

## THE IMPLEMENTATION OF PROPHETIC EDUCATION THROUGH THE ROLE OF ISLAMIC RELIGION TEACHERS AT SMP NEGERI 27 SOUTH HALMAHERA

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### Keywords

*Implementation of  
Prophetic  
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### Abstract

*This research is motivated by the critical condition at SMP Negeri 27 South Halmahera, which has only one Islamic Religious Education teacher to handle all students from grades VII to IX amidst a community environment with minimal religious activities, raising questions about how prophetic values can be effectively internalized. This study aims to analyze the implementation of prophetic education through the role of Islamic Religious Education teachers, focusing on six aspects: policy standards and objectives, resources, characteristics of implementing agents, implementer attitudes, inter-organizational communication, and social, economic, and political environmental conditions. Using Van Meter and Van Horn's grand theory enriched with perspectives from Edwards III, Mazmanian-Sabatier, and Matland, this research applies a qualitative descriptive approach through in-depth interviews, observation, and documentation, with data analysis through reduction, display, and conclusion drawing. The results show that the implementation of prophetic education continues to run well despite facing limitations such as a minimal religious environment, only one PAI teacher, simple facilities, limited budget, and unstable internet access, driven by the commitment, creativity, and role modeling of the single PAI teacher. Positive impacts are evident from changes in student behavior who have begun to show habits of prayer, honesty, politeness, and concern for others, leading this study to conclude that prophetic education can be effectively implemented in remote areas when supported by a PAI teacher who is highly committed, creative, adaptive, and receives support from the principal and involvement of various parties, even on a limited scale.*

*Implementasi  
Pendidikan Profetik,  
Guru PAI, Daerah  
Terpencil*

*Penelitian ini dilatarbelakangi oleh kondisi kritis di SMP Negeri 27 Halmahera Selatan, yang hanya memiliki satu guru Pendidikan Agama Islam (PAI) untuk menangani seluruh siswa dari kelas VII hingga IX di tengah lingkungan masyarakat dengan aktivitas keagamaan yang minim, sehingga memunculkan pertanyaan tentang bagaimana nilai-nilai profetik dapat diinternalisasikan secara efektif. Penelitian ini bertujuan untuk menganalisis implementasi pendidikan profetik melalui peran guru PAI, dengan fokus pada enam aspek: standar dan tujuan kebijakan, sumber daya, karakteristik agen pelaksana, sikap pelaksana, komunikasi antar-organisasi, serta kondisi lingkungan sosial, ekonomi, dan politik. Menggunakan grand theory Van Meter dan Van Horn yang diperkaya dengan perspektif dari Edwards III, Mazmanian-Sabatier, dan Matland,*

*penelitian ini menerapkan pendekatan deskriptif kualitatif melalui wawancara mendalam, observasi, dan dokumentasi, dengan analisis data melalui reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa implementasi pendidikan profetik tetap berjalan dengan baik meskipun menghadapi keterbatasan seperti lingkungan keagamaan yang minim, hanya satu guru PAI, fasilitas yang sederhana, anggaran yang terbatas, serta akses internet yang tidak stabil, yang didorong oleh komitmen, kreativitas, dan keteladanan dari guru PAI tersebut. Dampak positif terlihat dari perubahan perilaku siswa yang mulai menunjukkan kebiasaan shalat, kejujuran, kesopanan, dan kepedulian terhadap sesama, sehingga penelitian ini menyimpulkan bahwa pendidikan profetik dapat diimplementasikan secara efektif di daerah terpencil apabila didukung oleh guru PAI yang memiliki komitmen tinggi, kreatif, adaptif, serta mendapat dukungan dari kepala sekolah dan keterlibatan berbagai pihak, meskipun dalam skala yang terbatas.*

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## **1. INTRODUCTION**

Education serves as a primary foundation in building civilization and shaping the character of a nation characterized by faith, piety, and noble morals, as mandated by Law Number 20 of 2003 concerning the National Education System. In realizing this noble goal, Islamic Religious Education (IRE) holds a strategic role that extends far beyond the mere transfer of cognitive knowledge. Islamic Education is responsible for shaping students' attitudes, emotional development, and psychomotor skills through the internalization of moral values such as honesty, discipline, responsibility, and tolerance, aiming to safeguard the younger generation from moral degradation resulting from modernization.

Amidst the complex moral challenges facing adolescents—such as bullying and the erosion of respect for parents and teachers the realm of Islamic education requires a new, solution oriented paradigm. The prophetic education approach emerges by emulating the prophetic mission, which, within Kuntowijoyo's framework of thought, encompasses the dimension of humanization to humanize human beings, liberation to free them from structural shackles, and transcendence to instill the divine dimension into culture. Through this multidimensional approach, educators act as exemplars (uswatun hasanah) who drive social transformation toward a more constructive and morally elevated direction.

However, the ideal implementation of prophetic education frequently clashes with realities in remote regions, such as Public Junior High School 27 South Halmahera

in North Maluku Province, which is geographically isolated and difficult to reach through routine coaching programs. This isolated geographical condition is exacerbated by a surrounding sociocultural environment with minimal religious activity—manifested by the absence of active mosques hosting Islamic study sessions or communal spiritual traditions—while the majority of the population relies on the daily subsistence economy, resulting in the neglect of children's religious nurturing outside of school.

Amidst such unsupportive environmental challenges, Public Junior High School 27 South Halmahera has only a single Islamic Religious Education teacher to bear the entire teaching load from Grade VII through Grade IX. This lone IRE teacher must handle massive study groups without any peer colleagues in the same field to consult, share experiences, or formulate joint learning innovations. This situation transforms the role of the IRE teacher from a mere classroom instructor into a sole agent of change who must struggle single-handedly to actualize prophetic values within a cold and severely resource-constrained educational ecosystem.

