ISLAMIC EDUCATION AND DECENTRALIZATION OF GOVERNMENT
Study of Local Government Policy in the Implementation of Islamic Religious Education in Indonesia

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Abstract

Changes in the government management system in Indonesia from centralized to decentralized have changed the way people perceive local government authority in the management of Islamic education. Although Islamic education in general, and madrasas in particular have not become the object of regional autonomy, at least the community hopes that local governments will use this decentralized moment as an entry point to participate in the implementation of Islamic religious education. This research is a library research, in which documents as a source of data can be obtained either directly or through internet browsing. The results of this study include: (1) the regional government issued a policy to take part in the implementation of Islamic religious education; (2) the form of regional government policies in the implementation of Islamic religious education consists of: regional regulations (provincial/regency/city perda), regional head regulations (Pergub/Perbup/Perwali), and development activity programs; (3) the substance of regional government policies in the delivery of Islamic religious education targets the education curriculum/material, teacher competence, educator welfare, and educational infrastructure.

Keywords: decentralization, policy, local government, Islamic religious education

Abstrak

Perubahan sistem pengelolaan pemerintahan di Indonesia dari sentralistik ke desentralistik telah mengubah cara pandang masyarakat akan kewenangan pemerintah daerah dalam pengelolaan pendidikan Islam. Meskipun pendidikan Islam pada umumnya, dan madrasah pada khususnya belum menjadi objek otonomi daerah, tapi sedikitnya masyarakat berharap pemerintah daerah menggunakan moment desentralistik ini sebagai pintu masuk untuk ikut serta dalam penyelenggaraan pendidikan keagamaan Islam. Penelitian ini merupakan penelitian kepustakaan, di mana dokumen sebagai salah satu sumber data dapat diperoleh secara langsung maupun melalui browsing internet. Hasil dari penelitian ini antara lain: (1) pemerintah daerah mengeluarkan kebijakannya untuk ikut andil dalam penyelenggaraan pendidikan keagamaan Islam; (2) bentuk kebijakan pemerintah daerah dalam penyelenggaraan pendidikan keagamaan Islam teridir dari: peraturan daerah (perda provinsi/kabupaten/kota), peraturan kepala daerah (pergub/perbup/perwali), dan program kegiatan pembangunan; (3) substansi kebijakan pemerintah daerah dalam penyelenggaran pendidikan keagamaan Islam menyasar pada kurikulum/materi pendidikan, komptenesi pendidik, kesejahteraan pendidik, dan sarana prasarana pendidikan.

Kata kunci: desentralisasi, kebijakan, pemerintah daerah, pendidikan keagamaan Islam

Introduction

Islamic religious education is a translation of *tarbiyat al-diniyyah al-islamiyyah*. In terms of statutory regulations, Islamic religious education is education that prepares students to be able to carry out roles that require mastery of knowledge about Islamic religious teachings and / or become experts in Islamic religious studies and practice Islamic teachings. In contrast to religious education which is defined as education that provides knowledge and shapes the attitudes, personalities and skills of students in practicing their religious teachings, which is carried out at least through subjects / courses in all channels, levels, and types of education. The difference lies in the depth of scientific studies and the role that they are concerned with, in religious education being more profound and broader than religious education.

Islamic religious education consists of pesantren and diniyah education. Pesantren as an educational unit, and at the same time as other educational units and / or programs as referred to in paragraph (1) include: a. formal diniyah education; b. non-formal diniyah education; c. general education; d. general education is characterized by Islam; e. vocational education; f. equality education; g. mu'adalah education; h. higher education; and / or i. other educational programs. Meanwhile, according to other regulations it is stated that the pesantren consists of: a. Islamic boarding schools that provide education in the form of Yellow Book studies; b. Islamic boarding schools that provide education in the form of Dirasah Islamiyah with the Muallimin Education Pattern; or c. Islamic boarding schools that provide other forms of education that are integrated with general education. While Diniyah education consists of formal, non-formal, and informal diniyah education.[1]

So Islamic religious education is characterized as education that specifically carries out education with Islamic studies. This additional lesson time encourages students to deepen their knowledge that is still not obtained at Madrasah Ibtidayah (formal), so that students can get it at Madrasah Diniyah.[2] Politically, Madrasah Diniyah (Islamic religious education) has a strategic position which is indicated by the existence of government and local government policies in maintaining the existence

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[1] Regulation of the Minister of Religion Number 13 of 2014, Article 20

[2] Muhammad Ripin Ikwandi. "Peran Madrasah Diniyah dalam Peningkatann Mutu Pendidikan Agama di MI Radlotul Islamiyah, Sawocangkring, Wonoayu, Sidoarjo." *Edusiana: Jurnal Manajemen dan Pendidikan Islam Vol. 4 No. 1*, (2017): 43.

and developing Madrasah Diniyah to meet the needs of the community, nation and state.[3] Moreover, the contribution of pesantren in developing science and technology that is combined with the science of religion, so as to give birth to a generation of moderate Muslims in the life of the nation and state.[4]

According to Cheema and Rondinelli, decentralization is the division of powers, responsibilities, and resources through deconcentration, delegation, or devolution from the central government to local governments.[5] According to Veliz quoted by Maria C. Escobar-Lemmon, decentralization is the practice of transferring authority by the central government to regional governments.[6] While in the Act. No. 23 of 2014 concerning Regional Government, Decentralization is the division of governance affairs by the central government to regional governments. Thus the decentralization system implies recognition of government policy makers of regional potential and capabilities by involving representatives of the people in the regions in administering governance and development, by training themselves to exercise rights that are balanced with the obligations of a democratic society.[7]

The aim of decentralization is not only one, and not only for the pluralistic interests of society but also the desire of some elites for the opportunities and opportunities that exist. This was stated by Escobar-Lemmon, that the central government sees decentralization as a strategy to gain popular support and create new opportunities to build greater participation and accountability at the same time.[8] Meanwhile, the objectives that are considered more objective in implementing decentralization according to Escobar-Lemon are: Administrative decentralization is seen as more attractive than other forms for two reasons. First, local governments are more responsible for public services (such as health care). Second, administrative decentralization combined with limited fiscal decentralization, the central government

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[3] Ismail. "Madrasah Diniyah dalam Multi Perspekstif." *Kabilah Vol. 2 No. 2*, (2017): 279.

