

Awwaliyah Madrasah Diniyah Compulsive Education Policy for Elementary School Students (Multicase Study in Indramayu and Kuningan Regencies, West Java)

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ABSTRACT

There are regulations from the Regional Governments of Indramayu and Kuningan Regencies to require SD/MI students to attend the first madrasa program. Furthermore, this study examines the process of establishing and sustaining regional regulations (Perda). This research is a case study with a multi-case design. Therefore, a qualitative approach is appropriate in conducting this research. In-depth interviews, participant observation, and documents were used to collect data. In addition, data reduction, data display, and verification are used in the data analysis process. To ensure the validity of the data analysis, the researcher rechecked the data through credibility, transferability, dependability, and suitability. The results showed that (1) Perda no. 2 of 2003 comes from the government's religious politics to minimize social ills. Meanwhile, the existence of Regional Regulation No. 2 of 2008 was influenced by social engineering as a consequence of the formulation of the first madrasa law and was later funded by the government (2) Top-down and bottom-up theory integrated with a participatory approach was applied to investigate the First Madrasah Aliyah Education Policy strategy. Participation of the community, government, and members of the parliamentary education commission get together to involve religious education and regional development. There are three steps in carrying out the implementation; the stages of formulation, legislation, implementation and control of local regulations.

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1. INTRODUCTION

When Indonesia has implemented the National Education System regulations, the acceptance of madrasah has increased, especially the inclusion of "Faith and Taqwa" in the general statement of national education goals and the obligation of religious education lessons at every level of education. As a result, several government regulations on education have been promulgated, including madrasah diniyah education, such as in Government Regulation No. 55 of 2007 concerning religious and religious education.

Education in madrasah diniyah can be said to be the oldest Islamic education and a pioneer for other educational institutions in Indonesia. This is because the madrasah diniyah is the forerunner of

education which used to only develop an Islamic curriculum, but over time and the development of increasingly advanced technology, madrasah diniyah began to combine the development of Islamic science with general science. Education in madrasah diniyah is very important starting from the basic education level (Kuswandi et al. 2020, 9) . This is as the Insramayu District Government issued a policy so that SD/MI students take part in the Madrasah Diniyah Awwaliyah compulsory education program. Furthermore, the Governor of Kuningan also promulgated Regional Regulation Number 2 of 2008 concerning Compulsory Education for Madrasah Diniyah Awwaliyah. This regulation requires first grade students of SMP/MTs to have a Madrasah Diniyah Awwaliyah diploma.

The real condition of the people of Indramayu at the beginning of the reign of Regent Yance was (a) based on research only 27% of junior high school students could read the Koran, (b) brawls between gangs and between villages occurred a lot until 27 points of brawl occurred (c) the occurrence of human trafficking (trafficking) become prostitutes, due to family functions that do not work due to lack of parental love, especially their mothers who become migrant workers, causing naughty children. There is a saying RCTI stands for Rada Cilik Turun Indramayu, wants to be changed to SCTI stands for Santri Cilik Turun Indramayu, (d) Uncontrolled circulation of alcohol. Therefore, the morality of the people of Indramayu must be improved. One way to overcome this problem is through the Madrasah Diniyah Awwaliyah Compulsory Education program. Where in the view of Islam, knowledge is not only limited to formal educational institutions, but is spread and available everywhere. So in such a traditional situation, the students of knowledge have no ties to the formalism of students who have a desire to learn can come at any time to certain teachers at the madrasa (Adib 2019, 24–25) .

The background to the birth of the Kuningan Regency Regional Regulation Number 2 of 2008 was the demand from the community led by H. Nurdin and the Head of Madrasah Diniyah throughout the Kuningan Regency in early 2008 regarding the Regulation on Compulsory Education for Madrasah Diniyah Awwaliyah so that Madrasah diniyah had a legal umbrella. As a result, if you already have a legal umbrella, then there is a budget for madrasah diniyah which is taken from APBD funds . Parents are also worried that SD/MI children will not be active in the afternoon when they are empty. This is supported by various inputs from various Islamic organizations in Kuningan Regency (NU, Muhammadiyah and MUI) that support the implementation of diniyah awwaliyah so that it is legalized.