Based on this complex situation, several fundamental problems hindering school progress have been identified, ranging from geographical isolation, minimal community religious activities, the absence of collaborative forums for IRE teachers, to low parental awareness and participation in supporting children's prophetic character building. The integration of humanization, liberation, and transcendence missions cannot yet run optimally due to the lack of supporting resources, adequate facilities, and harmonious synergy among the school, family, and community. Without systematic intervention and evaluation, this condition has the potential to perpetuate a cycle of moral backwardness in remote rural areas.

To untangle the knot of these problems scientifically, the analytical focus is directed toward core problem formulations encompassing the standard objectives of implementing prophetic education, the adequacy of supporting resources, the characteristics of field implementation agents, and the mental disposition of the lone IRE teacher. The study also highlights interorganizational communication patterns among school principals, teachers, and villagers, as well as the influence of socioeconomic environmental structures on the effectiveness of prophetic value internalization. A comprehensive understanding of all these dimensions is expected to formulate affirmative policies, specialized mentoring models, and capacity-building

strategies for resilient educators at the frontline of national education.

## **2. METHODS**

This study employs a qualitative descriptive approach to explore the implementation of prophetic education at Public Junior High School 27 South Halmahera. The research data are categorized into verbal qualitative data—such as the objective conditions of the school, the profile of the sole Islamic Religious Education (IRE) teacher, and the socio-religious reality of the Lelei Village community—which were obtained from two main sources (Khaidaroh, 2021). Primary data sources involve the principal, the sole IRE teacher, the vice principal, the teacher council, students, parents, the village head, and community figures, whereas secondary sources encompass official documents, syllabi, lesson plans, and supporting archives (Meter, 2015). To capture comprehensive data, the data collection techniques comprised three main methods: direct observation of activities and the social environment, semi-structured in-depth interviews with key informants, and documentation studies to complement administrative data and the school's historical records (Lexy, 2018).

The operationalization of the research variables refers to Van Meter and Horn's implementation model, which includes program standards and objectives, resource availability, characteristics of implementation agencies, implementers' dispositions or attitudes, interorganizational communication, and the influence of social, economic, and political environmental conditions (Sugiyono, 2017). All collected data were analyzed descriptively using the Miles and Huberman interactive model. This analysis process proceeds through three systematic stages: data reduction to filter and focus key information, data display in the form of structured descriptions to facilitate the comprehension of phenomenal patterns, and periodic conclusion drawing and verification. Through these rigorous analytical stages, the researcher is able to produce credible, objective findings relevant to the problem focus in the field (Arikunto, 2019).

## **3. FINDING AND DISCUSSIONS**

### **Standards and Objectives of Prophetic Education Implementation**

Public Junior High School 27 South Halmahera has established an operational foundation in the form of simple written guidelines that serve as a strategic guide for the Islamic Religious Education (IRE) teacher in implementing prophetic values. Based

on an interview with Principal Asgar Saimun, these guidelines play a crucial role in ensuring that the internalization of prophetic values proceeds in a well-directed manner amidst school resource constraints. This readiness is reinforced by the sole IRE teacher, Khairun's, mastery of the dimensions of humanization, liberation, and transcendence to shape the character of students with noble morals in an environment with minimal religious activity. This support is also accommodated in the institutional curriculum document by the Vice Principal for Curriculum Affairs, Zaitun D. Muhamad, with achievement indicators focused on observing positive behavioral changes and active student participation (Kuntowijoyo, 1991).

The existence of clear achievement standards enables periodic evaluations to measure the effectiveness of prophetic value internalization through a contextual approach in daily life, such as instilling honesty and trustworthiness. This instructional practice aligns with Kuntowijoyo's framework of thought, which encompasses the pillar of humanization through compassionate treatment, liberation to free individuals from backwardness, and transcendence through the instillation of spiritual awareness toward Allah SWT. These findings present contrasting characteristics compared to Afipudin's study in Padang, which showed a dominance of cognitive aspects supported by adequate infrastructure; conversely, in this remote school, the sole IRE teacher strives to the utmost to integrate prophetic values despite extreme resource constraints.

Overall, the standards and objectives for implementing prophetic education in this school have been formulated in a targeted manner with the primary orientation of shaping the character of students who are faithful, possess noble morals, and care for others in an environment with minimal religious support. The program's success is tangibly measured through real behavioral changes and the level of student participation in various daily religious activities. Although still in the pioneering stage and facing complex structural challenges, the formulation of these standards and objectives provides a clear operational direction for the sole IRE teacher in carrying out their noble duty in remote rural areas.

### **Supporting Resources for Prophetic Education Implementation**

Resource availability at Public Junior High School 27 South Halmahera constitutes a major challenge as it relies solely on a single Islamic Religious Education (IRE) teacher for all grade levels. To cope with this massive workload, the school

implements affirmative policies to alleviate administrative duties so that teaching focus is maintained. Principal Asgar Saimun confirmed that the school grants schedule flexibility to allow the IRE teacher to concentrate on planning the prophetic education program. On the other hand, the IRE teacher, Khairun, addresses this time limitation through efficient time management by adaptively designing cross-grade materials (Afipudin, 2025).

