



# Addressing the Academic Credentials Gap: East Java's Policy for Madrasah Diniyah Teachers

Najih Anwar<sup>1</sup> (✉), Farikh Marzuqi Ammar<sup>1</sup>, and Mehriniso Rakhmatova<sup>2</sup>

<sup>1</sup> Universitas Muhammadiyah Sidoarjo, Sidoarjo, Indonesia  
najihanwar@umsida.ac.id

<sup>2</sup> Bukhara State University, Bukhara, Uzbekistan

**Abstract.** This article aims to explore the history and goals of the East Java province government's policies towards the growth of Madrasah Diniyah, which are Islamic educational institutions managed by the Ministry of Religion. The study utilized a qualitative inquiry approach through a case study methodology and descriptive analytic research design. The findings indicate that many Madrasah Diniyah teachers in East Java lack the academic credentials required by the Teacher and Lecturer Law. The East Java Provincial Government has implemented a policy to improve the caliber of Madrasah Diniyah teachers due to social and political factors, and offers support for the implementation of Diniyah education and private teachers. The implications of this study suggest that the Provincial Government of East Java has a moral obligation to participate in strengthening and developing Madrasah Diniyah, which is crucial for the growth of Islamic education in the region.

**Keywords:** Madrasah Diniyah · East Java · Policy · Teachers · Islamic Education

## 1 Introduction

The government has implemented measures that substantially involve local governments in development along with the reforms since 1998. The Regional Autonomy Law No. 22 of 1999 concerning Regional Government, which is in effect today, has changed the governance system in a number of ways, particularly by transferring to the regions several powers that were formerly the sole preserve of the central government [1]. Education is one of these areas of influence. But unlike other spheres of administration where autonomy ends at the district and city levels, education has more freedom. Education units, who are the frontline education implementers in the field, are also subject to autonomy in the sphere of education [2].

It was even more concrete when the law was issued. No. 23 of 2014 and the last amendment to the Law. No. 9 of 2015. This law clearly shows what must be done by the Central Government and what is under the authority of the Provincial and District/City Governments. As stated in article 5 that: "the implementation of Government Affairs as referred to in paragraph (2) in the Regions is carried out based on the principles of Decentralization, Deconcentrating and Co-Administration". [3] At present the Regional

Government has real authority, because some government affairs have been delegated by the central government to the regional government. Government affairs in the education sector are joint affairs, meaning that for education affairs there is a part that is carried out by the center and there is a part that is decentralized. [4] The occurrence of decentralization in government affairs is certainly expected to have a positive impact on achieving the ideals of the life of the nation and state, namely advancing general welfare and educating the nation's life, and that education is a tool that is indispensable for social and economic development [5].

Decentralization does not only affect the distribution of power, but also concerns the policies. On UU. No. 23 of 2014 concerning Regional Government as the second amendment to the Law. No. 9 of 2015 there is an attachment which explains the division of government affairs between the Central Government, Provincial Governments and Regency/City Governments.

The Central Government has authority over (a) creating National Education Standards and (b) administering Higher Education under the division of governmental affairs in the education sector, the sub-affairs of education management. The management of secondary education and special education are under the control of the provincial government. The management of basic education, early childhood education, and informal education are all under the control of the regency/city governments [6]. This demonstrates the separation of powers and responsibilities between the federal government, state, province, and local administrations, as well as district and local governments. Whereas there was a division of duties in the previous local government statute. A few examples of government affairs are: a. foreign policy; b. defense; c. security; d. law; e. national monetary and fiscal; and f. religion. On a provincial level, mandatory matters that fall under the purview of provincial regional governments include (among other things) f. administration of education and distribution of prospective human resources [7]. In the meantime, matters on a district/city level, such as (among others) f. administration of education, come within the purview of the Regency/City Regional Government [8]. This indicates that the decentralization of some areas of government operations, like the field of education, has been reflected in the state of laws and regulations, which are the primary references in the implementation of governance today [9]. The aforementioned dialogue is consistent with the way of life of the Indonesian people, who desire democracy to underpin all aspect of life, including education. Democracy in education refers to the autonomous and responsible realization of the educational process and system that are created [10].