The results of the study of previous research are as follows. *First*, research conducted by Badrudin (UIN Syarif Hidayatulloh) / Dissertation: *Madrasah Diniyah in Educational Politics in Indonesia (2009)* , contains madrasah *diniyah* in Indonesian politics which have become part of the national education system since its inclusion in Law no. 20 of 2003 which has always been in attracting interest between the community and the government so that the government dominates education policy towards madrasah *diniyah*. The domination of the government occurs because it has greater power, authority, and source of value in regulating its political interests towards madrasah *diniyah*. The government wants madrasah *diniyah* to be a solution to improve the quality of religious and community education. *Ssecond*, research conducted by Moh. Syukron Aby (UIN Sunan Ampel)/ Dissertation: *Policy on the Development of Religious Education after Law Number 32 of 2004 concerning the Regional Government of Pasuruan Regency* (2011), contains the interpretation and policy formulation of policy makers in the Pasuruan Regency government against Law Number 32 of 2004 Regarding the Regional Government related to the policy of developing Religious Education, the enactment of Law Number 32 of 2004 concerning Regional Government, the Pasuruan Regency Government in this case the Education Office received a significant budget allocation compared to other agencies in Pasuruan Regency. In fact, in response to the enactment of Law Number 32 of 2004, the government of Pasuruan Regency has issued a regional regulation or special decision to operationalize the contents of the law, namely Regent Regulation Number 13 of 2004 concerning the organization and work procedures of the Regency Education and Culture Office. Pasuruan which is one of the it contains the Subdin PERGURA IS (Islamic Religion College) which is in charge of Religious Education , namely : a)

Roudlatul Ath fal, Bustanul At h fal and Tarbiyatul At h fal (RA - BA-TA) , b) Madrasah Ibtidaiyah-Madrasah Tsanawiyah (MI-MTs) , c) Madrasah Aliyah (MA) , Madrasah *Diniyah* and Islamic Boarding Schools (MADIN-PONTREN). *Third*, research conducted by Irawati (Gadjah Mada University) / Dissertation: *Implementation of the Regional Education Financing Guarantee Policy (JPPD) in Sleman Regency* (2013), contains that in general the implementation of the JPPD policy has been going well, with an indicator of the number of JPPD recipients reaching 79% or 6,171 students out of 7,848 poor SMA/SMK students in 2012. However , in terms of quality , JPPD implementation is still lacking in terms of JPPD's reach which is only limited to poor students. The results of other findings , explained that the supporting factors for implementation are the availability of legal basis and explanatory rules, intensive coordination and communication between the Dikpora Office and the school, the support of highly committed human resources, and the support of financial resources by the Regional Government. Furthermore, the inhibiting factor for implementation is the basic legal substance that has not been explicitly regulated regarding targets , both in quantity and quality, target groups, JPPD recipients. Other inhibiting factors are the unavailability of a poor student database, and the lack of coordination between policy implementers and agencies in the KKM policy. *Fourth*, research conducted by Wawan Wahyuddin (UIN Syarif Hidayatullah) / Dissertation: *Educational Policies in the New Order Era and the Reformation Era in the Implementation of Madrasahs* (2010), contains that education policy is centralized both for schools/madrasahs. The operational policies of educational institutions under the auspices of the Ministry of National Education are decentralized in line with the spirit of regional autonomy. The educational institutions under the auspices of the Ministry of Religion the same as the New Order era , namely centralized . *Fifth*, research conducted by Muhammad Sirozi (UIN Syarif Hidayatullah) / Dissertation: *Politics of Education Policy in Indonesia: The Role of Islamic Leaders in the Drafting of Law no. 2/1989* (2011) which states that the policy is approved, accepted, and implemented by government institutions. The research is a case study of the involvement of Muslim leaders in developing UUSPN policies when there is a desire to develop a "religious" national education system and those who consider "secular" education more relevant. The following table is related to previous research studies that are relevant to this research.

