran are not only accepted in the social. Later, the values of the Koran are not only accepted in the social. Therefore, it is essential to update regional regulations on the implementation of education to include a chapter on religious education that regulates not just Koranic education but also education in other religions. As a follow-up to the revision of regional regulations on the implementation of education, the governor's regulation on Koranic education is required.

Keywords

Qur'anic educations; local regulations



I. Introduction

In its broadest sense, the word "Islamic law" encompasses both the Koran and other holy scriptures and positive laws. Islamic law's foundation is based on divine revelation. But it can't be called a positive law either. While the divine portion of Islamic law is unalterable and applicable to All Nations and all succeeding generations of Muslims, the positive law of Islam is subject to amendment and abolition. In contrast to the unalterable Basic Law, Islamic positive law can be revised and updated to address the needs of contemporary Muslims. It's also possible for it to vary from one nation to the next, as well as from one generation to the next. Islamic positive law establishes the rule of law, ensures public safety, limits government officials' discretion, and specifies ground principles for cooperative endeavors across a wide range of fields, including business and the nonprofit sector. The Quran and Sunnah, Islam's two sacred books, have precedence over it, though. To be considered Islamic, all kinds of positive legislation (constitutions, statutes, regulations, treaties, Customs, and case law) must be in accordance with the principles of

the basic code. As a result of this concession, Islamic positive law has replaced positive law. In other words, if a positive legislation goes against the laws and principles of the Quran, then it cannot be considered Islamic.

It seems to reason that because Islam is practiced by the vast majority of Indonesians, the religion's influence on daily life in the country will be substantial. The people of Indonesia place a high value on Islamic law as a part of their religious canon, and they also view Islam as a religion in which freedom of expression plays a fundamental role in shaping the faith's continuity and the nation's sense of identity over time. In a nutshell, Islamic law in Indonesia can be defined as the body of legislation that emerged out of the practice of Islam over the course of Indonesian history. He is the offspring of a traditional Indonesian marriage that adhered to Sharia law.

The Qur'an and the Sunnah, the two primary sources of Islamic law, form the basis for Islamic law. The law, in its most basic definition, is "a body of rules or norms that regulate human behavior in a society," whether those norms take the shape of an established fact that evolves through time or an official provision.

Gorontalo is well-known for its ideology, which can be summarized as "adat bersendi syarak, syarak bersendi Kitabullah" (or "adat hula-hulaa to saraa, saraa hula-hulaa to Kur'ani"). The Gorontalo Islamic tradition is defined by this setting. Adati hula-hulaa to saraa, saraa hula-hulaa to Qur'ani, answered and recognized by diverse circles as a determinant for the voyage and cultural construction of past Gorontalo society towards its future civilization (civilized).

Adnan Entengo, chairman of the regional regulatory formation agency (Bapemperda) DPRD Gorontalo province, claims that many Muslim pupils in Gorontalo continue to have trouble reading and writing the Koran. The provincial DPRD in Korontalo, Philippines, responded to the growing number of blind pupils reading the Qur'an by establishing new laws and initiating the creation of new rules for the administration of Qur'anic education. The term "legal basis" can mean a wide variety of things, including but not limited to a certain level of schooling. The regional Qur'anic education statute's primary purpose is to ensure the moral development of the next generation of Gorontalo citizens, who are supposed to continue to uphold the faith, traditions, and culture of their forebears.

As part of the consultation process for the proposed regional regulation on Quranic education, the Ministry of religious affairs provided a good response. The draft has the direct backing of the Ministry of Religious Affairs since it has the potential to increase religious authority, which will help shape the moral fiber of future generations.

The Ministry of Religious Affairs' initiative principally relating to the Quranic education program will be bolstered by the intention to establish a regional regulation on Quranic education. All relevant parties, including the provincial Education Office and local district/city administrations, should be on board with implementing Quranic education. The inclusion of Koranic studies classes, the hiring of qualified instructors, and the allocation of incentive funds from the education budget are all examples of how the Education Office has worked to better facilitate the teaching of the Koran.