[4] Ismail. "Pesantren, Islam Moderat, dan Etika Politik dalam Perspektif Pendidikan Islam." *Annual Conference for Mslis Scholars 2nd.* Surabaya: Kopertais4 Press, (2018). 591

[5] G. Shabbir Cheema and Dennis A. Rondinelli, "Form Government Decentralization to Decentralization Governance" dalam G. Shabbir Cheema and Dennis A. Rondinelli (eds), *Decentralizing Governance Emerging Concept and Practice* (Wshington DC.: Brooking Institution Press, 2007), 1.

[6] Maria C. Escobar- Lemmon, "Executives, Legislatures, and Decentralization", *Policy Studies Journal,* Vol. 34, No. 2 (May, 2006) ProQuest, 245.

[7] Ni'matul Huda, *Otonomi Daerah: Filosofi, Sejarah Perkembangan, dan Problematika* (Yogyakarta: Pustaka Pelajar, 2013), 86.

[8] Maria C. Escobar- Lemmon, "Executives, Legislatures, and Decentralization" ..., 246.

controls the local government to provide this service.[9] Meanwhile, Falleti said that the goal of decentralization is to balance the central government and regional governments in an effort to bring about progress and good for the people. Falleti said that explains that sequential decentralization theory as a form of decentralization in a country resulting from the reform process. In his view, the divergent outcome for the intergovernmental balance of power is not the specific result of individual policy reforms but rather the product of the evolution of reform and the empowerment of policy actors.[10] More firmly Atsukoi Toi said that although the authority has been delegated, there has not been any improvement in social welfare, so the objectives of decentralization have not been fulfilled.[11]

Simple and specific is conveyed by Cheema and Rondinelli that decentralization can increase financial resources and provide flexibility to respond to local needs and demands effectively.[12] According to Rentanida Renata Simatupang, decentralization is is expected to increase efficient allocation by providing services that are responsive to the needs of the local community. He said that his next effort was to explore the factors that determine changes in the benefits of education.[13] Meanwhile, according to Jalal and Mustafa, there are two concepts of education decentralization; the first concept relates to the general issue of decentralization, namely the transfer of education policy authority from the center to the regions. The second concept concerns the shifting of various educational decisions from government to society. With these two concepts, it is clear that the main objective of decentralization of education is to produce quality education.[14]

In order to achieve the goal of effective decentralization, according to Abdul Aziz and David D. Arnold, there are tasks involved in local governance, which are to:

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[9] Maria C. Escobar- Lemmon, "Executives, Legislatures, and Decentralization" ..., 247.

[10] Maria C. Escobar- Lemmon, "Executives, Legislatures, and Decentralization" ..., 248.

[11] Atsuko Toi, "An empirical study of the effects of decentralization in Indonesian junior secondary education", *Educ Res Policy Prac*, Vol. 9 (March, 2010) Springer Science+Business Media B.V. 2010, 122.

[12] G. Shabbir Cheema and Dennis A. Rondinelli, "Form Government Decentralization to Decentralization Governance" ..., 7.

[13] [13] Rentanida Renata Simatupang, Evaluation Of Decentralization Outcomes In Indonesia: Analysis Of Health And Education Sectors (A Dissertation Submitted in Partial Fulfillment of the Requirements for the Degree of Doctor of Philosophy in the Andrew Young School of Policy Studies of Georgia State University), UMI 3410620 Copyright 2010 by ProQuest LLC. All rights reserved. This edition of the work is protected against unauthorized copying under Title 17, United States Code. ProQuest LLC 789 East Eisenhower Parkway P.O. Box 1346 Ann Arbor, MI 48106-1346, 84.

[14] M. Sirozi, *Politik Pendidikan* (Jakarta: Rajawali Pers, 2010)*,* 234.

(a) identify problems, needs and aspirations of the people, (b) manage human and natural resources properly, (c) estimate the financial resources required, (d) establish appropriate development strategies, (e) manage the advantages of villages, (f) apply SOPs, and (g) enforce the rules.[15]

According to Weingast, theoretically, decentralization has an impact on increasing economic efficiency, he said, that One of the implications of fiscal federalization is that decentralization is a way for the government to increase overall economic efficiency by devolving several functions to local governments.[16] This can be achieved immediately, according to Hayek, because local governments are considered to have more understanding of the priority needs of their people. He said that the relationship between local government and citizens is closer to that of the central government, and so local governments know more about their needs.[17] Another impact of decentralization can take the form of financial administration, where in the era of decentralization local governments have also received profit (profit sharing) from all financial activities in their regions, because not all of them belong to the central government. This was explained by Atsukoi Toi, that changes in financial management by local governments as a result of decentralization have contributed to widening the income gap between local governments.[18] Therefore, the capacity and competence of local governments must increase local government management in order to optimize performance and maximize targets to be achieved, otherwise the failure of decentralization that will be obtained by the community is not a success. This sort of thing was said by Cheema and Rondinelli, that the failure of decentralization was caused by low capacity, local government management and community organizations.[19]

Here it is also important to explain that decentralization also has an impact on people's political participation. In this case, in the era of decentralization, people have participated in fundamental (political) decision-making parts such as executive

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[15] Abdul Aziz dan David Arnold, *Desentralisasi Pemerintahan: Pengalaman Negara-Negara Asis* (Bantul: Pustaka Edukasi, 2003), 3-4.