Nur Ahid makes some very compelling arguments regarding how the Regional Government should be involved in the growth of madrasas. He claims that Law No. No. 22 of 1999 concerning Regional Government's clarification of Article 7 paragraph 1—which reads, "Especially in the religious field, some of the activities can be assigned by the Central Government to Regional Governments as an effort to increase regional participation in fostering religious life"—means that while religion is not autonomous, it still offers opportunities for the assignment of certain tasks to regional governments [11].

It is entirely feasible to adopt education legislation and policies that will result in a strong and high-quality national education, but there are still many issues that will arise during implementation. One of these issues is that there are still variations in how

government programs are carried out. This distinction, among others, can be found in madrasas and schools, [12] and it holds true for both the public and private sectors. Private madrasas, or Islamic educational institutions founded and run by the community, are those who feel the most strongly about this distinction. For some reason, government policies are still implemented in a disproportionate manner. What is known is that private Islamic educational institutions, which include Madrasah Diniyah, MTs, MA, PTKIS, Islamic boarding schools, and MI, are still a long way from being a real democratic educational system.

Private madrasahs very certainly only receive School Operational Assistance (BOS), and nothing else, in the way of educational funding from the State Budget. Madrasah Diniyah must work hard to obtain infaq and donations from a society that is fully opaque in order to support all of their demands. The irony is that, despite government controls and societal expectations, the demand for private madrasahs is remarkably similar to that of the state. The establishment of the School/Madrasah National Accreditation Board (BAN S/M) provides insight into the government's implementation of an external quality assurance system. There are no exceptions to the requirements that all educational institutions, including Madrasas and public and private schools, meet. [13] All participants in the accreditation process are required to slavishly obey and submit to the government's wishes as stated in the accreditation instrument. [14] The description that follows solely refers to official Islamic educational establishments. What about Islamic institutions of higher learning? The writers discovered something intriguing and unique in the East Java Provincial Government based on the data described above. The Provincial Government of East Java created a program policy to raise the caliber of Madrasah Diniyah instructors in 2006 as part of its education policy that was specifically focused on developing Madrasah Diniyah. [15] Afterward, follow the Assistance Program for Early Madrasas and Private Teachers' policy (BPMDDGS). [16] The East Java Provincial Government has bravely and confidently launched a program that is highly anticipated by the community—at least by Diniyah education stakeholders in East Java—when nearly nationally, from Central to Regional Governments throughout Indonesia, are unwilling and unable to make policies that touch Diniyah education. Even if there are other provincial administrations, their actions are all still erratic and lack the same level of organization as those of the East Java Provincial Government. The author thinks that this policy is the result of extensive political activity in East Java.

This Madrasah Diniyah program has a lot of significance. Because Islamic boarding schools and Diniyah education had been accepted by the national education system for such a long time, [17] a Provincial Government policy that was in keeping with the spirit of education growth could not have existed prior to 2010. The goal of national education is to develop students' potential to become human beings who believe in and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. This is what is meant by the "spirit of educational development." [18] Religious instruction is crucial in this situation.

## 2 Methodology

This study is qualitative with a case study methodology and a descriptive analytic research design. In this study, there are two types of data sources: human and non-human. Sources of human data are used as subjects or important information (key informants). Data collected in the form of soft data from informants. [19] Non-human data sources, meanwhile, take the shape of papers that are pertinent to the research's topic, such as laws, regulations, notes, or writings that are connected to the subject. The Head of the Regional Government Work Unit (SKPD) of East Java Province, the Social Administration Bureau of the Regional Secretariat of East Java Province, the Ministry of Religion for the Province of East Java, the Head of the Diniyah Development and Education Institute, Universities Religion of Islam (PTAI), to managing Madrasah Diniyah in district are the study's human data sources. In-depth interviews and documentation were the methods employed for data collecting. [20].