The Ministry of Home Affairs, although having received backing from the Ministry of Religious Affairs, has reconsidered the possibility that implementing Quranic education as a regional rule could lead to discrimination. Local legislation cannot target a single demographic for fear of encouraging prejudice against other groups. As part of local knowledge, the Ministry of Home Affairs mandates the incorporation of Quranic education into educational policies and procedures. Because he did not receive consent from the Ministry of Home Affairs, he is stuck in the drafting phase of municipal regulations on the implementation of Quranic education. Gorontalo province made some preliminary

observations in its own drafting of the regional regulation on Quranic education, including looking at the regional regulation (PERDA) number 5 of 2014 on Quranic education that has been approved and is applicable in Wajo Regency. In light of the shockingly high rate of Quranic illiteracy in the siwa region of Gorontalo province (70 percent), this rule is crucial.

Despite the fact that Gorontalo province is not a Sharia territory like Aceh, Islamic ideals as outlined in the Koran must be incorporated into the implementation of Education in the province. This is not a new issue; in 2019, the Ministry of Home Affairs rejected a draft West Java Regional regulation on boarding schools due to concerns that it would discriminate against Muslim students.

II. Research Method

Normative law is the focus of this research, specifically library law, which examines the principles of law codified in statutes around the world. The focus of the study is positive law, The so-called positive laws are rights that apply at a specific time and place, and these are the norms that have been formulated and promulgated officially by institutions; however, there are also norms within society that are not written that effectively regulate the behavior of members of society.

III. Result and Discussion

3.1 Evaluation and clarification of draft regulations

According to Article 237 of Law No. 23 of 2014, as long as they do not conflict with the principles of the Unitary State of the Republic of Indonesia, local regulations shall be formed and their contents shall be determined in accordance with the provisions of laws, regulations, and legal principles which grow and develop in the community. In making law, as explained in Article 5 of Law No. 12 of 2011, one must adhere to the premise of the production of good legislation, which includes:

- a. Every piece of law must have a well-defined objective, or "clarity of purpose."
- b. Appropriate institution or forming organ, meaning that any sort of legislation must be made by an authorized institution/official establishing legislation and may be cancelled or null and void if made by an unauthorized institution/official.
- c. Consistency in form and substance, or the necessity of balancing the proper substance with the right form while crafting laws.
- d. Is feasible, in the sense that philosophical, legal, and social considerations should all be taken into account whenever new laws are drafted.
- e. which declare that all laws are enacted because they are necessary and helpful in controlling societal, national, and state activities.
- f. Clarity of formulation, that is, each piece of legislation must meet the technical standards for the preparation, Systematics, and choice of terms, or terminology, and the legal language that is plain and easy to grasp so as not to cause varying interpretations in its execution.
- g. Transparency and openness, particularly in the planning, preparation, preparation, and discussion that precede the creation of laws and regulations. This ensures maximum participation from all sectors of society in the formation of laws.

Regulation of the Minister of Home Affairs No. 80 of 2015 on the Establishment of Regional Legal Products, as Amended by Regulation of the Minister of Home Affairs No. 120 of 2018 on Amendments to Regulation of the Minister of Home Affairs No. 80 of

2015 on the Establishment of Regional Legal Products, provides for the evaluation and clarification of draft regional regulations (Ranperda) as part of the process of supervising regional regulations (Perda). Evaluation is an assessment and assessment of the draft regional regulation regulated in accordance with the law in the field of regional government and other laws and regulations to determine the suitability of with higher laws and regulations, public interest, and/or decency, as stated in Article 1.25 of Permendagri No.80 of 2015 in conjunction with Permendagri N0.120 of 2018 in Article.1.22. Permendagri No.120 of 2018 defines "clarification" as "an assessment and assessment of local regulations to determine compliance with higher laws and regulations, public interest, and/or decency," hence this is a new phrase that is governed by legislation. Measurement and evaluation can be performed in accordance with this definition. Evaluated on the Ranperda under the heading "Evaluasi," and clarified under regional regulation. In this process, we assess and elaborate on:

1. whether it is in accordance with the higher laws and regulations;
2. whether or not in accordance with the public interest; and
3. decency.

Article 250(1) of Law 23 of 2014 on Regional Government confirms this, stating that the Perda and Perkada mentioned in Article 249(1) and (3) may not act in a way that is contrary to the provisions of higher laws and regulations, the interests of the public, and/or decency.

According to Article 91 (1) of Permendagri No. 80 of 2015, the Minister of Home Affairs is responsible for evaluating proposed province regulations in conformity with regional government legislation, while the Governor is responsible for evaluating proposed district/city rules.

A registration number will be issued if the Minister of Home Affairs determines that the findings of the evaluation of the proposed Regional Regulation are consistent with the requirements of superior legislation and/or the public interest.

