

THE RESPONSIBILITY OF THE SIMALUNGUN REGENCY GOVERNMENT IN PROVIDING ELECTRICITY FOR EDUCATIONAL INSTITUTIONS AT SINAR BARU PUBLIC ELEMENTARY SCHOOL IN THE PERSPECTIVE OF SIYASAH DUSTURIYAH (REVIEW OF MINISTERIAL REGULATION OF EDUCATION AND CULTURE NUMBER 22 OF 2023)

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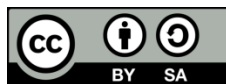
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ABSTRACT

*This study aims to analyze the responsibility of the Simalungun Regency Government in providing electricity for SD Negeri Sinar Baru based on the perspective of siyasah syar'iyah and Minister of Education Regulation (Permendikbud) Number 22 of 2023. Using an empirical research approach, data were obtained through interviews, observations, and document studies on the school's condition, local policies, and technical barriers in the field. The findings reveal that SD Negeri Sinar Baru still lacks adequate electricity access due to geographical constraints, budget limitations, and logistical challenges. This condition negatively affects the quality of teaching and learning and contradicts the principles of *hifz al-din*, *hifz al-aql*, and *hifz al-nasl* in *Maqāsid al-Syarī'ah*, as well as the obligations stipulated in Article 9 paragraph (2) point g of Permendikbud Number 22 of 2023. The study recommends budget prioritization, cross-sector synergy, and the utilization of renewable energy to accelerate electricity provision for remote schools.*

Keywords: school electricity, siyasah syar'iyah, SD Negeri Sinar Baru, Permendikbud No. 22 of 2023

1. INTRODUCTION

Instagram Education is a fundamental right of every citizen guaranteed by the 1945 Constitution of the Republic of Indonesia, specifically Article 31 paragraph (1), which states that every citizen has the right to education. The government, through various policies, seeks to realize quality, equitable, and just education throughout Indonesia, including the fulfillment of standards for educational facilities and infrastructure as stipulated in the Regulation of the Minister of Education, Culture, Research, and Technology of the Republic of Indonesia Number

22 of 2023 (Permendikbud No. 22/2023). One of the components emphasized in this regulation is the availability of electrical network installations and/or alternative energy sources in every educational unit (Article 9 paragraph (2) letter g).

Electricity plays a vital role not only in providing lighting but also as the primary support for the utilization of information and communication technology in learning. The presence of electricity enables teachers to integrate digital-based learning media, such as computers, projectors, and internet networks, thereby enriching students' learning experiences (Nurjanah, 2022). Without electricity, technology-based learning innovations will be hampered, and schools will lag behind in terms of educational quality. This situation has implications for disparities in students' competencies between urban areas, which are generally already supplied with electricity, and remote areas that remain underserved.

A concrete example of this problem can be found at Sinar Baru Public Elementary School, Simalungun Regency, North Sumatra, which to this day lacks adequate access to electricity. Based on an interview with the Principal in July 2025, the absence of electricity restricts teaching and learning activities, particularly the use of technological learning tools. Teachers are unable to access the internet optimally, and students lose the opportunity to acquire digital skills that are essential in the 21st century (Redaktur Andi, 2025).

Geographical conditions further exacerbate this situation. Access roads to Sinar Baru Public Elementary School remain difficult for large vehicles to traverse, thus hindering the provision of electricity infrastructure—whether through PLN networks or solar panels—due to significant logistical challenges. Proposals for the use of solar panels or transformers by the education office have not been realized because of accessibility issues and budget limitations.

The gap between regulation and implementation in the field reflects weak oversight and insufficient support for the fulfillment of educational facility standards in remote areas. This is consistent with the findings of Yusri (2024), who emphasized that educational policies often encounter obstacles at the implementation stage due to limited resources and inadequate coordination among stakeholders. From the perspective of *siyasah dusturiyah*, the state has an obligation to ensure the welfare of its people, including in the field of education. The principle of *fiqh siyasah*:

تصرف الإمام على الرعية منوط بالمصلحة

Artinya: “The policies of a leader toward the people must be based on the public interest (*maslahah ‘ammah*).”