[16] Maria C. Escobar- Lemmon, "Executives, Legislatures, and Decentralization"..., 247.

[17] Maria C. Escobar- Lemmon, "Executives, Legislatures, and Decentralization"..., 247.

[18] Atsuko Toi, "An empirical study of the effects of decentralization in Indonesian junior secondary education", ..., 109.

[19] G. Shabbir Cheema and Dennis A. Rondinelli, "Form Government Decentralization to Decentralization Governance"..., 8.

elections, legislative elections, and development policy making. As said by Cheema and Rondinelli that the impact of decentralization varies on people's participation depending on the type of decentralization implemented and the political situation in the country.[20] Therefore, decentralization of education will not only have a positive impact as described above, but will also have a negative impact in the form of diversity that causes inequality between schools and between regions. If allowed to drag on, these inequalities can develop into social and political issues, both at the micro (school) level and at the macro level (the wider community) which can harm the development of the world of education.[21] The form of decentralization starts from the use of the term government to governance. According to Cheema and Rondinelli, the concept of governance in governance can be expanded more because it involves non-government social institutions that can take part in development. It is said that the concept of governance is expanded to include the private sector, civil associations and other civil society organizations.[22] Said that good governance is seen from the institutional system and procedures that are transparent, representative, accountable, and participatory in public policy making.[23]

The concrete form of decentralization is the birth of the concept of New Public Management (NPM). According to Cheema and Rondinelli, New Public Management focuses on mission-setting that is driven by the rules in force, results-oriented, active, anticipatory, and driven by the needs of the community.[24] The practice of government decentralization can be seen in four forms: administrative, political, fiscal, and economic.[25] Political and fiscal devolution are two things that cannot be avoided in the practice of decentralization. According to Cheema and Rondinelli, that handover of power and authority from the central government to local governments and open up a political process in building broad community participation, shaping the institutional framework and regional autonomy and empowering the community to explore the

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[20] G. Shabbir Cheema and Dennis A. Rondinelli, "Form Government Decentralization to Decentralization Governance"..., 8.
[21] M. Sirozi, *Politik Pendidikan...,* 240.
[22] G. Shabbir Cheema and Dennis A. Rondinelli, "Form Government Decentralization to Decentralization Governance" ..., 1.
[23] G. Shabbir Cheema and Dennis A. Rondinelli, "Form Government Decentralization to Decentralization Governance" ..., 2.
[24] G. Shabbir Cheema and Dennis A. Rondinelli, "Form Government Decentralization to Decentralization Governance" ..., 4.
[25] G. Shabbir Cheema and Dennis A. Rondinelli, "Form Government Decentralization to Decentralization Governance" ..., 6.

aspirations of local communities. The dimensions of political and fiscal devolution are complementary. Political devolution becomes the legal basis for exercising power in local government and building community involvement in public policy making and priority setting. Fiscal devolution for regional governments functions to manage revenues and resources owned in implementing policies and programs.[26] Another form is the existence of partnerships and cooperation. According to Cheema and Rondinelli: partnerships and cooperation between government, civil society, and the private sector are used to develop and expand networks, services, and provide basic services such as health, education.[27] Local governments are given the power to determine various basic and secondary education development agendas in the regions and the responsibility and authority to regulate planning, management, finance, and other activities related to school activities, but the fundamental elements of school, such as pedagogy, curriculum, organization, and evaluation remain in the hands of the central government.[28]

In order to understand the meaning of local government policies, it is necessary to first begin by understanding the meaning of policy and local government. The term policy refers to the word policy. In Dictionary of Politics and Government mentioned that policy is a detailed plan of how something will be done.[29] According to JE. Hosio, policy can apply as a direction of action that aims, which is carried out by policy policies in overcoming a problem or related affairs.[30] Harold Laswell and Abraham Kaplan define public policy a projected programs of goals, values, and practices.[31]

According to Jenkins a policy is a set of decisions that are interrelated with the goals and methods of achieving them, in a particular situation.[32] According to James Anderson, public policy is a series of activities with a specific purpose carried out by a person or group of actors, who have a relationship with a particular problem as a

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[26] G. Shabbir Cheema and Dennis A. Rondinelli, "Form Government Decentralization to Decentralization Governance" ..., 13.

[27] G. Shabbir Cheema and Dennis A. Rondinelli, "Form Government Decentralization to Decentralization Governance" ..., 14-15.

[28] M. Sirozi, *Politik Pendidikan...*, 247.

[29] P.H. Collin, *Dictionary of Politics and Government* (London: Bloomsbury Publishing Plc, 2004), 182.

[30] JE. Hosio, *Kebijakan Publik dan Desentralisasi* (Yogyakarta: LBM, 2006), 3. Vide Arif Rohman dan Teguh Wiyono, *Education Policy in Decentralization* (Yogyakarta: Pustaka Pelajar, 2010), 2.

[31] Riant Nugroho, *Public Policy: Teori, Manajemen, Dinamika, Analisis, Konvergensi, dan Kimia Kebijakan* (Jakarta: Elex Media Komputindo, 2014), 125.