No	Researcher Name, Title and Year of Research	Equality	difference	Research Originality
1	Badrudin (UIN Syarif Hidayatulloh)/ Dissertation: <i>Madrasah Diniyah in Educational Politics in Indonesia</i> (2009)	Together, discuss the position of the madrasa <i>diniyah</i> in front of the government	The position of the madrasah <i>diniyah</i> in the national scope	Discussing the position of madrasah <i>diniyah</i> within the district
2	Moh. Syukron Aby (UIN Sunan Ampel)/ Dissertation: <i>Policy for the Development of Religious Education after Law Number 32 of 2004 concerning the Regional Government of Pasuruan Regency</i> (2011)	Working together on policies at the district level	Interpretation and policy formulation of policy makers within the Pasuruan Regency government on Law Number 32 of 2004 concerning Regional	More specifically, it discusses Madrasah <i>diniyah</i> , not formal educational institutions

			Government related to the policy of developing Religious Education	
3	Irawati (Gadjah Mada University) / Dissertation: <i>Implementation of Regional Education Financing Guarantee Policy (JPPD) in Sleman Regency</i> (2013)	District Scope	Discussing the Regional Education Financing Guarantee Policy (JPPD) or financial problems	Policies on madrasah <i>diniyah</i> education
4	Wawan Wahyuddin (UIN Syarif Hidayatullah) / Dissertation: <i>Political Education Policies in the New Order Era and the Reformation Era in the Implementation of Madrasahs</i> (2010)	Both discuss the position of the madrasa in front of the government	Madrasa in the perspective of government policies during the New Order government and the Era Government Reforms in Indonesia, found in the education system law national autonomy laws, government regulations, presidential decrees and instructions, and ministerial decisions.	District Scope
5	Muhammad Sirozi (UIN Syarif Hidayatullah)/ Dissertation: <i>Politics of Education Policy in Indonesia: The Role of Islamic Leaders in the Drafting of Law no. 2/1989</i> (2011)	Discussing religious education	Focus on the political struggles of Muslim leaders to incorporate compulsory religious education into the National Education System.	More focus on non-formal religious education institutions or madrasahs

Table 1 . Research Originality

Based on previous relevant studies, this study has a difference, namely the focus on the compulsory education policy of Madrasah *Diniyah Awwaliyah* for students of formal institutions, especially the SD/MI level which is supported by the issuance of Regional Regulations carried out by the Regional Government of Indramayu and Kuningan Regency, West Java. For more details, the position of this research is described in the table below:

Previous Research	State of the Arts
Reviewing the position of madrasah <i>diniyah</i> in the national scope and regulations	Reviewing the background and strategy for the existence of regional regulations regarding Compulsory Education for Madrasah <i>Diniyah Awwaliyah</i> for SD/MI students in Indramayu and Kuningan regencies, has had a positive impact on education, social and politics for both regencies.

Table 2. Research Position

The focus of this research is described in the formulation of the research problem as follows. First, what is the background of the compulsory education policy of Madrasah Diniyah Awwaliyah for SD/MI students in Indramayu and Kuningan Regencies?. *Second*, what is the strategy for implementing the compulsory education policy strategy of Madrasah Diniyah Awwaliyah for SD/MI students in Indramayu and Kuningan Regencies?. *Third*, what are the implications of this policy for SD/MI students in Indramayu and Kuningan regencies in terms of education, social and politics ?.

Furthermore, the results of this study are expected to be useful theoretically and practically: Theoretically, the results of this study are expected to provide a scientific contribution to the development of education management science, especially regarding Islamic education management policies, especially local government policies regarding the formation of legal umbrellas and granting APBD funds. early madrasa. And can be used as reference material for other researchers who will conduct research on Islamic education management in the future. Meanwhile, practically, the results of this study are expected to be useful in contributing ideas to other local governments to implement the Madrasah Diniyah Awwaliyah Compulsory Education policy implemented by the Regional Governments of Indramayu and Kuningan Regencies, West Java.