The data analysis method used in this study is based on Huberman and Miles' [21] assertion that data reduction, data presentation, and conclusion/variation constitute data analysis in qualitative research. When deciding on the study design and planning, specifically, this procedure is carried out before the data collecting stage. It is also carried out during the interim data collection process and first analysis, as well as following the final data collection stage. The authors use triangulation to examine the accuracy of the data used in this study. Triangulation is a method for validating data that compares or verifies the data by using a different source of information. [22] By asking the identical questions to multiple informants during interviews, the researchers used triangulation to assess the data's validity. The researcher then did a comparison using the responses provided by various informants. The researcher did a comprehensive examination to ascertain the authenticity of the data collected from the comparison results.

## 3 Results and Discussion

The Provincial Government of East Java is strengthening Madrasah Diniyah through a program to raise the caliber of Madrasah Diniyah instructors as well as Assistance for the Implementation of Diniyah Education and Private Teachers.

### 3.1 The Madrasah Diniyah Teacher Quality Improvement Program

#### The Context

A program to raise the caliber of Madrasah Diniyah instructors is one of the East Java Provincial Government's programs for enhancing the Madrasah Diniyah. The program to improve the caliber of Madrasah Diniyah teachers is described in the implementation guidelines as "scholarship assistance to Madrasah Diniyah teachers to achieve a Bachelor's degree (S1) in the Islamic Religious Education Study Program (PAI) or Arabic Language Education (PBA) and is taken for eight semesters." [23].

For ustadz/ustadzah Madrasah Diniyah in East Java who do not yet possess an undergraduate educational qualification to pursue an undergraduate education in PAI and PBA

Study Programs at designated State/Private Islamic Colleges by the Provincial Government of East Java, the East Java Madrasah Diniyah Teacher Quality Improvement Program is a scholarship assistance from the East Java Provincial Government. Each year, the East Java Provincial Government sets aside money from the Provincial APBD to fund the education of Islamic Madrasah ustadz/ustadzah who do not yet hold a bachelor's degree. In order to increase the educational qualifications of ustadz/ustadzah Madrasah Diniyah by using the APBD funds it has, the East Java Provincial Government has, to put it simply, chosen an activity that must be carried out by the East Java Provincial Government. [24].

The implementation guidelines for this policy declare, among other things, that Madrasah Diniyah, which is a crucial component of the national education system, currently calls for significant efforts to raise the caliber of educators or teachers. The standard of Madrasah Diniyah teachers continues to be plagued by a number of realities and issues. This can at least be perceived from a number of perspectives, including the lack of quality/quality of teachers, the restricted number of teachers, the unequal distribution of teachers, and the low welfare of teachers, similar to the general issues experienced by teachers within the Ministry of Religion. On the other hand, religious education teachers face the same difficulties and have the same obligations to keep raising the bar in terms of professionalism [25].

Not every government policy is created exactly that way. This implies that every policy originates from a particular background, which subsequently influences the government's decision-making. The following background is provided for the policy to enhance the caliber of Madrasah Diniyah instructors in East Java by the data the researchers gathered: (1) There are a lot of Madrasah Diniyahs in East Java in actuality. With this substantial enrolment, Madrasah Diniyah unquestionably holds a unique place in the community. Even Madrasah Diniyah in East Java cannot be divorced from the people of East Java's non-formal schooling life. (2) It appears that the quantity of Madrasah Diniyah institutions is out of proportion to their human resource capacities. Madrasah Diniyah teachers lacking a bachelor's degree (S1) in education are a relatively typical occurrence. This is a distinct issue with Madrasah Diniyah's management, both inside and externally, such as the government. Because the teachers' educational backgrounds don't match those required by applicable legislation, the government has so far been unable to recognize and equalize Diniyah education in Islamic boarding schools with other formal education. According to Article 9 of Law Number 14 of 2005 Concerning Teachers and Lecturers, the academic credentials mentioned in Article 8 are acquired through graduate or undergraduate degree programs in higher education. As a result, all teachers are required to hold a minimum of a bachelor's degree (S1). (3) Rationale behind this regulation is the knowledge that Madrasah Diniyah instructors who lack a bachelor's or diploma in education are concerned that their lack of professionalism will result in poor learning outcomes for Madrasah Diniyah pupils. (4) The complexity of the issues facing Madrasah Diniyah education is growing in conjunction with the periods and science. More specifically, the administration of educational resources is the issue at hand. It is difficult for Madrasah Diniyah to resolve this issue given its resource limitations. (5) The direct and indirect contributions made by Madrasah Diniyah to the growth