Since the ministerial decision method for province evaluation and the governor's decision for district/city evaluation have been put into effect, the regional head can determine and promulgate the being evaluated draft regional regulation by affixing a signature counted. Additional laws and regulations govern the appraisal process based on its content. Permendagri 105 of 2016 regulates, for instance, the evaluation of proposed regional regulations on regional taxes and proposed regional levies.

3.2 Syariah-Inspired Regional Legal Goods

After the proclamation of Independence on August 17, 1945 and the enactment of the Constitution of 1945, then Pancasila serve as the source of all sources of law. However, as a result of the Transitional Provisions Article II in the Constitution of 1945 still apply parts of colonial law, with adjustments with the 1945 Constitution. In the development of law in Indonesia (positive law), including Pancasila, the 1945 Constitution, customary law system, Islamic legal system, western legal system.

Hans Kelsen stated the theory of hierarchy of legal norms. He argues that the legal norms are tiered and multi-layered in a hierarchy of order, in a sense, a lower norm applies, is sourced and based on higher norms, higher norms apply, is sourced and based on the norm cannot be traced further and it is hypothetical and fictitious, is the basic norm (Grundnorm). The basic norm which is the highest norm in a norm system is no longer formed by a higher norm, but the basic norm is "predetermined by society" as the basic norm which is the hanger for the norms under it, so that the basic norm is said to be presupposed.

Local governments have the authority to establish local laws and other regulations to implement autonomy and co-administration, as stated in Article 18 paragraph (6) of the 1945 Constitution of the Republic of Indonesia. Article 236 paragraphs (1) and (2) of the supplementary Act No. 23 of 2014 pertaining to regional government indicate that in order to structure regional autonomy and co-administration, the regions form a regional regulation produced by the DPRD with the joint approval of regional heads.

As a natural result of regional autonomy, local administrations are given the power to influence the development of regional legal products. In a situation where regional autonomy is endowed with the power to oversee regional government, regional autonomy has the dimension of authority to control and care for regional government. Local regulations are regulations to execute the rule of law on it and adapt the specific conditions of the region concerned, as stated in Article 3 Paragraph (7) of the MPR Decree No. III/MPR/2000. These include provincial regulations, district/city regulations, and village regulations..

The Reformation ushered in a period of profound transition from the previous centralized system to the current decentralized one in Indonesia. Use a decentralized framework that divides tasks between the center and the regions. The decentralization of Indonesia has resulted in the development of different sharia laws in different parts of the country. More power to the states and municipalities means more room for creative local legislation, particularly those that take into account Islamic sensibilities. In Indonesia, local regulations are the most basic form of law and order. Sharia local regulations are the set of laws and rules that govern a certain region and are based on Islamic ideals and/or norms gleaned from the Quran and Hadith. First, it is the responsibility of the district to determine the nature of the problem, devise a plan for addressing it, and implement that plan, with the exception of matters that threaten the unity of the nation-state and hence cannot be left to the district (federalistic approach). Second, unless the region has successfully dealt with the issue, it should be brought to the federal government (unitaristic approach).

The content of Islamic law in a local regulation can be grouped into 5 (five) categories, among others, the first is related to al-ahwudall asy-syakhshiyah which regulates family law, the second regulates economic and financial affairs, the third regulates morality and religious practices (rituals), the fourth regulates the application of Islamic crimes (HUD D, qadzaf and qishudalsh), and the fifth.

The presence of nuanced local regulations on Islamic law is interesting to observe not only because of the pros and cons, but also because of the struggle of ideas behind some of these local regulations, such as anti-immoral local regulations, criminal qishash, and read and write the Koran for brides and grooms. It is impossible to disentangle local regulation from the political process that yields it, a process that can be driven by different political idealizations held by policymakers. A public policy product, which may include some of the above local regulations, is typically meant to regulate the public interest, and it is in this context that a wide range of values, both communal and individual, must be taken into account when formulating policy. Despite the formation of a wide variety of locally nuanced Islamic Sharia legislation, the nuances that develop nearly always revolve around the same core concept: preserving the public interest, also known as communal morality, through the application of Islamic Sharia.

Local governments that accept the surrender of autonomy have full flexibility and independence to conduct any government business they see fit under this regional autonomy. Indeed, one could argue that freedom and independence are the very core of autonomy itself..