2. METHODS

The approach used in this study is naturalistic qualitative, namely research that directs its format to data authenticity, naturalness, subject expression (realistic) and inductive. This research is a community research, so all subjects, locations, documents, activities and events related to the focus of this research are sources of research data. Sources of data in this study are primary data and secondary data. Primary data comes from data directly taken through activities. Meanwhile, secondary data was obtained by documenting narrative information and pictures. Data was collected through in-depth interviews, literature study, field observations, and limited discussion. Data analysis used qualitative analysis methods in accordance with Miles and Huberman's suggestions, namely data reduction, data presentation, and drawing conclusions.

3. FINDINGS AND DISCUSSION

Policy Background

Policies in the world of education are often referred to by several terms that almost have similarities. Among those terms are educational planning (educational planning), master plan of education (master plan of education), educational regulation (educational regulation), policy of

education (policy of education). Some of the terms above have differences and different uses (Azis 2017, 17). Meanwhile, policy is generally interpreted as a concept and principle that is used as a guide and basis in the implementation of an action that includes all aspects of the part starting from the existing rules including the political context. This is because the policy-making process is a political process (Baihaki and Rusmiati 2020, 56). The existence of a policy that has been made will definitely have an impact, one of which is related to the environmental conditions of the community. This is as F. Van Waarden in Sahya Anggara said that environmental conditions that influence policy are the political system, the economic system, and the prevailing socio-cultural values (Anggara, 2014, pp. 153-154).

Meanwhile, James E. Anderson in Soenarko, mentions five special environmental aspects that influence decision making, namely: geographic characteristics such as the earth's surface, climate, natural resources, etc., demographic variables) such as population, age level and so on, culture. Politics includes political principles and systems, bureaucracy and so on including political policies, social structures are forms of public relations between people in society, norms are embodied, and the economic system is how the economic base, production activities, trade relations and others (SD, 2000, p. 90).

Policy Implementation Strategy

Policy implementation can be a way to implement a policy in order to achieve the previously planned goals (Mukhibat and Istiqomah 2021, 351). This is as research conducted by Mita kurniyawati which states that policy implementation is needed because there is a policy problem that needs to be addressed and solved (Mita 2010, 2). Policy implementation requires a strategy, so that it will have a positive impact on all parties. Policy implementation strategies can be classified into two models or strategies, namely top-down and bottom-up models.

First, the Top-down Education Policy Model. This policy model forces the leader of educational institutions in this case is the principal to carry out an activity even though the school has certain limitations (Fernandes 2018, 123). According to Hood, the implementation of the policy as a perfect administration so that it can be classified into (a) the implementing organization must be made to resemble a military organization with only one line of command and authority; (b) all norms must be enforced and must be in the same goal (3) all employees must be willing to carry out their duties (c) there must be closed communication between organizational units and (d) there is no time pressure (Bakri, 2009, p.30).

Second, the bottom-up Education Policy Model. The bottom-up model is referred to as the approach that dominates the early development of policy implementation, then decisions are taken from the central level. Policy implementation with a bottom-up approach emerged as a critique of the rational approach model (Muadi, MH, and Sofwani 2016, 121). Hjern and Porter have developed bottom-up models such as (a) developing policy methodologies for both formulation and implementation that prioritize the relationship between subjects. Referred to as a policy network or implementation structure, (b) this model does not depart from government organizational programs, but looks ahead and addresses policy and strategy issues seriously, then assesses the importance of government programs competing with private programs, and marketing strengths (c) because the policy does not depart from a single problem-solving focus, adherents of this approach assess all the impacts of implementing public and private policies, (d) are able to deal with a large number of regional policy problems although not all policies are valuable (e) because many actors choose strategies, various solving strategies issues can be debated among actors (Syafarudin, 2008, p. 57).