It underscores the responsibility of the government to guarantee access to electricity as an integral part of adequate educational facilities (Al-Mawardi, 2000).



The unavailability of electricity in schools such as Sinar Baru Public Elementary School is not merely a technical issue but a violation of the principle of justice (العدل أساس الملك) which serves as the foundation of governance in Islam (Ibn Khaldun, 2006). Justice in this context entails the equitable provision of educational facilities without regional discrimination. Both classical and contemporary scholars emphasize that the state's responsibility in education includes the fulfillment of facilities and infrastructure that enable the realization of educational objectives in an optimal manner.

Previous studies reinforce this urgency. Research by Sugeng Riyanto et al. (2023) on the evaluation of electrical installations at SD 035 Tarakan City demonstrated that the planning and fulfillment of electrical installation standards directly affect school safety and operational effectiveness. Similarly, Ulil Azwar (2019) proved that the use of electricity-based media, such as miniature installations, can enhance students' comprehension of subject matter. The similarity between these studies and the present research lies in their emphasis on the importance of electricity in learning, but neither has addressed the issue of electricity access in remote areas from the perspective of policy and *siyasah dusturiyah*.

Another study by Arif Nur Lathiful (2023), which developed the "electric house" media for science learning in Madrasah Ibtidaiyah, also showed that simple electrical media can improve learning outcomes. Likewise, Triyono et al. (2020), who developed an electrical installation trainer at vocational schools (SMK), proved that the adequacy of electrical facilities influences the quality of practical learning. However, these studies focus on innovation in learning media in schools that already have electricity, whereas the present research examines schools that lack any electricity supply at all.

In terms of originality, this study fills a research gap regarding the implementation of Permendikbud No. 22 of 2023 in basic education units located in areas without access to electricity. Most previous studies discussed the optimization of electricity use in schools that are already connected, not the fundamental challenge of providing electricity itself.

The justification for this research is strong, given that electricity is an essential need mandated by national regulations, yet its implementation in remote regions remains lagging. By examining the case of Sinar Baru Public Elementary School, this study presents a tangible picture of the policy-implementation gap that requires serious intervention from both local and central governments.

Conceptually, this research integrates educational policy analysis with the perspective of *siyasah dusturiyah*. This approach allows assessment not only from the perspective of positive law (Permendikbud No. 22/2023) but also from the ethical dimension of Islamic governance, which demands that leaders act justly and ensure public welfare in every policy.

This study also offers practical contributions for local governments, particularly the Simalungun Regency, as input for formulating policies to ensure equitable distribution of educational facilities. The findings are expected to provide a basis for arguments in allocating special budgets or priority programs for the provision of electricity in remote schools.

For the academic community, this research enriches interdisciplinary studies linking public policy, education, and *fiqh siyasah*. The researcher hopes to provide an analytical model that can be applied to similar cases in other regions, thereby expanding the understanding of educational policy implementation in areas with limited infrastructure. For society, this research raises awareness of the importance of electricity access as part of children's right to education. Thus, communities can be more proactive in urging the government to fulfill its obligations and participate in solutions, for instance through community initiatives or partnerships with private entities.

Based on the background, previous studies, and originality outlined above, this research formulates three main questions: (1) How is the implementation of Article 9 paragraph (2) letter g of Permendikbud No. 22/2023 carried out at Sinar Baru Public Elementary School in Simalungun Regency? (2) What are the challenges faced in providing electrical installations in the school? (3) How does *siyasah dusturiyah*, along with the views of classical and contemporary scholars, address this issue? The answers to these questions are expected to provide both academic and practical contributions to efforts in equalizing educational facilities in Indonesia.

2. RESEARCH METHOD

This research is an empirical study that emphasizes the examination of law as a social phenomenon, observable through the behavior of legal actors in practice. Within this approach, law is not merely understood as a written norm, but as something that is alive and operative within societal reality. As emphasized by Peter Mahmud Marzuki, empirical research utilizes primary data obtained from communities, institutions, or law-enforcement agencies to assess the effectiveness and application of norms established by legislators (Marzuki, 2011: 146). This study investigates how the implementation of Article 9 paragraph (2) letter g of the Regulation of the Minister of Education, Culture, Research, and Technology (Permendikbudristek) Number 22 of 2023 concerning the obligation to provide electrical installations at Sinar Baru Public Elementary School is actually carried out by the local government, as well as its conformity with the principles of *siyasah dusturiyah* and the concept of justice in the perspective of Islamic scholars.