of the East Java community. It has significantly aided in the development of the community as a nonprofit institution of non-formal education. (6) There is a goal to transform Madrasah Diniyah into a recognized academic establishment. There are requirements that Madrasah Diniyah must meet in order to accomplish this aim, including having educational staff/teachers/ustadz who hold a bachelor's degree (S1) education certificate. The researchers categorize six elements as internal factors that underlie this approach of Improving the Quality of Early Madrasah Teachers. Due to the existence of a different background, also known as an external background, that originates from sources outside the Madrasah Diniyah. Due to the existence of a different background, also known as an external background, that originates from sources outside the Madrasah Diniyah. The seven roles of the provincial government in public education have been realized, among other things, as part of the external background. The eighth step is the accomplishment of the power holders' vision and mission. The eighth campaign to eradicate illiteracy in Latin. Tenth reduction in poverty. The Ministry of Religion, which is in charge of overseeing Diniyah educational institutions, does not have a program like this.

### **The Objective**

The following are the objectives of the Madrasah Diniyah teacher quality improvement program: a. Enhance the academic standards of education/Madrasah Diniyah; b. Enhance the academic standards for Madrasah Diniyah teachers; c. Enhance the competency of Madrasah Diniyah teachers; d. Strive for Madrasah Diniyah teacher certification; and e. Develop education/Madrasah Diniyah as an [13].

These are the objectives that the East Java Provincial Government hopes to accomplish through its policy of enhancing the caliber of Madrasah Diniyah teachers. By doing so, the East Java Provincial Government hopes to improve not only the calibre of Madrasah Diniyah teachers but also the way in which education is implemented in the institution, including learning, student achievement, administration, and management of Madrasah D. The major goal is that these advancements will eventually raise the standard of the human resources in East Java.

## **3.2 Assisting Private Madrasah Diniyah Teachers and the Implementation of Diniyah Education (BPPDGS)**

### **The Context**

Assistance for the Implementation of Early Childhood Education and Private Teachers is the second East Java Provincial Government initiative to improve Madrasah Diniyah (BPPDGS). Since its implementation in 2010, the Assistance for Organizing Diniyah Education and Private Teachers (BPPDGS), which also includes School Operational Assistance for Madrasah Diniyah (BOSDA MADIN), has provided financial support for organizing education for students of Madrasah Diniyah Takmiliah Ula/Wustho, students of Packages A and B of Islamic Boarding Schools, Ustadz Teachers of Madrasah Diniyah Takmiliah Ula/Wusth [26].

Initially known as Regional School Operational Assistance for Early Madrasahs, Assistance for the Implementation of Diniyah Education and Private Teachers is operational assistance for Madrasahs (BOSDA MADIN). The Organizing Diniyah Education

and Private Teachers Support Group (BPPDGS) provides meant for both students and teachers of Madrasah Diniyah. This definition and its application, however, indicate that this program is not a particular program or policy for Madrasah Diniyah. Because in addition to the Madrasah Diniyah students and instructors, this initiative also targets non-PNS teachers who work at other schools besides Madrasah Diniyah. Additionally, this scheme is designed for privately employed SD, SMP, MI, MTs, and One-Roof SMP/MTs. However, because this program is an effort of the provincial government to pay close attention to Madrasah Diniyah's existence, it might be categorized as a policy of the East Java Provincial Government. Due to the fact that Madrasah Diniyah directly receives this program, this policy has an impact on its management. This program is very important to the growth of Madrasah Diniyah [9].

