

Local Government Policy Regarding Mandatory Students Diniyah Takmiliyah in Indramayu Regency

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Abstract

Indramayu District Government issued Local Regulation No. 12 of 2012 on Compulsory Education *Diniyah Takmiliyah*. Compulsory Education *Diniyah Takmiliyah* is a Non-Formal Religious Education Program which must be followed by all students starting from elementary level up to upper level in Indramayu District on joint responsibility between local government and province and society. *Diniyah Takmiliyah* aims to complement the Islamic religious education obtained at the basic level up to the upper level or in higher education in order to increase the faith and devotion of learners. This study uses qualitative analysis of case studies. The results of this study are expected to be useful and contribute thoughts to other local governments to implement compulsory *diniyah* policy. This research explains the background of the birth of the regulation of Indramayu Regency about the compulsory education of *Diniyah Takmiliyah* from the community; also describes the strategy implementation strategy from concept, set into local regulations, followed by regent regulation, socialization and control; as well as describe the implications experienced in the implementation of this policy such as increasing the achievement of Islamic studies in schools, the addition of religious lessons, the local budget for Islamic

education, the increase of *Madrasahs* in the study sites and the effect of political electability decision makers.

[Pemerintah Kabupaten Indramayu mengeluarkan Peraturan Daerah Nomor: 12 Tahun 2012 tentang Wajib Belajar *Diniyah Takmiliah*. Wajib Belajar *Diniyah Takmiliah* adalah Program Pendidikan Agama Islam Non Formal yang harus diikuti oleh seluruh murid mulai tingkat dasar sampai dengan tingkat atas di wilayah Kabupaten Indramayu atas tanggung jawab bersama antara pemerintah daerah dan provinsi serta masyarakat. *Diniyah Takmiliah* bertujuan untuk melengkapi pendidikan agama Islam yang diperoleh di tingkat dasar sampai dengan tingkat atas atau pada pendidikan tinggi dalam rangka peningkatan keimanan dan ketaqwaan peserta didik. Penelitian ini menggunakan pendekatan kualitatif jenis studi kasus. Hasil penelitian ini diharapkan bermanfaat dan memberikan kontribusi pemikiran bagi pemerintah daerah yang lain untuk menerapkan kebijakan wajib *diniyah*. Penelitian ini menjelaskan latar belakang lahirnya peraturan daerah Kabupaten Indramayu tentang wajib belajar *Diniyah Takmiliah* yang berasal dari masyarakat; juga mendeskripsikan strategi implementasi kebijakannya mulai dari konsep, ditetapkan ke dalam peraturan daerah, di ikuti dengan peraturan Bupati, sosialisasi dan kontrol; serta memaparkan implikasi yang dialami dalam implementasi kebijakan ini seperti meningkatnya prestasi pelajaran agama Islam di sekolah, adanya tambahan pelajaran agama, adanya anggaran daerah untuk pendidikan Islam, bertambahnya *Madrasah* di lokasi penelitian dan berefek naiknya elektabilitas politik pengambil kebijakan.]

Keywords: *government policy, diniyah takmiliah*

Introduction

When Indonesia has implemented the Law on the National Education System, recognition of the existence of *madrasah* is increasing, especially with the inclusion of the words "Faith and Taqwa" in the general statement of national education objectives and the obligation of religious education lessons in each type and level of education. As the implementation of the law, several government regulations on education have been introduced, including *madrasah diniyah* education, as set forth in Government Regulation number 55 of 2007 on religious and religious education. Religious education is an education that provides knowledge and shapes the attitudes, personality,

and skills of learners in the practice of religious teachings, carried out at least through the subjects lectures on all paths, levels and types of education. Religious education is education that prepares learners to be able to run a role that requires mastery of knowledge about religious teachings and or become a religious scholar and practice the teachings of his religion.¹

Islamic religious education can take the forms of diniyah and pesantren education. Diniyah education can be organized on formal, nonformal and informal channels. Education diniyah nonformal held in the form of pengajian books, majelis taklim, education of the Koran, *Diniyah Takmiliyah* or other similar forms. Education diniyah nonformal can be in the form of education units and must obtain permission from the office of the Ministry of Religious Affairs of the district after meeting the provisions on the requirements of establishment of educational units. *Diniyah Takmiliyah* aims to complement the Islamic religious education obtained in Elementary school, junior high school, high school, vocational school or in higher education in order to increase faith and devotion of learners to Allah Swt. Implementation of *Diniyah Takmiliyah* can be implemented in stages or not tiered. In order to achieve the educational objectives, such as the above institutional forms, especially *Diniyah Takmiliyah*, it is necessary to develop and develop the curriculum so that the graduates have competence in accordance with the expectations of all parties.²

One of the phenomenal efforts undertaken by the Local Government of Indramayu District is by requiring students of Primary school to follow the program of *madrasah diniyah* awwaliyah in 2003. This policy is not only beneficial for the students, more than that to accommodate the aspirations of the guardians who feel the lack of knowledge religion of their children when only attending religious classes in formal public schools.