[32] Arif Rohman dan Teguh Wiyono, *Education Policy in Decentralization* (Yogyakarta: Pustaka Pelajar, 2010), 2.

cause.[33] According to Thomas R. Dye public policy is whatever governments choose to do or not to do. Public policy is what that governments do, why they do, and what difference it makes.[34]. David Easton defines it as the impact of government activity.[35] Apart from the above, it is very important to understand that every public policy includes a draft of ideas and instruments for later identification and analysis.[36] Identification of ideas and instruments in policy is carried out on: objectives, target groups, agents, implementation structures, tools, rules, rationale, and assumptions.[37] Kraft and Furlong define public policy as a series of actions taken by government in response to social problems. The social problem referred to here is a condition that cannot be properly accepted by the wider community so that it requires government intervention.[38]

However, to complement our understanding of public policy, it is better if we convey the meaning of public policy according to Riant Nugroho. He said that public policy is formed from two words, namely policy and public. Policy is decision making. Decisions are taken by the authorities, both formal and informal. While the public is a group of people who are related to a particular problem. So the public is not the whole society, all the people, or just stakeholders. The public is also the place where a person becomes a citizen, the place where citizens interact, the place where the state and society are. So public policy is every state or government decision to regulate the life of a particular community in order to achieve the nation's mission.[39] Furthermore, Riant Nugroho explained that public policy is required to fulfill six things, namely first, public policy regarding every rule of the game in life together, both with regard to relations between citizens and between citizens and the government. Both public policies are related to how the work is formulated, determined and the results are assessed. The three public policies concern something that is done or not done because they are both decisions taken. The fourth concerns who the government is and why it should be the government, because in a country

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[33] Leo Agustino, *Dasar-Dasar Keibjakan Publik* (Bandung: Alfabeta, 2012), 7.

[34] Riant Nugroho, *Public Policy...,* 126. Vide Leo Agustino, *Dasar-Dasar Keibjakan Publik....*, 7.

[35] Riant Nugroho, *Public Policy...,* 125.

[36] Mara S. Sidney, Perumusan Kebijakan: Desain dan Alat, dalam Frank Fischer, Gerald J. Miller dan Mara S. Sidney, *Handbook Analisis Kebijakan Publik: Teori, Politik dan Metode* (Bandung: Nusamedia, 2015), 120.

[37] Mara S. Sidney, Perumusan Kebijakan: Desain dan Alat ..., 120.

[38] Riant Nugroho, *Public Policy...,* 125.

[39] Riant Nugroho, *Public Policy...,* 129.

there is certainly a government, people, territory, and law. There is an agreement that the government is the party entrusted with the burden of taking care of the needs of its people. The five public policies are policies that regulate life together or public life, and do not regulate the lives of individuals or groups. Sixth, it is said to be a public policy if the benefits obtained by people who are not direct users of the product (policy) produced are far more or greater than the direct users. This concept is called the concept of public goods.[40]

The idea of public policy contains the assumption that there is a space or domain in life that is not private or purely individual, but jointly owned or publicly owned. The public itself contains human activities deemed necessary to be regulated or intervened by government or social rules, or at least by collective action.[41]

Starting from Masdar and Toha's statement that studies and research related to politics and Islamic education policies quantitatively and qualitatively are inadequate,[42] then this paper is expected to meet those expectations, although not much. This study aims to explore local government policies that have significant relevance to the implementation of Islamic religious education, so that information can be obtained that although the implementation of Islamic religious education is not autonomous, local governments can make certain policies to serve the community in meeting their needs. Islamic religious education properly. Or at a minimum, the local government shows its siding with the religious sector of society, and supports the religious life of the community in real terms.

Research Methods

This research is a library research. Library research is an activity related to methods of collecting library data, reading, taking notes and processing library research materials without the need for field research.[43] Namely a series of activities related to the library data collection method.[44] According to Abdul Rahman Sholeh, library research is research that uses methods to obtain information data by placing

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[40] Riant Nugroho, *Public Policy...,* 130-134.
[41] Wayne Parsons, *Public Policy: Pengantar Teori dan Praktik Analisis Kebijakan.* Penerj. Tri Wibowo Budi Santoso. (Jakarta: Kencana Prenadamedia Group, 2014), 3.
[42] Muchammad Toha and Masdar Hilmy. *Pendidikan Islam di Kota Metropolis: Studi Kebijakan Penyelenggaraan PAI di Surabaya.* (Surabaya: Inteligensia, 2020).
[43] Mestika Zed, *Metode Penelitian Kepustakaan* (Jakarta: Yayasan Obor Indonesia, 2004), 2-3.
[44] Mahmud, *Metode Penelitian Pendidikan* (Bandung: Pustaka Setia, 2011), 31.

existing facilities in libraries, such as books, magazines, documents, records of historical stories.[45]

Document analysis is the systematic review or examination of documents, both printed and electronic.[46] The researcher conducted a review of the related literature and then included it in the research report. The literature is the result of previous research as a source of data, so that researchers can provide interpretation and analysis.[47] According to Stake and Yin, as a research method, library research can be used in qualitative case studies which are intensive studies to produce rich descriptions of certain phenomena, events, organizations, or programs.[48]

The material of this research is the document of local government policies in Indonesia in the form of provincial/city regency regulations, governor/regent/mayor regulations, and information documents on activity programs carried out by local governments. These documents can be obtained directly from local government agencies or from browsing the internet.