The following authors will describe the intergalactic concept of the formation of sharia-based regional regulation, namely: the values of Pancasila, Strengthening the Unitary State of the Republic of Indonesia, the value of Regional Autonomy and Supervision.

First, the values of Pancasila, placed in the first position, means that the formation of Sharia-Based Regional Regulations, must be in accordance with the principles or values contained in Pancasila. In the theory of legal ideals, Pancasila is like a guiding star in the whole formation of the applicable legal norms. As a guiding star, it means that Pancasila values must be the standard in the making of Sharia-based Regional Regulation. Content material contained in Sharia-Based Regional Regulations, shall integrate the values of Pancasila. According to A. Hamid S. Tamimi, as a guiding star, the five precepts of Pancasila in its position as the legal ideals of the Indonesian people in a society, nation and state are “guiding stars” providing guidance in all activities, giving contents to each legislation.

The Second, Strengthening the Unitary State of the Republic of Indonesia, it means that the content of Sharia-Based Regional Regulations, should be able to strengthen the unity and integrity of the nation, and must be able to maintain Bhineka Tunggal Ika, among the pluralistic Indonesian citizens. The pluralism of culture, religious, racial, group, tribe, should be able to be translated properly by the maker of the Sharia-based Regulation in the Region, in order to create an atmosphere of community life that upholds the values of tolerance among religious people. Tolerance means respecting the differences of culture, religion, race and class to society and not forcing the will of religion, culture, race, class for others.

Third, Regional Autonomy, meaning that the formation of Sharia-Based Regional Regulation, is the authority possessed by the Regional Government to carry out the function of independence and regional freedom in regulating and managing regional affairs, which is in accordance with the characteristics of the region. In addition, the formation of Sharia-based Regional Regulations is also a form of the mandate of the law as a legal norm that accommodates local content materials, in accordance with applicable legislation.

Fourth, Supervision, meaning to the content material, as well as the formation of Sharia-Based Regional Regulations, the Central Government has the authority to supervise whether the content material and the formation of Sharia-Based Regional Regulations are in accordance with the prevailing laws and regulations, according to Irawan Soejito, (Irawan,1990) generally supervision to all activities of the Regional Government including the Decision of the Regional Head and the Regional Regulation, is an absolute consequence of the existence of a unitary state.

3.3 The Need for Immediate Action on Qur'an Study in Gorontalo

Qara'a-yaqra'u-Qur'an, from which the Qur'an derives its name, means "reading or being read" in Arabic. The Qur'an is often understood to be a collection of God's words and miracles revealed to the Prophet Muhammad by the angel Gabriel, written in a pure script that has been preserved throughout history, and read as an act of worship. Both in this world and the next, the Qur'an provides guidance for human beings. The Qur'an is a miracle book that was revealed to the Prophet Muhammad and contains the complete set of kalam Allah. through the mediation of the archangel Gabriel, in unadulterated texts that will last forever, and whose very reading is an act of worship. The Qur'an demonstrates that Allah is present in the universe through the mind and the force. Despite the abundance of proofs and signs attesting to Allah SWT's majesty, presence, and status as the world's

primary designer, Allah's creations are never without purpose. Insight into the facts and wisdom of the Qur'an's origins can be gleaned by a close reading of its verses..

A state enshrined in its constitution as having the duty to defend its people, advance the common good, and educate its people. In addition, the Supreme God is the foundation of the state, as stated in Article 29 of the Constitution of the Republic of Indonesia from 1945. To put it another way, the teachings provide a framework within which social life might take shape. In an ideal world, a religious nation like ours would help its residents better comprehend the Islamic faith by adapting to their evolving needs.

One goal of Indonesia's growth is to boost the quality of its intellectual resources, scientific talent, and compassionate citizens' faith in Allah SWT and high moral standing as defining features of the Indonesian people. National and global survival depend on the health of the environment. Therefore, it is essential that these human resources feature a blend of cultural knowledge, scientific acumen, and technological know-how. Islamic doctrine is primarily derived from the moral teachings and practices of Muslims, which are in turn based on the teachings of the Holy Scriptures. That is why the Quran's capacity and comprehension are unquestionable for Muslims..