To support the framework of this legal research, a normative approach is also applied. First, the case approach is employed to concretely analyze the legal phenomenon occurring at Sinar Baru Public Elementary School, namely the



absence of electricity supply and its impact on the learning process. Field data were collected through in-depth interviews with the School Principal, the Head of the Simalungun Regency Education Office, two teachers, and one member of the school committee, in order to illustrate how government policies operate at the practical level and what factual challenges they face.

Second, the statute approach is used to examine the legal norms that serve as the basis for government actions, particularly Permendikbudristek Number 22 of 2023 and other relevant legal provisions that guarantee minimum standards for educational facilities and infrastructure.

Third, the conceptual approach is employed to analyze the principles of justice and the state's responsibility in providing educational infrastructure according to *siyasah dusturiyah*. This includes the thoughts of classical scholars such as Al-Mawardi and Ibn Khaldun, as well as contemporary scholars who highlight the integration between public policy and Islamic values.

These three approaches are reinforced through data collection techniques, including documentation studies, literature reviews, direct observation of the school's electrical installation conditions, and interviews to obtain a comprehensive and valid picture of the legal issues under investigation.

3. RESULT AND ANALYSIS

The Electricity Condition at Sinar Baru Public Elementary School

Sinar Baru Public Elementary School is one of the state elementary schools located in a rural area of Simalungun Regency, North Sumatra. Geographically, the school is situated in a hilly region with roads consisting mainly of soil and gravel, making it difficult for large vehicles to pass through, especially during the rainy season. Field observations indicate that the school is approximately six kilometers from the main road, with uneven, slippery, and poorly lit road conditions (Redaktur Andi, 2025). This situation delays the distribution of goods and services, including educational infrastructure. In the context of equitable education, geographical locations such as this often become structural factors that hinder the fulfillment of educational service standards as stipulated in Article 31 paragraph (2) of the 1945 Constitution and further elaborated in Law No. 23 of 2014 on Regional Government (Law No. 23/2014).

The physical facilities of Sinar Baru Public Elementary School are generally modest. The school building consists of several classrooms, a teachers' room, and an open yard used as a play area for students. However, the absence of electricity installations prevents these facilities from being optimally utilized for teaching and learning activities that require technology. According to Permendikbud No. 22 of 2023 Article 9 paragraph (2) letter g, every educational unit is required to have an electrical network installation or an alternative energy source that meets its needs

(Permendikbud No. 22/2023). The fact that this school does not yet fulfill this provision indicates a gap in policy implementation at the regional level.

The primary reason for the lack of electricity at Sinar Baru Public Elementary School is the difficulty of extending the PLN grid due to the school's remote location. An interview with an official from the Simalungun Regency Education Office on July 29, 2025, revealed that the cost of installing a new power grid in the area is very high because it requires the addition of numerous distribution poles and medium-voltage cables. Furthermore, the proposed procurement of solar panels was hindered by inadequate road conditions for transporting heavy equipment (Interview with the Education Office, July 28, 2025).

Another factor is the limitation of the regional budget, which often prioritizes programs for schools with larger student populations or those located in sub-district centers. This aligns with Yusri's (2024) findings that the distribution of education budgets in the regions tends to favor more accessible schools, leaving those in remote areas neglected. Yet, Article 12 paragraph (1) of the National Education System Law mandates that local governments are responsible for ensuring equal access to educational services without geographical discrimination (Law No. 20/2003).

The absence of electricity has significant impacts on teaching and learning activities at Sinar Baru Public Elementary School. Teachers can only use conventional teaching methods based on chalkboards and printed books, leaving teaching methods and media with very limited variety (Nurjanah, 2022). Learning activities requiring projectors, computers, or the internet cannot be carried out. This hinders the integration of information technology, which is one of the essential 21st-century competencies as recommended by UNESCO in the Education 2030 Framework for Action (UNESCO, 2015).