According to the East Java Provincial Education Office, which oversees the management of Assistance for the Implementation of Diniyah Education and Private Teachers at the provincial level, one reason for the emergence of this policy is that East Java is a province with a sizable population of Islamic boarding schools.

Due to a number of reasons that are essentially identical to those that led to the strategy to raise the calibres of Madrasah Diniyah teachers as previously described, this policy was developed in East Java. These elements consist of (1) the actual state of the huge number of Madrasah Diniyah in East Java; (2) Madrasah Diniyah's lack of educational resources; (3) The difficulties with Madrasah Diniyah education are becoming more complicated; (4) the kids' poor academic performance and learning quality at Madrasah Diniyah; (5) Contribution of Madrasah Diniyah to the growth of the East Java community, both directly and indirectly; (6) Knowledge of the provincial government's role in public education; (7) Realizing the goals and objectives of the powerful; (8) Reduction of poverty; (9) The Ministry of Religion, which is in charge of overseeing the Diniyah educational institution, does not have a program like this. [23].

### **The Objective.**

This policy aims to accomplish several things, including:

- 1) Preventing students from dropping out of school at the Madrasah Diniyah Takmiliah Ula and Madrasah Diniyah Takmiliah Wustho levels, Pakaet A/B and Package A/B Islamic Boarding Schools in East Java Province;
- 2) Assisting students who struggle to access educational services because of socio-economic factors, geography, demography, gender, or other factors;
- 3) Increasing the gross enrollment rate (APK) and pure enrollment rate (APM) at the basic education level;
- 4) Assisting students in obtaining higher-level educational services.
- 5) Enhancing the standard of instruction;
- 6) Fostering students' faith and piety;
- 7) Enhancing the welfare of educators;
- 8) Raising instructors' motivation and efficacy;
- 9) To eventually raise the East Java Province's Human Development Index (IPM). [30]

Due to the East Javan socioeconomic reality and the political environment, the East Java Provincial Government announced a policy to strengthen Madrasah Diniyah. The

**Table 1.** Diniyah Madrasah Institutions in East Java, 2016 [29]

| No | Levels                         | Amount |
|----|--------------------------------|--------|
| 1  | Madrasah Diniyah Ula/Awwaliyah | 20.011 |
| 2  | Madrasah Diniyah Wustho        | 5.601  |
| 3  | Madrasah Diniyah Ulya          | 81     |
|    | Amount                         | 25.693 |

**Table 2.** Number of Ustadz in Madrasah Diniyah in East Java in 2016 [30]

| No | Levels                         | Amount  |
|----|--------------------------------|---------|
| 1  | Madrasah Diniyah Ula/Awwaliyah | 196.496 |
| 2  | Madrasah Diniyah Wustho        | 64.335  |
| 3  | Madrasah Diniyah Ulya          | 2.757   |
|    | Amount                         | 263.588 |

political elite is encouraged to make decisions and develop policies for the growth of Madrasah Diniyah by the social reality element, which is the social situation of the people of East Java. The socioeconomic realities being discussed consist of (a) The majority of the population in East Java (96.82%) is Muslim; (b) There are a large number of madrasah diniyah (25,693 units); (c) The educational backgrounds of madrasah diniyah teachers fall below national education standards; (d) Madrasah diniyah contributes to human development; (e) There is a strong legal basis; and (f) There is a social need. The political aspect here, however, refers to the status of the political and bureaucratic elite in East Java, which made it possible for the promotion of the creation of this Madrasah Diniyah strengthening agenda. These include (a) the accomplishment of the vision, mission, and work programs; (b) the link between the Madrasah Diniyah management figures and political/bureaucratic elites; and (c) political socialization and programming. [28].

The information in the Table 1 explains that there were 25,693 madrasah diniyah establishments in East Java as of 2016.