There are a lot of problems that need to be solved in modern society, and Islamic education faces a lot of hurdles, from ethical and moral concerns to national and global problems. In one sense, we have advanced science and technology, but in another sense, advanced science and technology cannot advance superior moral fiber. The moral deterioration of the modern world, including Indonesia, is very worrying. Sadly, this moral degradation is not limited to the adults of today; it is also evident in today's youth. Some students' behavior is causing concern among parents, teachers, and members of the religious and social sectors. This behavior includes criminal activity, excessive drinking, fights, partying, and the use of illegal substances..

Everyone has a unique manner of learning and understanding new things. Muslims are both encouraged and obligated to further their education and understanding of the religion through study. A good moral character can be developed via schooling, and spiritual monotheism can be cultivated in the mind and heart. Learning is accomplished by way of formal schooling. Therefore, saving Muslims from ignorance through education is crucial. This is a teaching of the Quran, the ultimate scripture. Those who believe in Him and have been given wisdom will rise up from among you, Allah says. (QS. Al-Mujadalah, 11).

In Islam, the pursuit of knowledge is paramount because it is the key to a better tomorrow and a more peaceful world. People who believe in and respect God Almighty and who are thus Noble, sensible, knowledgeable, competent, creative, independent, democratic, and responsible are what national education is all about. In order to help pupils reach their full potential,.

Furthermore, Quraish Shihab stated that every presentation of educational material must be able to touch the soul and intellect of students, so as to realize the ethical value or holiness which is the basic value as a whole human activity. This becomes a necessity because it is the educational purpose of the Quranic concept.

Abdul Rachman Assegaf, as cited by Ari Hasan Ansori, claims that there is a conceptual stalemate in Islamic pedagogy right now. Here are the steps to follow: To begin, reform attempts are still insufficient, and if that's the case, they'll be overwhelmed by shifts in society, politics, science, and technology. Second, there is a severe lack of originality, initiative, and scrutiny of established dogma in contemporary Islamic pedagogy. It places too much emphasis on language study and not enough on teacher-student dialogue and interpersonal connections. Fourth, there is an imbalance between the

formation of "servants of Allah" and Muslims' own sense of identity due to the way Islamic education is now being shaped.. khalifah fi al-ardl.

Both the Qur'an and the Hadith play significant roles in Islamic religious education, providing Muslims with a firm grounding in their faith. A Muslim's ability to read and write the Qur'an is essential for him to fully grasp and study the holy book. The Qur'an is also taught in schools so that students can learn to read it accurately and correctly. Due to the fact that education is a crucial part of a fulfilled life. Education provides a person with the tools they need to succeed in this world. People are better able to function in their communities, families, and schools when they have received religious education that focuses on their personal relationship with God and their interpersonal interactions with others. The Qur'an is the central text for Muslims and its reading is required of the faithful. The capacity to read and write the Qur'an varies from person to person and from time to time. Some people aren't good at reading the Qur'an, just like there aren't those who aren't good at writing verses. However, he was illiterate and a regular guy when it came to reading and writing the Qur'anic verses correctly..

One of Indonesia's strategies for achieving its regional goals is through education, and this strategy relies heavily on a deep understanding of the country's history, institutions, and people. The right to an education is guaranteed to all citizens under Article 31 (1) of the 1945 Constitution. National education promotes national cohesion, equal opportunity, and individual growth. All residents should have the same possibilities for growth and prosperity, and education is seen as a means of fostering national cohesion. The advancement of education should increase people's access to high-quality programs in order to boost the fair distribution of educational opportunities, the worth of education, and the efficiency and effectiveness of educational programs. Human resources, competitiveness, independence, and the capacity to contribute to progress are all fostered by access to a high-quality education. To become a well-rounded Muslim, the ability to read and write the Qur'an is highly prized. Students are tested on their knowledge of the Quran and the Prophet's example in daily life as part of the national curriculum at all levels of schooling. Being able to read the Qur'an will allow you to fully comprehend these two libraries of knowledge..

Rasulullah SAW the virtue of reading the Qur'an through the words conveyed by Aisha as follows: "the one who reads the Qur'an fluently and correctly will be grouped with noble people, the one who reads the Qur'an not smoothly, but he still tries to read it then he will get two rewards. And in another hadith it is stated as follows: "whoever reads one letter from the book of Allah, for him is one good, and one good is rewarded ten times over. I'm not saying alif lammim is one letter, but alif is one letter, lam is one letter, and mim is one letter. And in another hadith he said: "the best of you is the one who learns the Qur'an and teaches it. The Qur'an provides many benefits to children in terms of learning, reading and writing, which has great opportunities and is the basis for reading and memorizing the Qur'an as a source of Islamic teachings. every day) to teach moral values; story after story. - Religious subjects and good morals for students. Children of this age receive everything that they are taught. The teaching method of reading and writing the Qur'an is carried out in groups that encourage unity and togetherness of the people.