Then in 2012, Indramayu District Government issued Local Regulation No. 12 of 2012 on Compulsory Education *Diniyah*

¹Peraturan Pemerintah Nomor 55 Tahun 2007 tentang Pendidikan Agama dan Pendidikan Keagamaan, pasal 1 ayat 1-2.

²Marwan Salahuddin, *Pengembangan Kurikulum Madrasah Diniyah Takmiliyah* dalam Jurnal Pendidikan Islam Cendekia Vol. 10 No. 1 Januari-Juni 2012, 43.

Takmiliah. Compulsory Education *Diniyah Takmiliah* is a Non-Formal Religious Education Program which must be followed by all elementary, junior and senior high school students and equal in Indramayu District for the joint responsibility between government, provincial government, local government and society.³

Discussion

1. Implementation Technique of *Madrasah diniyah Takmiliah*

Mandatory learning *madrasah diniyah takmiliah* aims to provide provision of understanding and ability of Islam to school-aged children to develop their lives as citizens who are Muslims, believe, piety, and charity sholeh and berakhlak noble.

The *madrasah diniyah takmiliah* was established by religious non-governmental organizations, Yayasan Pendidikan Islam, boarding schools, and or community-managed collectively. The education of *madrasah diniyah takmiliah* is a non-formal religious education unit that carries out basic Islamic education, junior high school, high school and equal.⁴

Educators at *madrasah diniyah* are special people appointed with the task of educating and teaching at *madrasah diniyah* by Indramayu Regency Government. To be appointed as an educator concerned must meet the following criteria:

- a. Be Muslim and well behaved.
- b. Educated Religious Teacher Education, Teacher Education School, Senior High School plus boarding school or diploma PGMI.
- c. Fluent in reading the al-Qur'an, al-Hadith, Arabic and the fiqh.
- d. Have an educational spirit.

So every educator has the following rights:

- a. Earn income and social welfare guarantees.
- b. Gain career coaching based on work performance.

³Peraturan Daerah Kabupaten Indramayu Nomor 12 Tahun 2012 tentang Wajib Belajar Diniyah Takmiliah Pasal 1 Ayat 9.

⁴Peraturan Bupati Indramayu Nomor 7 Tahun 2006 tentang Pengelolaan dan Pengawasan Pelaksanaan Wajib Belajar Madrasah Diniyah Awwaliyah di Kabupaten Indramayu.

- c. Using facilities, infrastructure and other educational facilities in carrying out its duties.

While learning programs in *madrasah diniyah* at least include:

- a. The core curriculum consists of subjects of Al-Quran, Hadith, Aqidah Akhlaq, Fiqh, SKI, Arabic and Worship Practice.
- b. The local curriculum, whose subjects are tailored to the needs of each *madrasah*.⁵

Learners of this *madrasah diniyah* is open and provide breadth to learners. These diniyah students are children of school age 7 years old up to 17 years old.⁶ To prospective new students of Junior high school are required to attach certificate or certificate of *madrasah diniyah* awwaliyah when registering. While for prospective students who have not submitted the certificate or diploma can be accepted registration with the note concerned must make a statement letter ready to follow study in *madrasah diniyah* until finished during studying at Junior high school.⁷

The teaching and learning activities of *madrasah diniyah* are conducted in the afternoon or outside formal education at *pesantren*, independent buildings, school buildings, mosques, mosques or other appropriate places. The time of teaching and learning activities of *madrasah diniyah* is monday, tuesday, wednesday, thursday, saturday and sunday. The holiday time is on friday.⁸

⁵Peraturan Daerah Kabupaten Indramayu Nomor 12 Tahun 2012 tentang Wajib Belajar Madrasah *Diniyah Takmiliah* di Kabupaten Indramayu.

⁶Dokumentasi surat Bupati Indramayu kepada Wali Murid/Orang tua Siswa SD/MI se-Kabupaten Indramayu Nomor 420/1192/Kesra tentang Wajib Belajar Madrasah Diniyah.

⁷Dokumentasi surat Bupati kepada Kepala Dinas P dan K serta Kepala Depag Kabupaten Indramayu Nomor 42.1/162/Kesra.

⁸Dokumentasi surat Bupati Indramayu kepada Kepala Dinas P dan K, Kepala Depag dan Camat se-Kabupaten Indramayu Nomor 451.44/161/ Kesra tentang Pendirian Madrasah Diniyah.

2. Strategic Meaning with the Establishment of Local Regulation

As explained, in this era of reform, religious education has a place with the promulgation of Law no. 20 of 2003 which was ratified by the President on 8 July 2003 after a long debate in the community and the House of Representatives. In this Law, recognized the presence of religious education as one type of education in addition to general education, vocational, academic, professional, vocational and special skills.