Impact of Policy Implementation

Policies are often used in the context of actions or activities carried out by actors and government institutions and behavior in general. The meaning of policy is also often connoted as political because

it brings political consequences and political behavior (Aziz et al. 2020, 92) . Meanwhile, the education policy used in Indonesia, as stated by Yoyon, is using a model of political policy analysis based on political assumptions. This can be seen from several indicators. First, there is a lack of clarity in the assumptions used for educational problems. The complexity and heterogeneity, nature and situation of the so-called school is always identified with education. So it is not surprising that when discussing the education system it turns out that what is being discussed is the school system (Aziz et al. 2020, 198) .

Brian W. Hogwood and Lewis A. Gunn in Nanang Fatah suggest that there are several requirements in implementing the policy. First, external conditions faced by implementing agencies will not cause serious disturbances. Second, program implementation is sufficient time and resources to accommodate. Third , is the combination of the necessary resources to really accommodate the required resources. Ideally, the existence of these sources should be guaranteed but inconsistencies are often found among these sources. A single source component deficiency in a counterproductive source occurs when one of the components is deficient (Fatah, 2012, p. 70) . Fourth, the policies implemented are based on reliable cause-and-effect relationships. Fifth , causality is direct and only a few links in the chain. Sixth, the interdependence relationship must be small. Policy implementation is considered perfect if there is one implementing agency and does not depend on other organizations. Dependence on other agencies will complicate the flow and execution. Seventh , deep understanding and agreement on goals. Eighth is a short task and do it in the right place. This requirement is a technical translation of the previous terms, the objective must be definitive and detailed and systematic. Ninth is perfect communication and coordination. Then, the final condition is that authority can demand and achieve perfect obedience. Obedience here means submission and no rejection of any orders in the government system (Munadi & Barnawi, 2011, p. 89).

Nugroho stated that basically there are "five rights" that need to be fulfilled in terms of the effectiveness of policy implementation, namely (Nugroho, 2011, p. 11) : is it the right policy?, the practitioner happens to be. Practitioners can be in the form of government, public/private cooperation or privatization or contracting out policies, the accuracy of the implementation of targets, is the implementation environment suitable?, a profitable process.

In general, there are 3 processes in implementing public policy, namely: (a) acceptance of the policy, the public interprets this policy as a rule that is needed for the future . on the other hand, the government understands policy as a task that must be carried out; (b) policy adoption, society accepts the policy as a necessary rule in the future. meanwhile , the government accepts policy as a task that must be carried out; (c) strategic readiness, the community is ready to implement or be part of the policy. on the other hand, bureaucrats are ready to become policy implementers (Nugroho, 2011, p. 12).

Overview of Comparative Research Results

The researcher describes the comparison of the findings in this study as follows.

First, the background of the Regional Regulation Number 2 of 2003 in Indramayu Regency is that only 27% of junior high school students are able to read the Qur'an. Then, there are 27 points of brawl between ruthless gangs and villagers. In addition, because the function of the family is not working, then the occurrence of trafficking in people to become prostitutes is determined. Children get less attention from mothers because most of them become Foreign Workers (TKW). As a result, children become delinquents and alcoholics. This is the actual initial condition of Yance as Regent. Meanwhile, in Kuningan Regency, Regional Regulation Number 2 of 2008 was promulgated as a community demand led by H. Nurdin and the Head of Madrasah Diniyah in early 2008. The purpose of this regional regulation is to serve as a legal umbrella for Madrasah Diniyah Awwaliyah. As a result, funding for this program is taken from the APBD.