The provincial government of Gorontalo sees religion as a potential tool for promoting morality and social cohesion. In order to demonstrate gorontalo province's status as Medina's veranda, the government has instituted a strategy of arranging Quranic education, which will help to create a religious life system in the local population.

Given the prevalence of religiously-motivated issues, he places a premium on Gorontalo province's Quranic education regulations. Education based on the Qur'an and the

Hadith, if implemented in Gorontalo province, has the potential to inspire a vibrant and forward-thinking community, whose members are better equipped to live by the teachings of Islam.

Establishing local restrictions on the implementation of Quranic education has multiple strategic effects, including, first, a legal one. To this point, religion and culture have mostly served as unwritten rules or traditions that bind individuals to engage in religious observances. As a result of societal shifts and technological advances, verbal agreements can simply become obsolete. Because of this, religious traditions that prevent the decline of human character and disposition may be at risk. Accordingly, the presence of this written arrangement through local rules can ensure the continuity of worship and religious values in the material substance of the arrangement, which in turn reflects the allocation of stakeholder tasks in the implementation of Quranic education.

Second, the influence on politics. the creation of regional standards for teaching the Quran Local knowledge based on the syarah' bersendikan kitabullah ideology is honored in the province of Gorontalo. Given this background, it is clear that the guiding philosophy of the Gorontalo province is consistent with the political will of the regional government with regards to the significance of organizing Quranic education as a spiritual Forum to further the study and enrichment of knowledge about the Qur'an and Hadith. For the simple reason that a civilization of human generations can only be preserved with a good understanding and educated power of religion, Quranic education has a role in shaping social conduct at the most fundamental and secondary levels. Based on this, formal schools play a significant part in implementing the government's obligation in moulding societal behavior via a bottom-up approach to bolster human resources in recognizing the actual religious principles.

3.4 Types of Qur'an Study Programs

Human rights as a concept upholds the values that develop in certain societies (communities or indigenous peoples), such as respect for local wisdom, and controls basic rights for every human being, such as the protection of freedom to declare beliefs and carry out one's worship. To ensure that regional regulations also promote human rights principles like tolerance amongst religious communities, the substance of local regulations with Sharia flavor should be relativized or related in the sense that it is synergized with the concept of universal human rights. The promotion of human rights ideals necessitates the subsequent creation of legislation that can accommodate all religions in order to prevent discriminatory acts. Thus, separating the rules for teaching the Quran out into its own regional standards has the potential to be discriminatory and generate offense between different religious communities. Legislation and social values already in place should guide any efforts to control religious education, including the teaching of the Quran.

Provincial governments are responsible for providing Quranic instruction to their high school students. Accordingly, it needs to be codified in the Education implementation rule at the regional level. This follows naturally from the Gorontalo people's cultural conditions, which necessitate the implementation of a policy of Quranic education in secondary schools, the goal of which is to provide pupils with a firm foundation in the religion and culture of the community.

Schools can play a larger role in promoting religious education by establishing municipal regulations on Quranic instruction. To further apply the first tenet of Pancasila, namely the Supreme God, the strengthening of existing religions, especially non-Islamic religions, might be accommodated in municipal legislation surrounding religious education.

IV. Conclusion

It's possible that the principles of lawmaking will be at odds with the establishment of Gorontalo provincial rules on Quranic education. This is because the formation of regional regulation is predicated on local regulations that call for the protection of all groups and religions to prevent discriminatory behaviors.

It is important that the legal policy of the provincial government of Gorontalo, which is known as the Medina porch area due to its large and culturally supportive Muslim population, make room for Quranic education in regional regulations on the implementation of education in the region so that, in the long run, the values of the Koran are not only accepted in the sociologica but also in the politica of the region. A religious education chapter that not only regulates Quranic instruction but also allows for the inclusion of other religions was something he felt was necessary for a revised set of local regulations on the execution of education. As a follow-up to the regional regulation on the implementation of Education, the governor's regulation on Quranic education is needed if the regional regulation is updated with the intention of strengthening Quranic education.

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