Results and Discussion

Formulation of Local Government Policy in the Implementation of Islamic Religious Education

 Policy formulation means that policy makers have the effect of making several formulations of choice of action to solve the problem at hand, or achieve a certain goals.[49] From the above statement it can be understood that policy formulation is related to alternative actions, problems faced, and certain goals. Thus, the local government will determine various actions as alternatives in an effort to resolve the problem at hand with the aim that the problem can be resolved properly.

In the current government system, regional government leaders, or even the community, cannot stand alone in managing community life in the nation and state. State or government elements: officials and society, must work together, collaborate,

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[45] Abdul Rahman Sholeh, *Pendidikan Agama dan Pengembangn untuk Bangsa*, (Jakarta: PT. Raja Grafindo Persada, 2005), 63.

[46] Glenn A. Bowen, Document Analysis as a Qualitative Research Method', *Qualitative Research Journal*, vol. 9, no. 2, pp. 27. DOI 10.3316/QRJ0902027.

[47] Glenn A. Bowen, Document Analysis as a Qualitative Research Method', ..., 28.

[48] Glenn A. Bowen, Document Analysis as a Qualitative Research Method', ..., 29.

[49] Willian N. Dunn, 2000, *Pengantar Analisis Kebijakan Publik,* (Yogyakarta: Gadjahmada University Press, 2000), 24.

and be involved in formulating policies to solve certain problems. This is because democracy is the system of government that is adopted. Therefore, in the formulation of regional government policies, generally they are of a democratic deliberative elite style. Democratic deliberative elite is a policy formulation model based on elite, deliberative and democratic theory. Elite theory explains that top down elites make public policies to be implemented by public administrators to the people or society.[50] As said, the determination of important and big policies is influenced by a group of elites or individuals who have a very strong position or influence in government.[51]

Deliberative theory explains that a public policy is not only determined by the government, but in essence the government is a processor and validator of a public will. Thus, in this context the position of government and society is the same in determining a public policy. Meanwhile, the role of policy analysts is to manage the public dialogue process to produce public policies.[52] Democratic theory[53] explained that in fact every citizen as the owner of democratic rights is involved in the formulation of policies and decision-making. Thus, the democratic deliberative elite model in policy formulation means that the formulation or preparation of a policy is the translation of a leader's ideas in decision making by involving the apparatus and society to solve a problem or achieve certain goals in government administration,[54] especially the field of education which is in direct contact with the daily life of the community. Santosa says that, the purpose of community participation in the process of formulation and establishmen regional regulations is to increase the sense of

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[50] Nur Syam, *Model Analisis Teori Sosial*, (Surabaya: Putra Media Nusantara, 2010), 136-144. Vide George Ritzer dan Douglas J. Goodman, 2008, *Teori Sosiologi Modern.* Penerj. Alimandan, Jakarta: Kencana, 2008), 601-628.

[51] C. Wright Mills, *The Power Elit* (New York: Oxford University, 1956), 3-4. Vide Budi Winarno, *Kebijakan Publik: Teori, Proses, dan Studi Kasus* (Yogyakarta: CAPS, 2014)*,* 46.

[52] H.A.R. Tilaar and Riant Nugroho, *Kebijakan Pendidikan: Pengantar Untuk Memahami Kebijakan Pendidikan dan Kebijakan Pendidikan Sebagai Kebijakan Publik* (Yogyakarta: Pustaka Pelajar, 2012), 209-210. Vide Riant Nugroho, *Public Policy: Teori, Manajemen, Dinamika, Analisis, Konvergensi dan Kimia Kebijakan* (Jakarta: Elex Media Komputindo, 2014), 333-348.

[53] H.A.R. Tilaar and Riant Nugroho, *Kebijakan Pendidikan: Pengantar Untuk Memahami Kebijakan Pendidikan dan Kebijakan Pendidikan Sebagai Kebijakan Publik...*, 201.

[54] Ismail and Moh. Wardi, *The Elite Deliberative Democratic Model In The Public Policy Formulation For Madrasah Diniyyah (Islamic Non Formal School) Development In East Java, Indonesia*. Nadwa: Jurnal Pendidikan Islam. Vol. 13 No. 1 (2019): 31-50.

ownership and responsibility of the community for the regional regulations that have been made. So that compliance will also increase.[55]

Forms of Local Government Policy in the Implementation of Islamic Religious Education

The Regional Government in implementing the management of Islamic religious education issued several policies. This policy becomes the basis for government officials to realize their regional development ideas. Various backgrounds can encourage local governments to issue policies that are pro-Islamic religious education, for example in East Java, Muslim bases and Islamic boarding schools have become keywords that can be taken into consideration by the East Java provincial government in determining aid policies. Education for teachers, students, and Madrasah Diniyah (Madin) educational institutions throughout East Java with various program variants.[56]

Policy for the Implementation of Islamic Religious Education in Regional Regulations

One of the regional government policies that has legal standing according to the hierarchy of statutory regulations is a regional regulation or what is commonly referred to as a *perda*. According to Law Number 12 of 2011 concerning the Formation of Legislative Regulations as amended by Law Number 15 of 2019 concerning Amendments to Law Number 12 of 2011 concerning the Formation of Laws and Regulations, perda can be divided into two forms, Provincial, and District Regulations (*Perda*). Provincial Regulations are statutory regulations established by the Provincial Regional Representative Council with the joint approval of the Governor. Meanwhile, the Regency/City Regional Regulation is the statutory regulation established by the Regency/City Regional Representative Council with the joint approval of the Regent/Mayor. The position of perda in the hierarchy of statutory

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[55] Dani Sintara, Suhaidi and Faisal Akbar Nasution, *The Urgency of Community Participation in the Establishment of a Local Regulation*. Pertanika J. Soc. Sci. & Hum. 28 (S1) (2020): 92.