According to the Table 2, there were 263,588 ustadz in all madrasah diniyah in East Java in 2016.

According to the Table 3, there were 1,755,524 students enrolled in all madrasah diniyahs in East Java in 2016.

According to the Table 1, 2, 3 show that the variation in the number of Madrasah Diniyah institutions, the variation in the number of ustadz, and the variation in the number of students in districts and cities in East Java are also explained by the aforementioned tables.



**Table 3.** Number of Santri of Madrasah Diniyah in East Java in 2016 [28]

| No | Levels                         | Amount    |
|----|--------------------------------|-----------|
| 1  | Madrasah Diniyah Ula/Awwaliyah | 1.424.789 |
| 2  | Madrasah Diniyah Wustho        | 324.034   |
| 3  | Madrasah Diniyah Ulya          | 6.701     |
|    | Amount                         | 1.755.524 |

### 3.3 The Madrasah Diniyah Teacher Quality Improvement Program Policy and Providing Assistance for the Implementation of Diniyah Education and Private Madrasah Diniyah Teachers (BPPDGS) Have Implications for Strengthening Madrasah Diniyah

As a result of this policy, Madrasah Diniyah in East Java will be strengthened in the following ways:

- 1) Enhancing the academic standards of teacher education at Madrasah Diniyah. With the program to improve the quality of Madrasah Diniyah teachers from the Provincial Government of East Java, the educational qualifications of Madrasah Diniyah teachers can be increased towards an undergraduate education qualification since the background factor for this policy is the large number of Madrasah Diniyah teachers who do not yet have a bachelor's degree. It is intended that this will satisfy the law's requirement that all teachers hold a bachelor's degree in education. The East Java province government's goal of requiring all Madrasah Diniyah instructors to hold a bachelor's degree is a reasonable one because raising the educational requirements for Madrasah Diniyah teachers is also.
- 2) Enhancing the Madrasah Diniyah's workforce. Madrasah administrators in general have up to this point only relied on pesantren alumni without considering their formal education because competency in the area of religion, particularly the capacity to read the yellow book, is prioritized. However, given the advancement of Madrasah Diniyah human resources must pay attention to educational credentials in light of the times, the educational community, and the goal to align Diniyah education with other education within the national education system. The East Java Provincial Government is taking these steps in order to increase the competence and qualification of Madrasah Diniyah's human resources.
- 3) Enhancing the Madrasah Diniyah's educational program. Enhancing Madrasah Diniyah instructors' instructional competency is directly tied to raising their educational credentials. The study programs chosen were the PAI, PBA, PGMI, and MPI Study Programs, all of which offer excellent learning opportunities and, naturally, help participants immerse themselves more fully in the teaching and learning process. They will undoubtedly put this skill to use when attending their respective Madrasah Diniyah. Applying a variety of learning techniques has improved the caliber of instruction at Madrasah Diniyah. Teachers at Madrasah Diniyah are now attempting to foster active learning rather than just lecturing in front of the

class. Active learning refers to a procedure in which the students actively contribute to the development of their knowledge. The usage of adequate learning media complements this.