In terms of infrastructure and budget, the educational unit strives to optimize simple facilities and allocate limited funds for procuring teaching aids and activity supports. As explained by Asgar Saimun and supported by Khairun's statement, available facilities include reference books, whiteboards, and limited internet access utilized to the fullest. Vice Principal for Curriculum Affairs Zaitun D. Muhamad added that supporting learning resources such as character value posters and simple media are also provided, complemented by a dedicated 10–15 minute time allocation at the beginning of lessons for internalizing prophetic values, accompanied by periodic supervisory monitoring mechanisms.

Competency enhancement through formal training is still hindered by limited access, with Khairun expressing an urgent need for sustainable training and practical guidebooks on prophetic education. Geographical constraints and unstable internet infrastructure in Lelei Village demand high creativity in seeking alternative sources of information, such as utilizing other reading materials, periodic internet signals, or self-made media. Based on field observations, the sole IRE teacher's dedication in formulating concrete examples from local life realities has proven capable of bridging extreme resource limitations for the sake of achieving prophetic education goals.

### **Characteristics of Implementing Agents (The Sole IRE Teacher and School Authorities)**

The characteristics of the implementing agents play a crucial role in the successful implementation of prophetic education policies at Public Junior High School 27 South Halmahera. Based on interview results, Principal Asgar Saimun stated that the job descriptions are clear and the IRE teacher is granted full authority to plan, implement, and evaluate prophetic education, which is further supported by a flexible organizational structure that provides operational latitude for instructional innovation. As a single instructor, the IRE teacher exhibits resilient, independent, creative, and patient characteristics, and is deemed capable of serving as an *uswatun hasanah*

(exemplary figure) amidst the facility limitations of a remote region.

To optimize the monitoring of student behavior, the IRE teacher, Khairun, explained that he shares roles by involving homeroom teachers and other educators, and applies a communicative approach using simple language, inspiring stories, and concrete examples from daily life. Consistency in presenting an exemplary figure serves as the primary foundation for instilling religious values in an environment with minimal religious support. Khairun reaffirmed his moral commitment by stating that he strives to be a role model in speech, conduct, worship, and social interaction, while proactively seeking creative solutions to overcome the greatest challenges of limited access and facilities.

The success of these implementing agents' roles is further reinforced by the active synergy and collaboration of the school leadership team in the fields of curriculum and student affairs. Vice Principal for Curriculum Affairs Zaitun D. Muhamad stated that she plays an active role in compiling learning devices, providing input, and facilitating the IRE teacher's needs. This cross-sectoral collaboration is further solidified by the contribution of Vice Principal for Student Affairs Arni M. Taher, who explained that she plays an active role in fostering student character, collaborating with the IRE teacher, and overseeing daily discipline—emphasized by her statement that collaboration runs smoothly because they routinely discuss student development and address behavioral issues together.

### **Attitudes or Dispositions of the Sole IRE Teacher**

The disposition or attitude of implementers plays a crucial role as a determining variable for the success of prophetic education policy implementation at Public Junior High School 27 South Halmahera. Based on the research findings, the sole Islamic Religious Education (IRE) teacher exhibits a positive and dedicated attitude in confronting a minimally religious environment. The IRE teacher, Khairun, stated that he remains optimistic and enthusiastic because he believes prophetic education is profoundly needed in that region, and he is highly motivated upon witnessing small yet positive changes in student behavior. He asserted that prophetic education serves as the primary provision for students to possess noble morals, believing that even a slight change is far better than none at all.

The positive attitude and consistent exemplary conduct demonstrated by the IRE teacher also reinforce the affective response of students and the school leadership team.

A positive perception was expressed by an eighth-grade student, Nur Zahira Nasrun, who assessed that the IRE teacher frequently teaches values of goodness, provides tangible examples, and serves as a model of politeness, discipline, and fairness thereby motivating her to be more diligent in performing prayers, acting honestly, and caring for others. Moral support is also fostered at the managerial level, where Principal Asgar Saimun admitted to feeling deeply motivated upon witnessing small yet positive changes in student behavior, such as students beginning to diligently perform prayers and exhibiting better politeness.

Field observation findings confirm that the inspiring disposition possessed by the IRE teacher is capable of bridging all existing facility and resource limitations. Through extraordinary patience, friendliness, and a cooperative attitude in interacting with all members of the school community, the IRE teacher has successfully created a harmonious learning ecosystem without ever showing excessive complaints regarding the conditions faced. Overall, this positive disposition reflected through optimism, consistent modeling, and harmonious synergy with the principal and students serves as the primary driving force in ensuring the effective internalization of prophetic values in the remote region.

### **Interorganizational Communication and Implementation Activities**

Interorganizational communication plays a crucial role in ensuring the effectiveness of policy implementation within the school. Based on research findings at Public Junior High School 27 South Halmahera, the communication pattern between the principal and the sole IRE teacher is intensive, open and two-way, and conducted routinely through both formal and informal forums. Principal Asgar Saimun and the IRE teacher, Khairun, confirmed that this close coordination ensures the IRE teacher has the opportunity to convey obstacles while receiving operational guidance amid limited school facilities. This internal synergy is reinforced through cross-subject coordination, in which the English teacher, Minarsi Ati, also integrates prophetic values into her lessons, discusses student behavior, and emphasizes the importance of exemplary conduct from the teachers' council.

Efforts to broaden the internalization of prophetic values are further supported by external communication networks involving students' parents and local community figures. Asgar Saimun revealed that the school has established limited communication with external stakeholders, such as the Education Office and local religious leaders, to

strengthen resources and moral support. This step is actively synchronized by Khairun through parent meetings, mobile messaging, and direct home visits to request moral backing for the school's religious education program.