[56] M. Nafiur Rofiq, *Eksistensi Kebijakan Pemerintah Provinsi Jawa Timur terhadap Peningkatan Kualifikasi Akademik Guru Madrasah Diniyah di Jawa Timur*. JURNAL FALASIFA. Vol. 2 No. 1 (2011): 65. Vide Ismail and Moh. Wardi, *The Elite Deliberative Democratic Model In The Public Policy Formulation For Madrasah Diniyyah (Islamic Non Formal School) Development In East Java, Indonesia*. Nadwa: Jurnal Pendidikan Islam. Vol. 13 No. 1 (2019): 31-50.

regulations comes after presidential regulation. Which means that local regulations are legal regulations according to law.

Thus the regional/local regulation (perda) is a policy that results from a political process at the level of government administrators in the regions. Where in the political process the leadership of the executive branch of the regional government and the regional legislature is directly involved. Therefore, the existence of a regional regulation cannot be separated from the interaction between the governor / regent / mayor and the people's representatives who occupy the positions of Regional People's Representative Assembly (DPRD) members. Not only that, in drafting a perda, the regional government and the Regional People's Representative Assembly (DPRD) always involve community members who are considered competent and have an interest in the birth of a perda. Here it is clear that the perda contains a collaboration of ideas and ideas from various parties for the common interest.

In the context of the implementation of Islamic religious education, there are several local, district and city governments that issue policies in the form of perda. This regional regulation will later be used as the basis for local governments to be involved in the implementation of Islamic religious education. Perda made by the district/city government as a policy in the implementation of Islamic religious education can be classified into two groups, namely:

The first group is the regional regulations governing the implementation of education in general, but includes the implementation of Islamic religious education in it. This can be seen in Indramayu Regency by issuing Indramayu Regency Regional Regulation Number 18 of 2007 concerning Education. In fact, this perda is a general policy in the field of education in the Indramayu Regency area. However, this regional regulation does include policies on the implementation of Islamic religious education in it.

The Indramayu Regency Government includes the concept of implementing Islamic religious education in this perda in Chapter XI of Religious Education article 25. In this article, it is stated: (1) Religious education is organized by the government and / or community groups of religious adherents, in accordance with statutory regulations. (2) Religious education can be carried out in the formal, non-formal and informal education channels. (3) Religious education takes the form of diniyah

education, pesantren and other similar forms. (4) *Madrasah Diniyah Awaliyah* (MDA) or the like must be followed as a requirement for entry to the junior high school level. (5) Provisions regarding religious education as referred to in paragraph (1), paragraph (2), paragraph (3), and paragraph (4) shall be further regulated by a Regent Regulation.[57] This Perda clearly includes a section on religious education. Even though it is not written about Islamic religious education, in substance what is meant is Islamic religious education, because its content has strong relevance to Government Regulation Number 55 of 2007 concerning Religious and Religious Education, as well as Ministerial Regulations. Religion Number 13 Year 2014.

The second group is the regional/local regulation (perda) which specifically contains local government policies in the implementation of Islamic religious education. Local governments that fall into this group include: Bandung Regency, Banyuwangi Regency, Lumajang Regency, Magetan Regency, and Sampang Regency.

Bandung Regency issued a public policy in the field of Islamic religious education in the form of Regional Regulation Number 7 of 2008 concerning Compulsory Education for Diniyah Takmiliyah. In this policy it is explicitly stated that: Compulsory Education is a minimum education program that should be followed by Indonesian citizens on the responsibility of the Government and Local Government. *Diniyah Takmiliyah* is a non-formal Islamic Religious Education unit that organizes Islamic Religious Education as a complement to teaching at every level of education.[58] In this way it can be understood that Islamic religious education in the area of Bandung Regency must be followed by every citizen who has met the terms and conditions.

Banyuwangi Regency issued a public policy related to the implementation of Islamic religious education in the form of the Banyuwangi Regency Regional Regulation Number 7 of 2017 concerning Compulsory Education at Madrasah *Diniyah Takmiliyah*. According to this regional regulation, non-formal *Madrasah Diniyah Takmiliyah* Education is Islamic religious education organized in the form of *Madrasah Diniyah Takmiliyah*, Al-Quran Education, Majelis Taklim, or other similar forms both inside and outside Pesantren on the Non-formal Education Path (Banyuwangi Regency Regional Regulation) Number 7 of 2017, article 1).

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[57] Regional Regulation of Indramayu Regency Number 18 of 2007, Article 25
[58] Bandung Regency Regional Regulation Number 7 of 2007, article 1.

Compulsory education is a minimum education program that students must participate in under the responsibility of the Regional Government.[59]

Lumajang Regency has a regional regulation which is its policy in the implementation of Islamic religious education in the form of the Lumajang Regency Regional Regulation Number 14 of 2018 concerning Early Education. This regional regulation states that diniyah education is carried out by community-based institutions engaged in Islamic religious education.[60] Another article states that Diniyah Education is a community-based education unit that provides education in sciences derived from Islamic teachings to deepen Islamic teachings and / or become experts in Islamic religious knowledge with good and correct understanding and practice.[61] Formal education institutions can organize Diniyah education independently and/or collaborate with existing Diniyah Education.[62]