Second, education policy proceeds through several stages, namely the formulation of education policy, legitimacy of education policy, communication and dissemination of education policy,

implementation of education policy, efforts to participate in education policy and evaluation of education policy. The realization of this process is: (a) the ones who formulated the Perda on Compulsory Education for Madrasah Diniyah Awwaliyah are Wahidin (Head of Welfare Division of Indramayu Regency), Muhammad Ihsan (Kasi PK-Pontren Kemenag), Head of Education Office, and Ministry of Religion. After the draft Perda on Compulsory Education for Madrasah Diniyah Awwaliyah is completed, it is necessary to obtain approval from the DPRD of Indramayu Regency. (b) prior to the implementation of the Perda on Compulsory Madrasah Awwaliyah Education, it is necessary to conduct socialization by introducing this program to the public through the change of the Regent to the Head of the Education Office and the Ministry of Religion. (c) Tuesday 5 February 2002 at 11.00 WIB the Indonesian Ulema Council (MUI) and the Government of Indramayu have reached an agreement at the Center for Islamic Studies (PPI Indramayu). The agreement contained MUI support and assistance to the Indramayu government in preparing the declaration of compulsory education for Madrasah Diniyah in 2003. This approval was carried out at the MUSPIDA and MUI events in the Indramayu district and sub-district. (d) The Government of Indramayu promulgated Regional Regulation Number 2 of 2003 concerning Compulsory Education for Madrasah Diniyah Awwaliyah. This regulation requires prospective first grade students of SMP/MTs to have a Madrasah Diniyah Awwaliyah diploma when enrolling in school (Regency of Indramayu Regency Number 12 of 2012 concerning Compulsory Education for Madrasah Diniyah Takmiliah in Indramayu Regency) . Moreover, the Indramayu Regent, the Welfare Section, the DPRD, the Head of the Education Office, and the Ministry of Religion are involved in the compulsory education of Madrasah Diniyah Awwaliyah as stakeholders (Documentation of the Indramayu Regent's letter to the Guardians of Students/Parents of SD/MI Students in Indramayu Regency Number 420/1192/ Welfare regarding Compulsory Education for Madrasah Diniyah) . (e) there is no clear juridical sanction for SD/MI students who do not participate in this program. The institutions that are morally responsible for reminding and urging the public are the Ministry of Religion, the Education Office and the Diniyah Takmiliah Communication Forum at the district and sub-district levels (Documentation of the Indramayu Regent's letter to the Head of the P and K Office, the Head of Ministry of Religion and the Sub-District Head of Indramayu Regency Number 451.44/ 161/ Welfare regarding the Establishment of Madrasah Diniyah) . Then, SD/MI students when entering SMP/MTs must be able to read the Qur'an by showing the Diniyah Takmiliah Awwaliyah certificate. There are even some SMP and MTs with fewer students who have certification to allow SD/MI students who do not have Diniyah Awwaliyah certificates (Documentation of the Regent's letter to the Head of the P and K Office and the Head of the Ministry of Religion of Indramayu Regency Number 42.1/162/Kesra).

Furthermore, the policy process of Regional Regulation No. 2 of 2008 which occurred in Kuningan Regency is described as follows. (a) the concept of regional regulations is Nurdin, Abdur Rahman from the Kuningan Welfare Service, the coordinator of madrasah diniyah and submitted to the general section of regional regulations, then analyzed by Hajat Jatmika, SH as the Legal Department. Then the regulations are submitted to the DPRD for approval. This process occurs up to 10 more sessions until the plenary session. At that time the chairman was Sukirman from the PDIP party for the period of February 2008. In the session, the Ministry of Religion, the Education Office, all the heads of Madrasah diniyah, as well as members of the DPRD for education were invited. All participants agreed to ratify the regional regulation no. 2/2008 concerning Compulsory Education for Madrasah Diniyah Awwaliyah for SD/MI students. The DPRD responded to the desire of various elements to have a legal umbrella for the implementation of Madrasah Diniyah before it was ratified by the Perda on Compulsory Learning for Madrasah Diniyah Awwaliyah and all DPRD members from various parties agreed to the implementation of the regulation. (b) before stipulating Regional Regulation No. 2 of 2008 as a legal umbrella, the committee conducted a comparative study with the Indramayu Regency Government which incidentally has implemented Compulsory Madrasah Diniyah Awwaliyah Education since 2003. (c) The Regent of Kuningan, Aang Hamid Suganda stipulates Perbub No. 17 of 2008 concerning Guidelines for Implementing Regulations for