For students, the absence of electricity limits access to up-to-date information and knowledge. They cannot utilize digital learning resources or engage in multimedia-based learning, despite research by Sugeng Riyanto et al. (2023) showing that the use of electricity-based media in elementary schools enhances conceptual understanding and learning motivation. This gap risks widening educational disparities between students in urban areas with complete facilities and those in remote areas with minimal resources.

Psychologically, both teachers and students at Sinar Baru Public Elementary School experience a decline in learning motivation due to the lack of facilities. Teachers feel restricted in developing creative teaching methods, while students lose enthusiasm for subjects that require technological support. This condition illustrates that electricity is not merely a technical infrastructure but also a component that shapes the overall learning climate (Triyono et al., 2020). Therefore, the provision of electricity at this school is not simply a matter of fulfilling the technical requirements of Permendikbud No. 22/2023, but also part



of upholding children's educational rights guaranteed by the Constitution and the principle of *maslahah* in *siyasah syar'iyah* (Al-Mawardi, 2000).

The Responsibility of the Government According to *Siyasah Syar'iyah*

Barriers In the perspective of *siyasah syar'iyah*, education is part of the fundamental needs (*ḍarūriyyāt*) that must be fulfilled by the government as a form of maintaining the welfare of the people. The provision of educational facilities and infrastructure, including electricity in schools, falls within the scope of this responsibility. The principle of *Maqāṣid al-Syarī'ah* put forward by scholars, such as Al-Syathibi, places education in the effort to preserve the five main objectives of the Sharia, including *ḥifẓ al-dīn* (preserving religion), *ḥifẓ al-'aql* (preserving intellect), and *ḥifẓ al-nasl* (preserving progeny) (Al-Syathibi, al-Muwāfaqāt, 1997).

Ḥifẓ al-dīn requires that Muslim generations receive correct and profound religious education. In the modern context, religious education requires the support of technological facilities to improve its effectiveness, such as projectors, audio-visual devices, and access to digital literature. Without electricity, religious learning will be limited to traditional methods that may be less interactive. Al-Ghazali emphasized that religious knowledge should be taught alongside worldly knowledge to produce a generation that is knowledgeable and virtuous (Al-Ghazali, *Iḥyā' 'Ulūmiddīn*, 2005).

Ḥifẓ al-'aql refers to the obligation to safeguard and develop intellect through education. Electricity facilities are a prerequisite for integrating information technology into learning, which can broaden students' horizons. Without these facilities, intellectual development will be hampered. Law Number 20 of 2003 Article 3 states that education aims to develop students' potential so that they become faithful, knowledgeable, creative, and responsible individuals (Law No. 20/2003), thus the provision of electricity is part of fulfilling this goal.

Ḥifẓ al-nasl relates to ensuring the continuity of an intelligent and educated generation. According to Ibn Khaldun in *al-Muqaddimah*, the progress of civilization greatly depends on the quality of education of future generations (Ibn Khaldun, 2006). Education that is hindered due to the absence of electricity in remote schools such as Sinar Baru Public Elementary School may have implications for the weakening of generational competitiveness in the future.

The obligation of local governments in fulfilling the basic needs of education is emphasized in the *fiqh siyasah maxim*:

تَصَرُّفُ الْإِمَامِ عَلَى الرَّعِيَّةِ مَنْوُظٌ بِالْمَصْلَحَةِ

“The policy of a leader toward his people must be based on the public interest.” (Al-Mawardi, *al-Aḥkām al-Sultāniyyah*, 2000)

This maxim indicates that the Regent of Simalungun has a *shar'i* obligation to make the provision of electricity for schools in his region part of the public welfare

that must be fulfilled. The Qur'an also provides a normative foundation for this obligation, as stated in Surah Al-Mujādalah [58]: 11:

يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ

“Allah will raise those among you who believe and those who have been given knowledge by several degrees.”