Magetan Regency has issued a public policy related to the implementation of Islamic religious education in the form of Magetan Regency Regional Regulation Number 2 of 2018 concerning Madrasah Diniyah Takmiliyah Nonformal Education. Among the main contents of this regional regulation include: Madrasah Diniyah Takmiliyah is a Nonformal Islamic Religious Education unit that provides Islamic religious education as a complement to Islamic religious knowledge.[63] The regional regulation explicitly regulates how to anticipate the extinction of religious traditions.[64] It is increasingly clear that Islamic religious education has a strategic position in the Indonesian education system after the issuance of Law No. 20 of 2003 concerning the national education system.[65]

Technical Policy for the Implementation of Islamic Religious Education in the Regent Regulation

Meanwhile, previously it has been explained that there are at least 6 (six) district governments that have issued policies in the form of regional regulations

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[59] Banyuwangi Regency Regional Regulation Number 7 of 2017, article 1
[60] Lumajang District Regulation No. 14/2018, article 5.
[61] Lumajang District Regulation No 14 of 2018, article 1.
[62] Lumajang District Regulation No.14 of 2018, article 6.
[63] Magetan District Regulation No.2 of 2018, article 1.
[64] Anis Fauzi dan Cecep Nikmatullah, *Pelaksanaan Pendidikan Madrasah Diniyah di Kota Serang*. Jurnal Pendidikan dan Kebudayaan, Vol. 1, Nomor 2, (2016): 167.
[65] Badrudin, *Indonesia's Educational Policies On Madrasah Diniyah (Md)*. Jurnal Pendidikan Islam 3 (1) (2017): 17-32.

related, directly or indirectly, to the implementation of Islamic religious education, namely: Indrmayu Regency, Bandung Regency, Banyuwangi Regency, Lumajang Regency, and Magetan Regency and Sampang Regency. The position of district head regulations in the hierarchy of statutory regulations is after regional regulations.[66] So it can be ascertained that the six regencies also have regent regulations related to curriculum and learning of their regional regulations as implementing regulations. So, in legal substance, the regent's regulation material will not deviate from regional regulations, and the regent's regulations are more technical in nature.

In addition, there are districts that do not issue regional regulations, but have regent regulations relating to the implementation of Islamic religious education. This is found in Pasuruan Regency. Pasuruan Regency issued a policy in the form of Regent Regulation Number 21 of 2016 concerning Compulsory Education for Madrasah Diniyah. In this regent's regulation it is explicitly stated that: Madrasah Diniyah is a community-based education unit that provides education in sciences derived from Islamic teachings to deepen Islamic teachings and / or become experts in Islamic religious knowledge with good and correct understanding and practice.[67] Which means that the Pasuruan district government is explicitly involved in the implementation of Islamic religious education. It also means that the Pasuruan Regency government issues its policies for the implementation of Islamic religious education in its area. Likewise in Bandung Regency, there is a Bandung Regent Regulation Number 34 of 2010 concerning Guidelines for Implementation of Regional Regulation Number 7 of 2008 concerning Compulsory Education Diniyah Takmiliyah.

Islamic Religious Education in the Regional Development Program

Some governments do not issue policies in their participation in the implementation of religious education in the form of regional regulations and regent/mayor regulations, but some of these regions issue such policies in the form of activity programs that accommodate the needs and desires of managers of Islamic religious education. In this way, local governments can still participate in the implementation of Islamic religious education. Assistance to Islamic education institutions has been carried out by the New Order government. Where the

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[66] Act. No. 12/2011, Article 8.
[67] Pasuruan Regent Regulation Number 21 of 2016, Article 1.

government's attention at that time to madrasas - as non-government educational institutions - in the form of subsidized education funding assistance since the old order government has been carried out.[68]

The Sumenep Regency Government provided social assistance in the religious sector in 2017 which was provided to Koran teachers, mosques, prayer rooms, pesanten lodges, and religious organizations reaching Rp. 3,480 billion.[69] Likewise, in the 2017 and 2018 fiscal years the Kendal Regency Government provided religious social assistance.[70] The Banten provincial government applies information technology in managing grant applications and social assistance.[71] Meanwhile, the Bogor Regency Government provides assistance to and religious facilities.[72] The Bandung Regency Government provides grant assistance, social assistance, financial assistance to religious organizations, madrasah diniyah, Islamic boarding schools, and mosques.[73] The Nusa Tenggara Provincial Government is a non-governmental institution in the field of education, religion, and other fields that play a role in protecting individuals, groups and / or communities from possible social risks.[74]

The Tasik Malaya City Government provides grants and social assistance in the fields of Religious Facilitation, Education, Youth, Sports, Health and Family Planning as well as Community, Social and Cultural Empowerment implemented by the People's Welfare Section at the Regional Secretariat.[75] The Serang District Government provides social assistance to non-governmental organizations in the field of education, religion, social and other fields, which play a role in protecting individuals, groups and / society from possible social risks.[76] The recipients of grants and religious social assistance in Malang City get socialization on the use as signs so

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[68] Ismail Ismail, *Politik Pendidikan Islam Orde Lama 1945-1965 (Study Kebijakan Pemerintah Dalam Penyelenggaraan Pendidikan Islam)*. Kabilah Vol. 1 No. 1 (2016): 159.

[69] http://infopublik.id/read/207756/bantuan-keagamaan-sebagai-wujud-kepedulian-pemerintah.html

[70] https://www.kendalkab.go.id/berita/id/20170308002/mekanisme_bantuan_hibah_dan_basos_keagamaan_harus_dipahami_dengan_benar

[71] https://ehibahbansos.bantenprov.go.id/proposal

[72] https://bogorkab.go.id/post/detail/wakil-bupati-bogor-buka-bimtek-bantuan-hibah-lembaga-keagamaan-dan-sarana-keagamaan

[73] Bandung Regent Regulation Number 44 of 2010, Article 5.