The monitoring and handling of student behavioral issues are underpinned by intensive coordination between the IRE teacher and the student affairs division. Vice Principal for Student Affairs Arni M. Taher explained that communication remains intensive as they regularly report student developments, deliberate on solutions for behavioral problems, and involve community figures as mentors in religious events. Based on field observations, the modest teachers' room transforms into an effective center of informal interaction, supported by the use of basic mobile technology to maintain sustained communication in support of the success of prophetic education.

### **The Influence of Economic, Social, and Political Conditions**

At Public Junior High School 27 South Halmahera in Lelei Village, the implementation of prophetic education faces significant sociocultural and economic challenges due to minimal community religious activities and low-income fishing and farming family backgrounds. Despite these environmental barriers and facility limitations, the community has become increasingly open and responsive to the sole Islamic Religious Education (IRE) teacher, Khairun, bolstered by modest moral support from the local village government and high student enthusiasm.

The school actively shields students from external negative influences through a consistent internal religious atmosphere, intensive coaching by the vice principal for student affairs, and the active involvement of community mentors. Consequently, despite geographical isolation and economic constraints, the powerful synergy between student dedication, community openness, and administrative commitment drives meaningful character development.

### **Analysis of Research Findings Based on Van Meter and Van Horn's Theory**

Applying Donald Van Meter and Carl Van Horn's framework reveals that the school successfully establishes clear yet flexible written guidelines aimed at shaping faithful, moral students despite minimal external religious support. Although severe resource constraints exist—including facility shortages, a lack of internet access, and a massive workload for a single IRE teacher—these hurdles are mitigated by institutional resourcefulness, principal delegation, and cross-role staff collaboration.

Furthermore, intensive internal communication and the implementers' positive,

highly motivated dispositions ensure that the program adapts effectively to Lelei Village's challenging socioeconomic environment. This synchronization of vision clarity, managerial flexibility, and implementer dedication successfully yields positive behavioral transformations and deep character internalization in a remote setting.

### **Analysis of Research Findings Based on Edwards III's Theory**

The analysis of the prophetic education implementation process through the role of the sole Islamic Religious Education (IRE) teacher at Public Junior High School 27 South Halmahera was comprehensively examined using George C. Edwards III's public policy model. This theoretical model offers a systematic perspective regarding four core issues determining public administration effectiveness: communication, resources, implementers' dispositions, and bureaucratic structure. Within the context of this remote educational unit, these four factors interact dynamically to determine the extent to which the values of humanization, liberation, and transcendence can be internalized into students amidst various surrounding structural limitations.

The first variable concerning communication indicates that internal interaction between the principal and the sole IRE teacher runs very intensively, is openly two-way, and is reinforced by cross subject coordination in internalizing moral values. Nevertheless, challenges arise in the aspect of external transmission with outside parties and the absence of specifically measurable success indicators. The reinforcement of more detailed operational standards and continuous socialization to all stakeholders are highly necessary to eliminate variations in interpretation at the operational level.

The second variable related to resource availability reveals extreme constraints in the form of minimal educator quantity, very modest material facilities, and limited operational budgets. Confronted with teaching the entire study groups of grades VII through IX single-handedly, the IRE teacher optimizes individual capabilities through efficient time management, adaptive cross grade material formulation, the utilization of alternative learning sources, and full formal authority support from the principal to take strategic initiatives independently.

The third and fourth variables encompass implementers' dispositions and bureaucratic structure, which provide robust support for program operations. The positive disposition—consisting of an optimistic attitude, high intrinsic motivation, and consistent modeling from the IRE teacher—acts as the primary driving force

dominating the program's execution. From the perspective of bureaucratic structure, clarity of job descriptions, organizational flexibility, and active support from the vice principals for curriculum and student affairs are capable of compensating for the absence of rigid formal Standard Operating Procedures (SOPs).

The synthesis of the overall analysis confirms that the synergy among communication, resources, disposition, and bureaucratic structure successfully drives policy implementation well. Amidst material limitations and geographical isolation, the positive disposition and extraordinary dedication of the sole IRE teacher serve as the dominant catalyst bridging various shortcomings. Solid internal collaboration proves that prophetic education remains capable of delivering tangible transformative impacts on student character building in remote regional areas.

### **Analysis of Research Findings Based on Mazmanian and Sabatier's Theory**

The implementation of prophetic education policies at Public Junior High School 27 South Halmahera is comprehensively examined through Daniel A. Mazmanian and Paul A. Sabatier's public policy framework, focusing on how structural and cultural barriers are bridged by professional dedication. The first variable, tractability of problems, reveals that technical difficulties such as geographical isolation, limited infrastructure, and unstable internet—are moderately manageable through the sole Islamic Religious Education (IRE) teacher's high creativity and alternative resource utilization. Conversely, non-technical complexities are far more profound due to a surrounding sociocultural ecosystem with minimal religious activities, necessitating rigorous, patient, and gradual socialization strategies to reshape public mindsets and behaviors.

The dimensions of target group behavior and the scope of behavioral change highlight significant pedagogical challenges. The student body originates from heterogeneous backgrounds with diverse baseline understandings of religion, demanding a flexible, patient, and highly communicative personalized approach from the educator. Furthermore, the targeted scope of prophetic education is deep and comprehensive, aiming not merely at cognitive transfer but at the fundamental transformation of affective and psychomotor domains to establish faith, noble morals, and mutual empathy. Such profound behavioral shifts necessitate a sustained, continuous developmental process reliant on the implementer's steadfast perseverance amidst an unsupportive external environment.