This verse affirms the nobility of knowledge and its implication that the government is obliged to provide facilities that support the acquisition of knowledge, including electricity infrastructure for education. The hadith of Prophet Muhammad ﷺ also reinforces this. In the narration of Imam Muslim it is mentioned:

الإمام راعٍ وهو مسئولٌ عن رعيته

“The leader is a guardian, and he is responsible for those under his authority.” (Hadith narrated by Muslim, No. 1829)

This hadith emphasizes that the responsibility of a leader encompasses all the basic needs of his people, including the provision of adequate educational facilities. Referring to these evidences, it is clear that providing electricity for Sinar Baru Public Elementary School is an obligation that cannot be delayed. This responsibility is not only administrative based on positive law but also a religious trust that must be fulfilled. Neglecting this indicates that the local government has not yet optimally carried out its role as a servant and protector of the people.

Therefore, the policy of providing electricity can be categorized as *maṣlaḥah mursalah*, namely a policy taken for the sake of public welfare even though it is not explicitly mentioned in the texts, as long as it does not contradict the *Sharī'ah* (Al-Ghazali, al-Mustaṣfā, 1993). This principle allows the local government to take innovative steps such as installing solar panels or forming partnerships with the private sector to ensure the fulfillment of the right to education for all children, including those in remote areas.

Case Analysis of Sinar Baru Public Elementary School

The field conditions at Sinar Baru Public Elementary School, which has no access to electricity up to the time this research was conducted, demonstrate a significant discrepancy with the principles of *siyāsah shar'iyah*, which require leaders to guarantee the welfare of their people. In *al-Aḥkām al-Sulṭāniyyah*, Al-Mawardi affirms that leaders are obliged to fulfill the basic needs of the people, including educational facilities, as part of the trust of leadership (Al-Mawardi, 2000). The absence of electricity at this school indicates that the local government has not fulfilled one of the fundamental aspects of public welfare.

Based on observations, the limited access to electricity not only affects physical infrastructure but also hinders the achievement of national education goals as



mandated in Law No. 20 of 2003, Article 3. The principle of *ḥifz al-‘aql* in *maqāṣid al-sharī‘ah* requires the provision of facilities that support the intellectual development of students. Without electricity, students lose the opportunity to access modern knowledge, and teachers face difficulties in developing technology-based teaching methods.

The comparison between field conditions and the principles of Islamic law reveals a contradiction. The *fiqh siyasah* maxim states:

تَصَرُّفُ الْإِمَامِ عَلَى الرَّعِيَّةِ مَنْوُظٌ بِالْمَصْلَحَةِ

“The policy of a leader toward his people must be based on public welfare.”

If the welfare of education requires electricity as an essential facility, then delaying or neglecting its provision contradicts this principle. From a public policy perspective, there is a clear gap between existing regulations and their implementation in the field. Ministerial Regulation of Education and Culture No. 22 of 2023 explicitly requires every educational unit to have an electricity installation or an alternative energy source. However, implementation at Sinar Baru Public Elementary School demonstrates that this provision has not been effectively enforced. This gap aligns with Yusri’s (2024) findings that regional education policies are often hindered at the implementation stage due to limited resources and weak supervision.

Another factor is the geographical challenge that complicates the installation of the PLN electricity grid. The school’s location, far from the main network, requires the addition of poles and cables at high cost. The proposed alternative of installing solar panels is also hindered by road conditions that are difficult for vehicles transporting heavy equipment to pass through. These obstacles indicate that technical and logistical aspects are major challenges for the local government in fulfilling its obligations.

From the perspective of *siyāsah shar‘iyyah*, technical obstacles do not absolve the government of its obligation to meet the needs of its people. QS. Al-Isrā’ [17]: 26 commands:

وَأْتِ دَا الْقُرْبَى حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ

“Give the relative his right, and [also] the poor and the traveler.”

This verse contains the principle that every party is entitled to their rights according to their needs, including the right to proper education. Despite many obstacles, there are also opportunities that can be utilized by the local government. For instance, Corporate Social Responsibility (CSR) programs from companies operating in Simalungun Regency can be directed to support the provision of solar panels in remote schools. In addition, assistance from the Ministry of Energy and

Mineral Resources through rural electrification programs can serve as an accelerated solution.

Another opportunity lies in the utilization of the Special Allocation Fund (DAK) in the education sector, which can be directed toward school electrification projects. Based on Minister of Finance Regulation No. 119/PMK.07/2023, DAK may be used for the procurement of facilities and infrastructure that support the quality of education, including electrical installations. The use of these funds requires careful planning and cross-institutional coordination.

