

# Unimplemented Policy against the Implementation of *Madrasah Diniyah Takmiliah* Education in Barru Regency

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**Abstract.** An implementation of *madrasah diniyah takmiliah* education in Barru Regency as non-formal education institutions are considered not conducive. This is due to lack of coaching, facilities, infrastructure, educators, education personnel, learners, education programs, teaching and learning process, and financing. To overcome these problems, the Local Government of Barru Regency issued Regional Regulation Number 11 of the Year 2010 on Diniyah Takmiliah Education. The government issued the Local Government Rules and Regulation No. 30 of 2012 about the Cost Assistance for the Implementation of Educational *Diniyah Takmiliah* in Barru Regency. This research is formulated to reveal the impact of policy implementation of educational *diniyah takmiliah* to learners, institutions, and educators in the implementation of compulsory education. The research employs qualitative approach with descriptive analysis based on primary and secondary data source gathered from selected informants through interview and observation. The result of this research showed that the policy of Local Government of Barru Regency toward the development of students, institute, and educator have positive impact, but not significant. It occurred since *madrasah diniyah* certificate cannot be a required document to enter formal education, such as junior high school and *madrasah tsanawiyah*.

**Keywords:** Implementation, *Madrasah*, *Diniyah Takmiliah*, Education, Barru Regency

## INTRODUCTION

The objective of the National Education is to enhance the faith and devotion and the noble character of learners as stated in the 1945 Constitution, in Article 31, paragraph 3 that: "The government seeks and organizes a national education system, which to enhances the faith and devotion to the Almighty God and noble morals in order to educate the life of the nation, which is regulated by law [1]. To carry out the mandate, the government has established a national policy of education by enacting Law Number 20 of the Year 2003 on National Education System as the implementation of the Constitution [2]. The National Education System Act in Article 3 states that: "National education functions to develop the ability and form the character and civilization of dignified nation in order

to educate the life of the nation, aiming for the development of potential learners in order to become human beings who believe and devotion to the Almighty God, noble, healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen." The government's policy towards Islamic education in Indonesia, legally-normative is contained in Government Regulation No. 55 of 2007 on Religious Education and Religious Education [3].

Based on these government regulations, *diniyah* education can be categorized into two: formal *diniyah* education and non-formal *diniyah* education [4]. Formal *diniyah* education presents science education that comes from the teachings of Islam. It is given at the level of early childhood education, primary education, secondary education, and higher education. Non-formal *diniyah* education is presents *Pengajian Kitab*, *Majelis Taklim*, Al-Qur'an Education, *Diniyah Takmiliah*, or other similar forms (No. 55 the Year 2007, Article 16) [5]. During the period of regional autonomy, the functional role of Ministry of Religious Affairs (*Kemenag*) still has responsible fully for the existence, development, and development of Islamic education from central to regional [6]. However, the Ministry of Religious Affairs as a vertical institution may experience structural obstacles in providing assistance and supervision on religious education to *madrasah diniyah* institutions in the region. This constraint, that resulted in the existence of education *diniyah takmiliah* in Barru Regency needs to get the same attention with formal education [7].

## METHOD

The object of research is the impact of implementation of education policy *Diniyah Takmiliah* in Barru Regency which lasted for threemonths, starting from July to September 2018. This case study focused on the implementation of education policy of *Diniyah Takmiliah*. The sources of data derived from the research informants who have accountability. The informants come from the parties who have the authority and capability in their field, such as: 1) Elements of Regional Government of Barru Regency, Head of Legislation Sub-Division at the Secretariat of Regional Government, 2) Ministry of Religious Affairs Office of Barru Regency, Head of Peka Pontren Section, 3) Elements of Education Office of Barru Regency, namely the Head of Basic Education Section, 4) *Diniyah Takmiliah* Communication Forum of Barru

Regency, and 5) Managers / Foundation of Islamic Education *Madrasah Diniyah Takmiliah*.