- 4) Fair access to higher education for East Java residents. The underlying presumption is that everyone aspires to attain higher education. Due to many considerations, including social, economic, cultural, geographical, and others, not all community members, however, have the desired access to higher education. In this situation, the Provincial Government of East Java is attempting to address some of the issues that its residents are having by taking an economic approach. According to statistics, the Madrasah Diniyah teachers who take part in this program are those who are less fortunate financially.
- 5) Enhancing Madrasah Diniyah management. While certain educational institutions, such as Madrasah Diniyah, pay minimal attention to management-related issues. To avoid the Madrasah Diniyah being able to administratively keep track of any issue that arises so that it can be fixed in the future. Just the allocation of responsibilities and power relates to who instructs what. The institution's caretaker, Kyai, continues to have power over other authorities. Therefore, the administration of Madrasah Diniyah has improved in line with the rise in educational credentials and professional ability. The greatest indication in this regard is when Madrasah Diniyah is recognized by the government as being on par with other formal educational institutions. Especially after the release of the Islamic Religious Education Regulation of the Minister of Religion Number 13 of 2014. A distinction between formal and informal Madrasah Diniyah is made at that point. Therefore, formalizing Madrasah Diniyah in accordance with the national educational system will directly improve Madrasah Diniyah's management. Not only that, but we can also see signs of these changes in Madrasah Diniyah management, such as the fact that Madrasah Diniyah can now make plans for Madrasah management. This is one benefit of implementing the procedure for applying for Early Education Assistance and Private Madrasah Early Teachers (BPPDGS), which stipulates that Madrasah Diniyah must create a Madrasah Revenue and Expenditure Budget Plan (RAPBM) Another sign is Madrasah Diniyah's capacity to carry out activity plans and account for the utilization of grant money. These are some of the key elements from which the researcher draws the conclusion that Madrasah Diniyah has better management.
- 6) PTAI organizers can gain from this. PTAI organizers can increase their credit ratings by obtaining accreditation through collaboration between PTAI and governmental organizations. Which might be understood as the East Java Provincial Government's opinion of the PTAI organizer's reliability.
- 7) Enhancing the academic performance of madrasah Diniyah students. A favourable effect on improving student learning accomplishment will result from the Madrasah Diniyah teachers' greater competency as a result of their increased educational credentials. All of the students' competency domains will advance through the use of a wide range of learning strategies, including cognitive, emotional, and psychomotor development.
- 8) Madrasah Diniyah's administration is becoming better and more thorough.
- 9) Reduce the Madrasah Diniyah's dropout rate. The Assistance for Organizing Diniyah Education and Private Teachers (BPPDGS) program can help with the

community's weak economy issue, which has encouraged dropouts by covering some of the costs of education at Madrasah Diniyah. As a result, the community's financial burden has been somewhat lessened.

- 10) Enhancing the welfare of Madrasah Diniyah's ustadz/teachers. Salaries for Islamic Madrasah Ustadz are one of the expenses included under Assistance for the Implementation of Diniyah Education and Private Teachers (BPPDGS).
- 11) The Human Development Index being raised (IPM). The achievement numbers for the East Java HDI make this meaning extremely clear.

## 4 Conclusion

According to the foregoing explanation, the following conclusion can be drawn: As required by the Teacher and Lecturer Law, many Madrasah Diniyah teachers in East Java lack the S-1/D-IV academic credentials; Due to socioeconomic and political considerations, the East Java Provincial Government adopted a strategy to increase the caliber of madrasah diniyah instructors. The Provincial Government of East Java implemented this policy by offering Private Teachers and Assistance for the Implementation of Diniyah Education (BPPDGS).