Community participation may also serve as a supporting factor. The community around the school can contribute through mutual cooperation, local fundraising, or partnerships with educational NGOs. In the context of *fiqh siyasah*, this aligns with the concept of *ta'āwun 'ala al-birr wa al-taqwā* (cooperation in goodness and piety) as stated in QS. Al-Mā'idah [5]: 2.

However, to maximize these opportunities, the local government must possess strong political commitment. This commitment is reflected in budget allocations, program priorities, and seriousness in overcoming technical obstacles. Without such commitment, the various opportunities available will be difficult to realize.

Thus, the case analysis of Sinar Baru Public Elementary School demonstrates that although there are geographical, technical, and budgetary barriers, the opportunity to fulfill electricity needs remains open. The local government, as the bearer of responsibility, is obliged to maximize all available potential to secure the educational rights of citizens. This is consistent with the principle *al-'adl asās al-mulk* (justice is the foundation of governance) and the constitutional mandate to enlighten the life of the nation.

Implications and Recommendations

Based on the research findings, one of the clearest implications is the urgent need for strong political commitment from the Simalungun Regency Government to prioritize the provision of electricity for remote schools such as SD Negeri Sinar Baru as part of development priorities. This commitment must be realized in the form of measurable policies, such as special budget allocations in the Regional Budget (APBD) for educational electricity infrastructure, as well as the preparation of annual work plans focusing on disadvantaged areas. Without strong political commitment, technical efforts will be difficult to realize even if funding opportunities exist from the central government or the private sector (Yusri, 2024).

The regional government may adopt an incremental approach in developing educational electricity infrastructure, namely providing electricity gradually, starting from schools with the most urgent needs. This model aligns with public policy theory, which states that realistic policy implementation requires stages in order to be effective (Lasswell, 1951). In the context of SD Negeri Sinar Baru, the



initial stage may begin with the use of alternative energy sources such as solar panels before the PLN network is extended.

At the central government level, the Ministry of Education, Culture, Research, and Technology (Kemendikbudristek), together with the Ministry of Energy and Mineral Resources (ESDM), can build cross-sectoral synergy by including school electrification programs in national priority agendas. This may be done through the allocation of Special Allocation Funds (DAK) for Physical Education, specifically directed toward providing electricity installations for remote schools (PMK No. 119/PMK.07/2023).

In addition to DAK, the central government may utilize the “Desa Terang” program implemented by the Ministry of Energy and Mineral Resources. This program can be integrated with school data that have not yet been electrified, ensuring that interventions are more accurately targeted. Data alignment between the central government, regional governments, and PLN is crucial to ensure that policies are based on actual field conditions (Sugeng Riyanto et al., 2023).

One important implication is that without clear budget planning, the provision of electricity for schools like SD Negeri Sinar Baru will always be delayed. Therefore, the regional government must establish an annual minimum budget for electrification of remote schools, whether from the APBD itself or from central government transfer funds. The earmarking mechanism has been proven effective in public policy to ensure the sustainability of priority programs (Howlett & Ramesh, 2003).

Community participation also plays a critical supporting role. In this regard, the school committee can serve as a bridge between the school and the local government to voice the urgent need for electricity. Furthermore, the community may actively participate in mutual cooperation programs, such as helping to open access roads or providing temporary storage for electrical installation equipment before installation.

Non-governmental organizations (NGOs) working in the fields of education and renewable energy may also serve as strategic partners of the local government. For instance, NGOs can facilitate technical training for teachers or local residents to operate and maintain solar panels installed in schools. This approach will ensure the sustainability of the provided electricity facilities.

The business sector also holds a strategic role through Corporate Social Responsibility (CSR) programs. Companies operating in Simalungun Regency, especially in the plantation and industrial sectors, may be directed to channel their CSR contributions toward electricity provision for remote schools. This cooperation needs to be facilitated by the local government through regulations or memoranda of understanding (MoUs) that carry binding moral force.