Primary data were obtained from the research informants that had previously mentioned. (Informant Research). The secondary data were in the form of documents, books, and so on which consists of: 1) Barru Regent's Regulation No. 11 of 2010 on Education *Diniyah Takmiliah*; and 2) Barru Regent's Regulation No. 38 of 2012 on Procedure of Providing Cost Assistance for Implementation of *Diniyah Takmiliah* Education in Barru District. The data were collected through distributing questionnaire, interview, and focus group discussion (FGD) and field observation (survey) by the selected informants. The inductive analysis technique employs Yin, Seville, with the following steps: 1) research question, 2) research proposition, 3) research analysis unit, 4) the logic of data linkage with the proposition, and 5) criteria for interpreting the findings.

## RESULT

The policy of *Diniyah Takmiliah* education is generally regulated through a Regional Regulation. Implementation of its policy is controlled technically through the Regent Regulation. In this case, financing assistance for the implementation of *Diniyah Takmiliah* education is provided. The theory of public policy stated that the policies, in the legislation form from public officials that have been published need to be evaluated in terms of implementation and policy impact. It must be done because the impact, either positive or negative depends on the subject and/or object. In this case, the subject of policy is the local government, the Agency and the Office of the Ministry of Religious Affairs of Barru Regency, while the object of policy is the organizers and implementers of education, the public in general, especially the students *diniyah takmiliah*.

The impact of the implementation of the educational policy of *diniyah takmiliah* can be known based on the results of a comprehensive evaluation of various aspects of education. The evaluation of *diniyah takmiliah* education was carried out in order to control the quality of local education to learners, institutions and education program as a form of accountability of the implementation to the parties concerned. Evaluation is held to help the learning process, which in turn it can improve the learning outcomes. To see the impact of education policy, several elements were addressed, namely: a) learners, b) educational institutions, and c) educators.

### Participants

As stated in the Regional Regulation in Article 24, the graduates of *Diniyah Takmiliah* who are eligible in the learning process is given certificate and diploma. The diploma or certificate is given to the learner as a recognition and appreciation of student learning, while *Diniyah Takmiliah* diploma can be used as one of the requirements to pursue further education to the level of *takmiliah wustha*. The educational policy of *Diniyah Takmiliah* requires the learners to participate in teaching and learning process to create children who believe, piety and have *akhlakul karimah*. This education is considered only an additional or complementary religious education, which is assumed inadequate for elementary school students.

Based on the information, certificate or diploma of *Diniyah Takmiliah* is not used as a requirement to continue to junior high school or *madrasah tsanawiyah*. Compulsory education is intended in the Regional Regulations and Regent's Regulations. It is not to obtain a certificate or diploma as a prerequisite for continuing education to junior high school. Besides, having an additional religious education is believed inadequate for students in elementary school. The policy, according to the opinion of the Chairman of the Ma'arif Islamic Educational Institute of *Nahdatul Ulama* (NU) in Barru Regency, Ustadz Dr. H. Kamaruddin Hasan is very weak because it does not encourage the learners to follow *Diniyah Takmiliah* education as the initial idea of the declaration of Perda. Compared to the result of research on compulsory education *diniyah aliyah* in Bantaeng Regency, which the researcher visited last year, it can be said that *diniyah* education policy in Barru Regency is not as strong as that of in Bantaeng Regency.

In terms of the number of students, the number of madrasah students *Diniyah Takmiliah* almost equal to the number of elementary students. This is because the certificate and diploma of *madrasah Diniyah Takmiliah* in Bantaeng Regency is used as a requirement to pursue the next level of education, for example junior high school or *madrasah tsanawiyah*. Certainly, this phenomenon proved that the education policy on *Diniyah Takmiliah* in Barru Regency has positive effect although it did not significantly influence on the increasing number of *Diniyah Takmiliah* students. To be clear, some *diniyah* education reported that there was no significant increase on the number of students after the enactment of *Perda Diniyah Takmiliah* in Barru Regency. It may be because the certificate and diploma of *Diniyah Takmiliah* education is not a prerequisite to enter junior high school or *madrasah tsanawiyah*.