Demographically, the student population in this remote rural school is relatively small, which presents a unique operational advantage by allowing the sole IRE teacher to focus intensive personal attention on monitoring individual character development and discipline. However, this small population scale does not alleviate overall workloads, as all study groups across grades VII through IX must be handled entirely by a single instructor without peer colleagues in the same discipline. This severe human resource limitation forces the teacher to execute highly efficient time management and cross-grade material integration, keeping human resource capacity as a core structural constraint.

Evaluating policy characteristics indicates that the objectives of prophetic education are articulated clearly and aligned with institutional visions, grounded strongly in Kuntowijoyo's prophetic framework encompassing humanization, liberation, and transcendence. Nevertheless, fundamental structural shortcomings persist, including the absence of specific measurable indicators for success, restricted institutional financial allocations, limited vertical hierarchical integration with external bodies like the Education Office, and a lack of formal Standard Operating Procedures (SOPs). Consequently, operational execution relies heavily on discretionary initiatives and individual administrative flexibility taken at the school level.

Regarding implementer recruitment and outside access, the assignment of the sole IRE teacher demonstrates exceptional moral commitment and professional dedication, although formal training opportunities remain sparse. Meanwhile, external stakeholder access is currently limited to passive moral backing from parents and community figures, failing to evolve into active collaborative curriculum co-creation. This restricted formal accessibility underscores an urgent structural necessity to incorporate external stakeholders more systematically to reinforce program legitimacy and long-term sustainability.

Finally, non-statutory environmental variables reveal that Lelei Village is characterized by low-income fishing and farming families, minimal communal religious literacy, and deficient digital infrastructure, presenting significant macro-level barriers. Despite these hurdles, burgeoning community openness, limited local government support, and high student enthusiasm balance the external pressures. The synthesis of this framework confirms that despite formal structural deficiencies such as missing standardized SOPs and ideal funding, the synergy between prophetic vision clarity,

supportive principal leadership, and the resilient personal dedication of the sole IRE teacher successfully drives transformative character internalization in a remote region.

### **Analysis of Research Findings Based on Matland's Theory (Ambiguity-Conflict Model)**

The application of Richard E. Matland's ambiguity-conflict model reveals that the implementation of prophetic education at SMP Negeri 27 South Halmahera exhibits moderate ambiguity and low conflict. These characteristics position the policy within the category of experimental implementation, wherein it does not operate rigidly; rather, it demands a continuous process of adjustment, innovation, and ongoing improvisation by school stakeholders amidst the various structural constraints inherent in a remote region.

From the dimension of policy appropriateness, the program is deemed substantively sound as it addresses the urgent imperative of character formation within a minimally religious environment. Nevertheless, the absence of standardized technical guidelines detailing operational steps engenders moderate ambiguity, rendering field implementation heavily reliant on personal interpretation and the independent compilation of learning modules by a sole Islamic Religious Education (IRE) teacher.

Regarding execution appropriateness, a harmonious collaboration is forged among the school principal, the IRE teacher, and the local community, resulting in a negligible level of resistance or conflict. Nonetheless, program execution effectiveness is hindered by severe human resource constraints, as the teaching load across all grade levels must be borne entirely by a single educator lacking adequate professional development support.

In terms of target appropriateness, students demonstrate a high degree of readiness and enthusiasm, mirrored in positive behavioral transformations such as enhanced discipline and diligence in religious practices. Although students possess diverse religious backgrounds and levels of comprehension, this challenge is successfully mitigated through a personalized, patient, and gradual approach implemented consistently by the instructor.

Evaluation of environmental appropriateness indicates internal institutional harmony and a growing responsiveness from the village community, despite restricted technical support regarding facilities and formal regulations. Grounded in Matland's framework, the success of this experimental implementation fundamentally relies on

adaptive learning processes, profound optimism, and the intrinsic motivation of the IRE teacher in steering students' character development.

### **Analysis of Research Findings Based on Elmore's Implementation Theory (Backward Mapping)**

The backward mapping approach developed by Richard F. Elmore is highly relevant for analyzing the implementation of prophetic education at SMP Negeri 27 South Halmahera, given that this policy stems from school-level local initiatives rather than a top down mandate. Proceeding from the principle that analysis must commence at the lowest contact point where policy directly intersects with the target group, the critical locus resides in the daily interactions between the sole Islamic Religious Education (IRE) teacher and the students in the classroom. It is at this point of contact that policy effectiveness is tested, as students are targeted to transform from having minimal spiritual awareness into faithful, morally upright, and socially compassionate individuals through authentic modeling and contextual communicative approaches.

Through tracing the backward causal chain, achieving student behavioral modification demands concrete action from the IRE teacher in the form of integrating prophetic values and collaborative supervision alongside homeroom teachers. To fulfill this role, the educator is sustained by a profound intellectual capacity concerning the dimensions of humanization, liberation, and transcendence, coupled with intrinsic motivation and high optimism amidst infrastructure limitations. The school administration further provides structural support through schedule flexibility and reduced administrative burdens, although the primary obstacle continues to reside in the scarcity of supportive facilities and limited external backing from higher governmental bureaucracies.

The operationalization of this program is reinforced by a combination of Elmore's four policy instruments, which comprise mandates in the form of simple internal guidelines, incentives via flexibility and managerial support from the school principal, capacity-building through limited independent training, and messaging through intensive socialization directed at parents and the community. Although these instruments still require reinforcement in terms of material resources and formal regulations, the backward mapping model affirms that implementation constraints in remote regions stem more from structural barriers than from a deficiency in implementer commitment. Ultimately, the successful internalization of prophetic values

heavily relies on the educator's personal perseverance and the quality of direct interaction at the grassroots level.