From the perspective of *siyasaḥ shar‘iyyah*, community and private sector involvement in providing electricity represents the principle of *ta‘āwun ‘ala al-birr wa al-taqwā* (mutual cooperation in goodness and piety). Allah SWT says:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ

“And cooperate in righteousness and piety, but do not cooperate in sin and aggression.” (QS. Al-Maidah [5]: 2)”

This verse emphasizes the importance of collaboration in matters that bring public benefit, including education. From a policy perspective, providing electricity to SD Negeri Sinar Baru may be included in the Simalungun Regency Medium-Term Development Plan (RPJMD). Including this issue in the regional planning document will guarantee a legal framework and sustainable budget allocation.

A *maslahah*-based policy approach can be used as a reference in formulating strategies. The principle of *maslahah mursalah* allows local governments to adopt policies not explicitly mentioned in the texts but that bring great benefit to the people. Al-Ghazali explained that *maslahah mursalah* is valid as a legal basis if it fulfills three criteria: it aligns with the objectives of *sharia*, brings tangible benefit, and does not contradict the texts (Al-Ghazali, al-Mustaḥfā, 1993).

In this case, implementing *maslahah*-based policy may take the form of solar panel provision for areas difficult to reach by the PLN network. Although not explicitly mentioned in the Qur’an or Hadith, this step brings great benefit because it enables teaching and learning activities to run optimally without waiting for PLN infrastructure.

The principle of *al-‘adl* *asas al-mulk* (justice is the foundation of governance) must also underlie policy. In this context, justice means providing equal treatment to all citizens, including students in remote areas. Prioritizing urban schools merely because they are easier to access means neglecting the rights of rural students, which contradicts the principle of social justice in Islam and the constitution.

The implication of implementing *maslahah*-based policies is the improvement of education quality equally across all areas of Simalungun Regency. With electricity, teachers may integrate technology into learning, students can access broader information, and the educational quality gap between urban and rural areas can be reduced (UNESCO, 2015).

The final recommendation of this study is that the Simalungun Regency Government, together with the central government, the community, NGOs, and the private sector, should establish a Collaborative Forum for Remote School Electrification. This forum would be responsible for designing, implementing, and supervising *maslahah*-based electricity provision programs, with the goal of ensuring that every child in Simalungun, including at SD Negeri Sinar Baru, can learn in proper conditions consistent with the principle of public welfare in *siyasaḥ shar‘iyyah* and the mandate of the constitution.



4. CONCLUSION

The research findings show that SD Negeri Sinar Baru in Simalungun Regency still lacks adequate access to electricity, which has a significant impact on the learning process. The absence of electricity limits the use of technology-based learning media, hinders the development of students' digital skills, and widens the quality gap between schools in urban and rural areas. The main factors causing this condition include difficult geographical location, limited regional budget, as well as technical and logistical obstacles in the installation of power networks.

From the perspective of *siyasaḥ shar'iyah*, the local government has a *shar'i* obligation to fulfill the basic needs of its people, including educational facilities such as electricity, as a form of implementing the legal maxim:

تَصْرُفُ الْإِمَامِ عَلَى الرَّعِيَّةِ مَنْوُظٌ بِالْمَصْلَحَةِ

(“The policy of a leader toward his people must be based on public interest”)

Providing electricity aligns with the principles of *ḥifẓ al-dīn*, *ḥifẓ al-'aql*, and *ḥifẓ al-nasl* in *Maqāṣid al-Sharī'ah*, which require education to be carried out optimally in order to build knowledgeable and virtuous generations. Meanwhile, according to Ministry of Education and Culture Regulation (Permendikbud) No. 22 of 2023, regional governments are obliged to ensure that every educational unit has an electricity installation or alternative energy source, as stipulated in Article 9 paragraph (2) letter g. Thus, fulfilling electricity access is also a binding mandate of positive law.

Based on these findings, the study recommends that the regional government prioritize the provision of electricity for remote schools in its planning and budgeting, as well as maximize synergy with the central government, private sector, and NGOs. The community may actively contribute through school committees and *gotong royong* programs to support the acceleration of electrification.

For future research, it is suggested to develop studies using a policy evaluation approach and cost-benefit analysis to measure the effectiveness of various alternative solutions, including the use of renewable energy. This would provide more applicable references for policymakers in designing sustainable and equitable strategies for school electrification.

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