Compulsory Madrasah Diniyah Awwaliyah Education. (d) socialization of the regulation invites Village Heads, Elementary School Principals, MI, Madrasah Diniyah Heads carried out by relevant officials, namely the Kuningan Kesda Section, the Education Section and the Ministry of Religion. Regional Regulation No. 2/2008 concerning Compulsory Education for Madrasah Diniyah Awwaliyah for SD/MI students. The Kuningan Regent, the Welfare Service, the DPRD, the Head of the Education Office, and the Ministry of Religion are involved in this regional regulation as stakeholders. (e) There are juridical sanctions for SD/MI students who do not participate in this program. The Ministry of Religion, the Education Office and the Diniyah Takmiliah Communication Forum at the district and sub-district levels are responsible for reminding and appealing to the public. There is a selection of PAI teachers conducted by the Head of PAIS of the Ministry of Religion through the collection of PAI teachers to encourage students to attend madrasah diniyah and provide benefits to elementary schools that require students to solve problems reading the Qur'an.

Third, the implications of Regional Regulation Number 2 of 2003 concerning Compulsory Education for Madrasah Diniyah Awwaliyah for SD/MI students are described as follows. (a) Prior to the enactment of Regional Regulation Number 2 of 2003, the number of Madrasah Diniyah Awwaliyah in Indramayu Regency was 324 with 2,580 teachers and 57,483 students. After implementing this program, the number of Madrasah Diniyah Awwaliyah increased by 875 with 5,568 teachers and 113,311 students. (b) Elementary school students are already wearing hijab, Kindergarten teachers and Madrasah Ibtidaiyah are also wearing hijab, increasing the number of Madrasah diniyah from 324 to 875. Children fighting are reduced, SD/MI students can learn the Koran, know Arabic, Reduced circulation of alcohol 0 % supported by the Regional Regulation of Indramayu Regency. (c) It can be seen that Indramayu, which used to be known as RCTI (Rodo Cilik Turun Indramayu), is now starting to transform into SCTI (Santri Cilik Turun Indramayu). This means that in the past Indramayu was known as a producer of sex workers and now the condition has decreased. (d) The local government allocates 14 billion a year for compulsory education for Madrasah Diniyah Awwaliyah, namely the Operational Assistance for Early Education (BOPD). (e) The Regent received an award from the Minister of Religion of the Republic of Indonesia Number 348 of 2004 for the development of Tilawatil Quran and Da'wah Islamiyah in Indramayu Regency along with eleven other regional heads in Indonesia. (f) In the 1999 election, Golkar got 10 seats in the legislature, while in the 2004 election it got 20 seats. In fact, in 2005, Yance was re-elected as Regent of Indramayu for the Second Period.

The implications of Regional Regulation Number 2 of 2008 in Kuningan Regency are described as follows. (a) The big impact is that the PAI achievement of elementary school students increases. Previously, Madrasah diniyah had been running but not yet comprehensively, but after the enactment of this regulation, Madrasah diniyah have been carried out in every village. In addition, student presentations were also held from the sub-district to district levels. (b) There is additional time for religious lessons at the elementary level. This means that there are 18 hours at the elementary level. The achievements of elementary school students who take part in this program are certainly different from those of students who do not participate in this program. (c) The local government allocates 2 billion a year for compulsory education for Madrasah Diniyah Awwaliyah namely Diniyah Operational Assistance (BOPD). (d) Prior to the enactment of Regional Regulation No. 2/2008, the number of Madrasah Diniyah Awwaliyah is around 750 with 2,852 teachers and 48,946 students. After the enactment of this regulation, the number of Madrasah Diniyah Awwaliyah became 685 with 5,234 teachers and 39,153 students. (e) At the election In 2004, PDIP won 11 seats in parliament, while in 2009 it won 23 seats. In fact, Aang Hamid Suganda was re-elected as Regent of Kuningan for the Second Period.