### **Analysis of Research Findings Based on Hjern and Hull's Implementation Theory (Implementation Structure)**

The implementation structure approach developed by Benny Hjern and Chris Hull offers a horizontal network perspective involving various cross-organizational actors as a critique of hierarchically rigid top-down models. In the context of SMP Negeri 27 South Halmahera, this model is reflected through high autonomy within the implementation structure, wherein the sole Islamic Religious Education (IRE) teacher possesses full authority to plan, execute, and evaluate the program without being bound by intricate formal bureaucratic procedures. This procedural flexibility enables the teacher to independently improvise teaching methodologies, such as adapting materials across grade levels and employing contextual communicative approaches to respond rapidly to field dynamics.

The formation of this structure follows a bottom-up developmental pattern that emerges organically from practical local necessities amidst the sparse religious activities of the Lelei Village community, rather than serving as the execution of central bureaucratic directives. The network of involved actors collaborates within an adaptive coalition, comprising the school principal as a facilitator, the IRE teacher as the primary implementer, the vice principals for curriculum and student affairs, fellow subject teachers who integrate prophetic values, alongside moral support from parents and community leaders. This cross-role collaboration strengthens the integrated monitoring of student character both within the classroom and across the broader school environment.

Furthermore, this implementation structure possesses a flexible and adaptive nature that allows it to continually evolve and adjust to the dynamics of real-world field requirements. A high capacity for reorganization empowers school actors to periodically evaluate strategies and formulate creative solutions when confronting technical or sociocultural barriers. Nevertheless, this adaptive and autonomous character must be counterbalanced by the reinforcement of coordination mechanisms and systematic documentation to ensure the long term sustainability of best practices in prophetic education.

### **Analysis of Research Findings Based on Barrett and Fudge's Implementation**

### **Theory (Interactive Model)**

The interactive model developed by Suzanne Barrett and Colin Fudge in 1981 conceptualizes policy implementation as a political interaction process centered on negotiation and adjustment among actors with divergent perspectives. This approach is highly relevant for analyzing prophetic education at SMP Negeri 27 South Halmahera because it entails a wide discretionary space for implementers. Formally, the sole Islamic Religious Education (IRE) teacher is granted full authority by the school principal, whereas informally, geographical isolation and minimal oversight generate independent autonomy. This discretionary space allows the educator to translate the curriculum, manage time efficiently, and adapt instructional methods to local characteristics marked by minimal religious exposure.

The dynamics of this implementation are also driven by the possession of varying negotiation resources among actors to strengthen their bargaining positions. The school principal holds the highest formal authority to mobilize institutional support, the IRE teacher possesses pedagogical technical expertise concerning the values of humanization, liberation, and transcendence, while other subject teachers contribute through cross disciplinary integration. Externally, parents and community leaders provide moral and social support that reinforces the program's legitimacy. These differing backgrounds and interests are managed through constructive dialogue to achieve operational consensus within the school environment.

Furthermore, this model embeds the process within an iterative and continuous rather than linear implementation cycle. Policy formulation, operational translation, direct interaction between teachers and students in the classroom, and learning outcome evaluations serve as arenas for the constant negotiation of interpretation. Although disparities exist regarding success criteria among the principal, teachers, and students, this interactive cycle facilitates periodic improvements and strategic adjustments. Through this adaptive negotiation process, the internalization of prophetic values can continue to be optimized despite facing extreme structural limitations.

### **Analysis of Research Findings Based on Hogwood and Gunn's Implementation Theory (Perfect Implementation)**

The perfect implementation model proposed by Brian W. Hogwood and Lewis A. Gunn emphasizes the critical importance of fulfilling ten ideal conditions to guarantee policy success. When applied to SMP Negeri 27 South Halmahera, the external

conditions and resource availability are certainly far from ideal. The school confronts physical challenges in the form of geographical isolation, infrastructure limitations, and a sociocultural environment characterized by minimal religious exposure. Nevertheless, these obstacles do not precipitate severe disruptions, as active community resistance is absent; meanwhile, constraints regarding time and operational facilities are circumvented by the sole Islamic Religious Education (IRE) teacher through efficient time management and high creativity.

From the perspective of theoretical foundations and objectives, the causal relationship of prophetic education proves highly reliable, as the adoption of Kuntowijoyo's framework regarding humanization, liberation, and transcendence demonstrably fosters positive behavioral transformation in students, despite navigating a relatively extended chain of external links, such as the influence of the family environment. Inter-institutional interdependence remains minimal due to the high degree of autonomy held by the sole IRE teacher, which is reinforced by profound comprehension and a unanimous consensus among school leadership and faculty regarding the vision of cultivating students' religious character.

Although operational task details have not been formally structured into rigid Standard Operating Procedures (SOPs), this discretionary space is instead utilized positively through independent improvisation. Internal school communication and coordination proceed intensively and effectively, although external communication with vertical bureaucratic agencies remains limited. The compliance level of actors within the school environment is manifested not through structural coercion, but rather grows organically from shared awareness and commitment, thereby enabling the internalization of prophetic values to proceed optimally, closely approximating Hogwood and Gunn's ideal principles amidst the limitations of a remote region.

### **Analysis of Research Findings Based on Bottom-Up Implementation Models (Elmore, Lipsky, Hjern, and Porter)**

The bottom-up approach proposed by Richard Elmore, Michael Lipsky, Benny Hjern, and David O. Porter is highly appropriate for analyzing prophetic education at SMP Negeri 27 South Halmahera, given that this policy originates from local initiatives at the school level. Based on the identification of the actor network, this implementation involves extensive cooperation among the school principal as a facilitator, the sole Islamic Religious Education (IRE) teacher as the primary driver, vice principals, other

subject teachers, students, and parents as well as community leaders. This network of actors functions actively through a collaborative division of roles, such as the engagement of homeroom teachers in monitoring student behavior to ensure the cultivation of character values proceeds in an integrated manner within the school environment.