[74] West Nusa Tenggara Governor Regulation Number 13 of 2014, Article 23.

[75] Tasik Malaya Mayor Regulation Number 13 of 2018, Article 28. https://jdih.tasikmalayakota.go.id/lemari/public/13_TATA_CARA_PEMBERIAN_HIBAH_DAN_BANTUAN_SOSIAL_YANG_BERSUMBER_DARI_APBD_KOTA_TASIKMALAYA.pdf

[76] https://serangopen.serangkab.go.id/bantensoftware.php?aplikasi=tentang

as not to be mistakenly targeted. A total of 150 religious institutions received these grants, with varying amounts.[77] The West Kalimantan Provincial Government provides grant assistance to the Community as referred to in paragraph (1) letter d to groups of people who have certain activities in the fields of economy, education, health, religion, arts, customs, and non-professional sports.[78] All of this information clearly shows that local governments have their respective programs to assist in the implementation of Islamic religious education in their respective regions.

Substance of Local Government Policy in the Implementation of Islamic Religious Education

Looking at the material of local government policy in the delivery of Islamic religious education, it is found that there are at least 4 (four) crucial issues that are the concerns of the regional government in an effort to produce quality Islamic religious education. The four things include: (1) Islamic religious education curriculum/material; (2) competence of educators; (3) educator welfare; (4) educational facilities and infrastructure.

In regional regulations and regents / mayors regulations, local governments include educational material that should be provided to students. This is done by the local government, so that people can get assurance of the implementation of Islamic religious education in accordance with the educational objectives to be achieved. Islamic religious education providers will also be helped by the provisions of this curriculum, because by doing so they get a legal grip in the operation of the educational curriculum.

The focus of local government policies is also focused on increasing the competence of educators, improving the welfare of educators, and meeting the needs for educational facilities and infrastructure. These three things are considered important, because they are very correlative to the implementation of the curriculum and learning and are very significant to the achievement of educational goals. Therefore, the desire of local governments to improve competence, welfare, and infrastructure is very relevant to efforts to improve the quality of Islamic religious

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[77]   https://m.merdeka.com/malang/kabar-malang/penerima-dana-hibah-dan-bantuan-sosial-keagamaan-diberi-rambu-penggunaan-1709152.html

[78]   Governor of Kalimantan Regulation West Number 30 of 2012, Article 6 (5). https://kalbarprov.go.id/pub/files/dokumen/lap_perkembangan/Pergub%2030%20Tahun%202012.pdf

education. The main problems of Religious and Religious Education institutions are the low quality of teaching staff, limited educational facilities and infrastructure, weak management and limited operational and development funds.[79] It is appropriate that the Ministry of Religion and the Regional Government can play a more active role in overcoming the conditions mentioned above. For example, by providing facilities and infrastructure assistance, providing undergraduate scholarships for teachers and Madrasah principals, and optimizing the role of supervisor.[80] Tactical steps in solving the problems of Islamic religious education - including *madrasah diniyah* and pesantren - include increasing the competence of educators, compliance with textbooks, supervision and supervision, mapping of institutions, and synergy between regional - provincial and district / city governments.[81]

Although the existence of this regional government policy has not been able to meet all the operational needs of Islamic religious education, at least, Islamic religious education institutions can solve some of the problems it faces. That way, the operation of Islamic religious education can continue to exist in the midst of society. As well as reducing the gap and discriminatory treatment by the government and/or local governments against madrasas in particular and Islamic education in general.[82] In this case, according to Azra, there are three options for the ministry of religion as a response to discriminatory treatment of madrasas; (1) ignore (status quo); (2) draft three ministerial decrees - minister of religion, minister of interior, and minister of education - to decentralize madrasah; and (3) submit madrasah management to the Ministry of Education and Culture.[83]

Conclusion

Studies on non-formal Islamic education include Islamic religious education. In the era of the decentralized government system, it can be described that although

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[79] M. Fathurrahman, *Efektivitas Implementasi Kebijakan Penyelenggaraan Program Wajib Belajar Madrasah Diniyah Awaliyah Di Kabupaten Pandeglang*. TANZHIM Jurnal Penelitian Manajemen Pendidikan Vol.1 No.1 (2016): 33.

[80] Nur Alia, *Madrasah Diniyah Takmiliyah Dalam Perspektif Standar Pelayanan Minimal Di Kabupaten Bogor*. Jurnal PENAMAS Volume 29, Nomor 3, (2016): 461.

[81] Muhaemin, *Problematika Madrasah Diniyah (Md) Di Kota Palopo Sulawesi Selatan Pasca Otonomi Daerah*. INFERENSI, Jurnal Penelitian Sosial Keagamaan Vol. 6, No. 2, (2012): 178-180.

[82] Azyumardai Azra, *Pendidikan Islam: Tradisi dan Modernisasi di Tengah Tantangan Milenium III* (Jakarta: Kencana, 2012), 98.

[83] Azyumardai Azra, *Pendidikan Islam...* , 98-99.

Islamic education in the majority has not been included in the decentralized part, it is factually found that local governments have issued policies to support the operation of Islamic religious education in the regions. Some of these policies are in the form of regional regulations, some are in the form of regent regulations, and some are in the form of operational activities programs. Each of these policies has been realized as in general policies.

Policies issued by the local government focus on solving some of the problems faced by Islamic religious education institutions, including, among others, educational curricula / materials, educator competencies, educator welfare, and educational facilities. With this policy, it is hoped that the quality of Islamic religious education will increase.

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