### Institutional Education

An evaluation related to the components of educational institutions, such as educational facilities and infrastructure of *Diniyah Takmiliah* needs to be provided. The evaluation included the ownership status of the institutional legal entity and the building used for the teaching and learning process. The teaching and learning activities process was usually done in *pondok pesantren*, *mandiri building*, school building, mosque, *musholla*, or other eligible places. The result of this research found that the *Diniyah Takmiliah* education in Barru Regency has not been maximally implemented in *mandiri building* which is built specifically for *diniyah*. *Mandiri building* was built by individuals or educational foundation. In addition, many teaching and learning process of *Diniyah Takmiliah* was also held in institution of Islamic education. The participants came from students who attend elementary school nearby.

The teaching and learning process of *Diniyah Takmiliah* education is also implemented in mosques and *musholla*. It happened when the school buildings and other places which were commonly used cannot accommodate the learning activity. Unlike the results of research on compulsory education *madrasah diniyah aliyah* in Bantaeng Regency. In this case, education facilities and infrastructure make use of many elementary school buildings. It had been mentioned that after the enactment of the *Diniyah* Regulation, the number of educational institutions *Diniyah Takmiliah* in Barru regency

increased, although the increase was not significant. The data from the Ministry of Religious Affairs stated that there were 1,086 students in 2011; it increased to 1,136 students in 2013. Thus, the difference of the increase was 50 (4.40).

A comparison of the number of institutions *Diniyah Takmiliah*, has slightly increased. Even, in some district, there was no increasing number. In some other sub-districts, the average increase is only 1 to 4 students of each *madrasah*. Surely, this did not get along with the ideas of the community through Communication Forum *Diniyah Takmiliah* who expected that *madrasah Diniyah Takmiliah* became compulsory for elementary school students. With the nomenclature of such a regulation, although it has an impact on the improvement of educational institutions *Diniyah Takmiliah*, it is not significant.

### Teachers' Power

Educators at *Diniyah Takmiliah* are the ones who conduct the task on teaching and learning process at *Diniyah Takmiliah*. The teaching staff must have competence, good personality, professional, social pedagogic. Every educator has the right to: a) obtain income and social welfare guarantees, b) obtain career coaching based on work performance, and c) use facilities, infrastructure and educational facilities. Each educator is obliged to: a) carry out the task with full responsibility and devotion, b) enhance professionalism in line with the development of science, technology and nation-building, and c) maintain a good reputation in line with the trust given by the community.

The results of the research showed that the staff of *Diniyah Takmiliah* education in Barru Regency were appointed by the Mayor of Barru Regency on the proposal from the Ministry of Religious Affairs and Education and Culture Office of Barru Regency. The educators should minimally have certificate of boarding schools, religious education schools and more preferably graduates of Islamic education under graduate programs. Mostly, the educator of *Diniyah Takmiliah* education, 5,150 people, came from the graduates of *pondokpesantren*. Only a small number of educators came from a college of Islamic education. In terms of salary, the educators were only earned IDR 900, 000 in three months. The income comes from the assistance of BAZ Barru Regency. In addition, there is also operational assistance from the District Government of Barru Regency. The amount of donation between educational institutions of *Diniyah Takmiliah* varied: between IDR 5,000.000 every

year. Of course, this income is very insufficient when it compared to the needs of everyday life. Therefore, teaching in *diniyah* education is only done for an additional job. Thus, the educators could not rely on this job since it could not stand the cost of their living. The amount of income can certainly affect the performance of educators in the learning process. Further, it might result in the ability of students in understanding the material—religious matter—which in turn, affect students' achievement.

### CONCLUSION

Based on the result of the research, it can be concluded that the policy of Local Government Unit of Barru Regency toward students, institute, and educator have positive impact, but the increase of number it is not significant. It is because the compulsory study of *madrasah Diniyah Takmiliah* and its diploma and certificate was not required as a requirement to enter a formal education level such as junior high school and *madrasah tsanawiyah*.

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