From the perspective of policy type and community participation, the prophetic education program has been tailored to the genuine needs of Lelei Village residents situated within a minimally religious environment. Policy content and context analyses indicate that the program distributes power collaboratively, possesses clear transformative objectives aimed at modifying student behavior, and is supported by a flexible school institutional structure. Nevertheless, the active participation and involvement of the broader community remain in their nascent stages, with the forms of support provided largely confined to moral encouragement and internal oversight at the familial level.

Community initiatives are beginning to grow gradually through parents' attentiveness in reminding their children to perform religious worship at home, alongside moral backing from the village government. The positive impacts of this policy are already being palpably experienced, encompassing teacher professional satisfaction, behavioral transformations among students who have become more honest and diligent in worship, and favorable responses from a community increasingly receptive to prophetic values. Overall, this bottom-up model demonstrates that localized initiatives driven by instructor dedication are capable of engendering meaningful character transformation, albeit requiring the reinforcement of broader community participation and initiative in the future.

### **Analysis of Research Findings Based on Donald P. Warwick's Implementation Theory (Transactional Approach)**

Donald P. Warwick's transactional approach emphasizes that policy planning and execution cannot be decoupled; rather, they must be understood as dynamically interacting processes. In the context of SMP Negeri 27 South Halmahera, the capabilities of the planning staff spearheaded by the sole Islamic Religious Education (IRE) teacher remain constrained in terms of formal training and the availability of technical data analysis facilities. Nevertheless, these limitations are successfully counterbalanced by

an exceptional contextual mastery, the formulation of creative instructional strategies, and efficient time management grounded in direct field experience.

Regarding planning organizational capacity, the educational institution exhibits robust internal strength driven by a harmonious synergy among the principal, the IRE teacher, and the vice principals, although external capacity in establishing partnerships with external vertical bureaucratic agencies still requires optimization. The quality of information utilized in strategizing relies more heavily on qualitative observations and the daily realities of students rather than systematic electronic data processing. Although grounded in manual observation, this information proves highly accurate and relevant for designing a personalized approach that adapts to the unique characteristics of the learners.

The success of the program's progression is heavily sustained by robust facilitating conditions, primarily the high commitment of the school leadership and the dedication of the technical implementer. The school principal provides comprehensive support through administrative duty leniency, scheduling flexibility, and a wide latitude for innovation, allowing the IRE teacher to focus on designing mentoring programs. Conversely, the IRE teacher displays extraordinary intrinsic motivation and optimism amid constraints, reinforced by limited moral backing from the village government and a segment of the student body's parents.

On the other hand, significant impending conditions also exist, stemming primarily from the intrinsic complexity of the project itself, which demands long-term behavioral transformation amidst limited material facilities and geographical isolation. Technical complexity and the prolonged timeframe required for character formation constitute the primary challenges, whereas structural barriers such as bureaucratic tiers or dual loyalties—remain low because decision-making authority is centralized at the school level. The synthesis of this transactional model demonstrates that personal commitment and internal organizational solidarity are capable of bridging conventional planning gaps to achieve the success of prophetic education in remote regions.

### **Analysis of Research Findings Based on Berman's Implementation Theory (Micro and Macro Implementation)**

Paul Berman's (1978) implementation approach distinguishes between macro-implementation the translation of central policies into local program sand micro-implementation, which involves the adjustment of programs by local institutions to

match field realities. In the context of SMP Negeri 27 South Halmahera, the macro-implementation dimension exhibits a unique phenomenon wherein the prophetic education policy does not originate from a top-down mandate of the central or regional government, but rather emerges purely from the internal local initiative of the educational unit. Consequently, the absence of formal guidelines, centralized socialization mechanisms, and minimal budgetary support from higher-level institutions requires the school to design and develop its operational program framework independently.

Conversely, the micro-implementation stage at this school demonstrates an exceptionally high degree of local adaptation and remarkably strong implementer motivation. Despite confronting extreme facility limitations and a community ecosystem with minimal religious exposure, the sole Islamic Religious Education (IRE) teacher is capable of adjusting instructional methods contextually through the use of simple language, inspirational stories, and concrete examples derived from students' daily lives. Efficient time management and the utilization of alternative learning resources demonstrate optimal local adaptive capacity in bridging the gap between instructional materials and student characteristics.

This dynamic is reinforced by the process of mutual adaptation, which positions implementation as a reciprocal learning cycle between policy and implementers. Neither teaching strategies nor internal school guidelines are rigid; rather, they continually evolve iteratively based on empirical classroom experiences and feedback derived from daily interactions between the teacher and students. This increased intensity of learning enables continuous tactical adjustments to respond to the dynamic changes in students' character in the field.

Regarding local implementation capacity, this educational institution possesses strong advantages anchored in staff quality, supportive principal leadership, and the burgeoning support of the community, although formal institutional backing from the parent bureaucracy remains limited. The role of the school principal's leadership in providing administrative leniency and a space for innovation serves as a crucial pillar that maintains the stability of implementer motivation. Overall, Berman's model demonstrates that although macro-implementation is weak due to the absence of central support, the strength of micro-implementation grounded in local realities is capable of effectively realizing the internalization of prophetic values.