Regional Regulation Background

The findings of the politics of religion from the government and social engineering are carried out by the community in an effort to internalize religious values, budgeting the madrasah diniyah

budget, reducing social diseases and growing a learning culture in the community. The conceptual building of this research develops the theory of James E. Anderson. He argues that decision making cannot be separated from the environment. This environment limits and influences policy makers in carrying out their activities. According to James E. Anderson, the specific environment that influences decision making is the characteristics of geographical properties, demographic variables, political culture, social structure, and economic system. These factors constitute the policy environment that influences policy, especially political culture and socio-economic system.

Furthermore, F. Van Waarden stated that environmental factors that are considered to influence policy are factors of the political system, economic system, and administration, technological factors, social, cultural, and religious factors as well as defense and security factors. Furthermore, the policy implementation strategy in the application of regional regulations and the implications of regional regulations are as follows.

First, the Strategy for Policy Implementation in the Implementation of Regional Regulations. Research findings on participatory policy strategies develop an authoritarian top-down policy strategy from Hood and a bottom-up theory from Hernern and Porter. In implementing policies, the most effective option is that we can create a combination of participatory public policy implementation. It means top-down and bottom-up. This model is more effective, sustainable, and inexpensive.

Second, the Implications of Regional Regulations. The government's political will and social engineering of the community have positive implications for public trust in leaders and the government as well as legislative acceptance of various political parties in establishing Regional Regulations concerning Compulsory Education for Madrasah Diniyah Awwaliyah. This research strengthens the theory of Brian W. Hogwood and Lewis A. Gunn in order to implement the policy perfectly. For this reason, certain conditions are needed so that the external conditions faced by the implementing agency do not cause serious disturbances. There is time and resources available in implementing the program. The integration of the necessary resources is completely embedded, the policy to be implemented is based on a reliable and direct cause-and-effect relationship and multiple links, the interdependence must be small, a deep understanding and agreement of the objectives, the tasks are detailed and placed in the correct order, perfect communication and coordination and authorities can demand and obtain full compliance.

Nugroho further stated that basically there are "five rights" that must be fulfilled in implementing the policy effectively. They are the right policies, the right implementers, the right implementation targets, the right implementation environment and the right processes.

4. CONCLUSION

Based on the results of this study, the following conclusions can be drawn.

First, Regional Regulation No. 2 of 2003 was proclaimed to minimize social ills in the community. With the implementation of Compulsive Education for Madrasah Diniyah Awwaliyah in Indramayu Regency, social conditions are mostly defined by social diseases such as rampant prostitution, uncontrolled circulation of alcohol and many brawls among students. Meanwhile, the background behind the birth of Regional Regulation Number 2 of 2008 was social engineering initiated by Nurdin and the Head of Madrasah Diniyah Kuningan Regency. It accommodates the legal umbrella of Madrasah diniyah. As a result, there is a madrasah diniyah budget that is taken from APBD funds.

Second, the strategy of implementing the Compulsive Education Policy for Madrasah Diniyah Awwaliyah through a participatory approach that integrates top-down and bottom-up theories by involving the participation of the community, government and parliament in the education commission. This regional regulation aims to fulfill religious education in the community and regional development starting from the formulation and statutory regulations, communication and socialization, implementation and control of the implementation of regional regulations.

Third, the implications of the compulsive education policy of Madrasah Diniyah Awwaliyah are to have a positive influence in the field of (a) education is to strengthen religious values in society and strengthen regulations for madrasah diniyah, (b) social society eliminates social diseases and creates a learning culture, c) funding with madrasah diniyah budgeting in the APBD, and (d) politics is the acceptance of the government's political will by all parties in the legislature and also strengthens public trust in leaders and the government.

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