**Acknowledgments.** I appreciate the reviewers' comments and edits that helped make this article publishable.

## References

1. Undang-Undang Republik Indonesia No. 22 Tahun 1999 Tentang Pemerintah Daerah.
2. Hasbullah, H.M. Kebijakan Pendidikan Dalam Perspektif: Teori, Aplikasi, dan Kondisi Objektif Pendidikan di Indonesia. RajaGrafindo Persada, Jakarta (2015), 158.
3. Cham, Sam M. dan Tuti T. Sam. Kebijakan Pendidikan Era Otonomi Daerah. cet. 6. RajaGrafindo Persada, Jakarta (2011). 8.
4. Tilaar, H.A.R. Membenahi Pendidikan Nasional. Rineka Cipta, Jakarta (2002). 20.
5. Sirazi, M. Politik Pendidikan: Dinamika Hubungan antara Kepentingan kekuasaan dan Praktik Penyelenggaraan Pendidikan. cet 2. RajaGrafindo Persada, Jakarta (2010). 230
6. Nugroho, Riant. Kebijakan Pendidikan Yang Unggul. cet. 2. Pustaka Pelajar, Yogyakarta (2013). 29.
7. Soekarwo, Tradisi dan Modernisasi Pendidikan Diniyah Pesantren. UIN Sunan Ampel, Surabaya (2019). 50
8. Undang-Undang Republik Indonesia No. 32 Tahun 2004 tentang Pemerintah Daerah
9. Soekarwo. Tradisi dan Modernisasi Pendidikan Diniyah Pesantren. UIN Sunan Ampel, Surabaya (2019) 52
10. Undang-Undang Republik Indonesia No. 20 Tahun 2003 Tentang Sistem Pendidikan Nasional
11. Peraturan Pemerintah Nomor 55 Tahun 2007 tentang Pendidikan Agama dan Keagamaan
12. Badrudin. Indonesia's Educational Policies on Madrasah Diniyah (MD), Jurnal Pendidikan Islam 3 (1), 17–32 (2017). DOI: <https://doi.org/10.15575/jpi.v3i1.850>
13. Haedari, Amin dan M. Ishom El-Saha. Pesantren dan Madrasah Diniyah: Peningkatan Mutu Terpadu. Diva Pustaka, Jakarta (2006) 91

14. Undang-Undang Republik Indonesia No. 14 Tahun 2005 tentang Guru dan Dosen.
15. Ismail dan Ahmad Hanif Fahrudin. The Implementation of East Java Provincial Government Policy In The Development of Madrasah Diniyah, *Jurnal Review Politik* 11 (2) 63 – 96 (2021)
16. Yunus, Mahmud. Sejarah Pendidikan Islam di Indonesia. Mutiara Sumber Widya, Jakarta (1979) 63–66
17. Undang-Undang Republik Indonesia No. 20 Tahun 2003 tentang Sistem Pendidikan Nasional, pasal 3.
18. Nasution. Metode Penelitian Naturalistik Kaulitatif. Tarsito, Bandung (2003). 55
19. Bogdan, Robert C. and Sari Knopp Biklen. *Qualitative Research For Education An Introduction to Theory and Methods*. Allyn and Bacon, A Viacom Company (1998). 119–143
20. Huberman, A. Michael dan Matthew B. Miles, *Qualitative Data Analysis*, California: SAGE Publication (1994) 10-11
21. Sugiyono. *Memahami Penelitian Kualitatif*. Alfabeta, Bandung (2012) 125
22. Ismail dan Ahmad Hanif Fahrudin. The Implementation of East Java Provincial Government Policy In The Development of Madrasah Diniyah. *Jurnal Review Politik* 2 (11), 63-96 (2021).
23. Anwar, Najih. Provincial Government Policies in Improving the Quality of Madrasah Diniyah Teachers in East Java, *Halaqa Journal* 5 (1), 89–95 (2021). DOI: <https://doi.org/10.21070/halaqa.v5i1.1339>
24. Pemerintah Provinsi Jawa Timur. *Pedoman Penyelenggaraan Program Peningkatan Kualitas Guru Madrassah Diniyah Provinsi Jawa Timur* (Surabaya: Biro Administrasi Kemasyarakatan, t.th), 3
25. Soekarwo. *Tradisi dan Modernisasi Pendidikan Diniyah Pesantren*. UIN Sunan Ampel, Surabaya (2019) 50
26. Soekarwo. *Tradisi dan Modernisasi Pendidikan Diniyah Pesantren*. UIN Sunan Ampel, Surabaya (2019). 78
27. Soekarwo. *Tradisi dan Modernisasi Pendidikan Diniyah Pesantren*. UIN Sunan Ampel, Surabaya (2019) 80
28. Seksi Pendidikan Diniyah Kantor Kementerian Agama Jawa Timur tahun 2016.

**Open Access** This chapter is licensed under the terms of the Creative Commons Attribution-NonCommercial 4.0 International License (<http://creativecommons.org/licenses/by-nc/4.0/>), which permits any noncommercial use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license and indicate if changes were made.

The images or other third party material in this chapter are included in the chapter's Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the chapter's Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder.