## **Analysis of Research Findings Based on Thomas Lickona's Character Education Theory**

Thomas Lickona's theory of character education serves as an ideal applied framework for analyzing prophetic education, emphasizing that effective value internalization must integrate three core components: moral knowing, moral feeling, and moral action. At SMP Negeri 27 South Halmahera, the sole Islamic Religious Education (IRE) teacher cognitively constructs students' moral knowledge by introducing the values of humanization, liberation, and transcendence through accessible language, inspirational narratives, concrete examples from daily life, and direct modeling (*uswatun hasanah*), thereby mitigating the paucity of religious insight resulting from an unsupportive external environment.

The second component, moral feeling, is cultivated by the IRE teacher through a patient, compassionate personal approach and the deployment of inspiring narratives to foster empathy, self-esteem, and a genuine love for goodness among the students. This strategy successfully engages students' emotional dimensions, rendering them feeling valued and intrinsically motivated to transform into improved individuals who are more diligent in worship, honest, and empathetic toward peers experiencing difficulties within the school environment.

Furthermore, the strengthening of moral action is actualized through practical habituation and positive daily school routines, such as congregational *duha* prayers, pre-class prayers, scouting activities, and cross-role behavioral supervision conducted collaboratively and intensively with the vice principal for student affairs and homeroom teachers. The formation of these behavioral competencies and habits is further expanded through the integration of prophetic values into other subject curricula, ensuring that students not only comprehend theories of virtue cognitively but are also trained to consistently practice them.

Lickona's holistic approach, which demands the engagement of the entire school ecosystem and partnerships with parents, is applied adaptively in this remote region, albeit continuing to encounter challenges stemming from minimal religious reinforcement outside of school. Nevertheless, the synergy of faculty modeling, the application of positive discipline, and periodic communication established with parents and community leaders demonstrate that the integration of these three character

components can operate effectively. Consistent positive behavioral modifications among students affirm that prophetic education successfully functions as a transformative moral compass amidst diverse structural constraints.

### **Analysis of Research Findings Based on Kuntowijoyo's Theory of Prophetic Implementation**

Kuntowijoyo's prophetic paradigm, rooted in the prophetic mission outlined in Q.S. Ali Imran verse 110, offers an educational model that integrates humanization with a religious dimension through three primary pillars: humanization, liberation, and transcendence. At SMP Negeri 27 South Halmahera, these three pillars are implemented comprehensively by the sole Islamic Religious Education (IRE) teacher amidst the challenges of a rural environment characterized by minimal religious exposure. This approach transcends mere cognitive achievement, striving instead to guide learners toward self-actualization as complete human beings (*insan kamil*) of noble character, oriented toward the formation of the best community (*khaira ummah*).

The first pillar, humanization (*amar ma'ruf*), is actualized through efforts to humanize humanity and restore students' innate human nature to prevent them from becoming trapped in processes of dehumanization. The IRE teacher applies a patient, compassionate personal approach, positioning students as unique learning subjects and developing dialogic and participatory instructional methods utilizing accessible language and inspirational narratives. Through egalitarian and affectionate interaction, universal human values—such as justice, equality, and social responsibility—are deeply embedded, enabling students to feel valued and intrinsically motivated to fully recognize their human potential.

The second pillar, liberation (*nahi munkar*), focuses on emancipating students from the shackles of ignorance, dogmatic mindsets, and structural backwardness through high-quality and contextual learning processes. The IRE teacher equips students with moral courage and critical thinking skills, such as training them to process information selectively and responsibly. Fair, collaborative behavioral management alongside the student affairs staff, coupled with the encouragement for students to bravely combat ignorance through education, further strengthens this emancipatory mentality, rendering them independent individuals free from social underdevelopment.

The third pillar, transcendence (*iman billah*), serves as the spiritual foundation

connecting all educational activities with divine consciousness and an otherworldly orientation. Transcendence is cultivated through the habituation of ritual worship such as congregational duha prayers and collective supplications alongside the internalization of divine values in daily actions. These three pillars are integrated harmoniously, wherein humanization and liberation are consistently underpinned by transcendence, thereby enabling prophetic education to produce students who are not only intellectually sharp and socially critical, but also possess robust spiritual depth amidst environmental limitations.

#### **4. CONCLUSIONS**

The implementation of prophetic education at SMP Negeri 27 South Halmahera, based on the Van Meter and Van Horn policy framework, indicates that the school has established clear objectives to cultivate students' religious character through simple written guidelines that still require the strengthening of operational indicators. This program confronts extreme structural challenges, notably resource constraints in the form of a sole Islamic Religious Education (IRE) teacher who must instruct across all grade levels, supported by minimal facilities, limited budgeting, and a scarcity of formal training. Nevertheless, these resource obstacles are successfully surmounted by the highly supportive characteristics of the implementation agents, wherein the IRE teacher demonstrates autonomy, creativity, patience, and strong behavioral modeling, reinforced by a flexible school organizational structure and optimal synergy among the school leadership.

The disposition or attitude of the implementer is classified as exceptionally positive and grounded in high optimism, with the IRE teacher being motivated by students' progressively improving behavioral transformations and holding a firm conviction regarding the urgency of prophetic education for the learners' future. This positive attitude is reinforced by inter-organizational communication patterns that function effectively internally through intensive coordination among the principal, the IRE teacher, and the faculty board, alongside external communication established with parents and community leaders, although formal coordination with vertical bureaucratic agencies remains limited. Although the socio-economic and political environmental conditions surrounding the school are characterized by minimal religious exposure and facility limitations, these challenges are successfully

counterbalanced by community openness, the moral support of the village government, and the nascent internal awareness of the students, thereby ensuring that the internalization of prophetic values continues to generate a tangible transformative impact.

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