Three years earlier, precisely during the reign of President Abdurrahman Wahid, pesantren should have gained some convenience. Through the Joint Decree of two ministers No.1/U/KB/2000 and Number MA/86/2000 the students at salafiyah pesantren aged 7-15 years who follow education *diniyah awwaliyah* (basic level) and *diniyah wustho* (level 1), who are not currently studying at primary and junior secondary or non graduate level, can be recognized as having equal ability and equal opportunity to continue studying to higher education level, if the pesantren adds some general lesson at least 3 subjects: Indonesian, mathematics and science. The diploma issued by the board of the program organizer is recognized by the government as equivalent to the primary or junior high school diploma and can be used to continue to higher education with the conditions to be arranged by the relevant departments.

The above Government Regulations and various prescribed provisions concerning religious education should provide better recognition of *pesantren* and its diniyah education system. However, not every *salafiyah pesantren* follows the provisions of the two ministers' decree of 2000 and the above government regulation, some of them choose to maintain their tradition. This lack of attitudes can be due to the ignorance of the *pesantren* it self, or it may be because of their concern about the loss of *salaf* identity that has been maintained so far due to the influx of government intervention on the *pesantren* curriculum.

Based on the above data it is known that the *pesantren* and *madrasah diniyah* as a source of education and intelligence of the people of Indonesia, which has been strong since before

independence was just getting juridical recognition in the reform era.⁹

Theoretical Review

1. Policy Implementation Strategy

Policy implementation strategies can be classified into two models or two strategies: top-down and bottom-up models:

1) Top-down Model of Education Policy Implementation

According to Hood that the implementation of the policy as a perfect administration so that it can be classified: (a) the implementing organization must be made to resemble a military organization with only one clear command line and authority; (b) all norms must be enforced and must be in accordance with pre- (c) all employees should be willing to carry out the duties as mandated, (d) there should be perfect communication between the existing inside and outside organizations / units, and (e) the absence of time pressures.

2) Bottom-up model of Education Policy implementation

The bottom-up approach was developed by Hjern and Porter with the model (a) developing a policy methodology (both for formulation and implementation) that prioritizes the relationship between subjects, often referred to as policy networks or implementation structures, (b) not departing from a program governmental organizations, but from a number of actors who take seriously the problem of policies and strategies to address them, assess relatively the importance of government programs that compete with private programs, and market forces in solving them, (c) because does not depart from a single focus of the problem to solve or find its way out, so adherents of this approach feel freedom to assess all (undesirable) impacts of government and private policy implementation, (d) be able to deal with a large number of policy problem areas

⁹Ali Anwar, *Pembaruan Pendidikan di Pesantren Lirboyo Kediri* (Yogyakarta: Pustaka Pelajar, 2011), 49-53.

although not all is to (e) because of its focus on the choice of strategies by many actors, the various problem-solving strategies can be debated among the actors.

2. *Factors Affecting Policy Formulation*

In the view of Edwards III, policy implementation is influenced by four variables, namely (1) communication (2) resources (3) disposition, and (4) bureaucratic structure. The four variables are also interconnected with each other.

The first, Communications: Successful implementation of the policy requires that the implementer know what to do. What are the policy objectives and targets should be transmitted to the target group so that it will reduce the implementation distortion. If the goals and objectives of a policy are unclear or even unknown to the target group, there is a possibility of resistance from the target group. The success of Family Planning (KB) in Indonesia as an example, one of the causes is because the Family Planning Coordinating Board (BKKBN) intensively disseminates the objectives and benefits of family planning programs to fertile couples (PUS) through various media.

The second, Resources: Although the contents of the policy have been clearly communicated and consistent, but if the implementer lacks the resources to implement, the implementation will not run effectively. These resources can be tangible human resources, namely the competence of the implementer, and financial resources. Resources are important factors for policy implementation to be effective. Without resources, the policy remains on paper only.

The third, Disposition: Disposition is the character and characteristics possessed by the implementer, such as commitment, honesty, democratic nature. If the implementer has a good disposition, then he will be able to run the policy as well as what the policy makers want. When the implementer has a different nature or perspective, then the policy implementation process also becomes ineffective. Development experiences in Third World countries indicate that the level of commitment and honesty of the apparatus is low. Various cases of corruption emerging in Third

World countries, such as Indonesia are concrete examples of low commitment and honesty of the apparatus in implementing development programs.

The fourth, Bureaucratic Structure: The organizational structure in charge of implementing the policy has a significant influence on the implementation of the policy. One of the most important structural aspects of any organization is the existence of standard operating procedures (SOPs). SOPs serve as guidelines for every implementer in action. An overly long organizational structure will tend to undermine surveillance and lead to red-tape, a complex and complex bureaucratic procedure. This in turn leads to inflexible organizational activity.¹⁰

While Afiful Ikhwan is of the opinion that the factors influencing the formulation of education policy are greatly derived from the development of society, according to him "Education must anticipate the demands of life, so as to prepare the students to live fair according to socio-cultural conditions of the community in terms of approach and implementation strategy."¹¹ This is where the mandatory role *Diniyah Takmiliah* answer the needs of Indramayu community-West Java-Indonesia.

3. *Impact of Policy Implementation*

The policy impact is one of the scope of the study of policy analysis of education. The basis of the importance of policy impacts, as it is often a risky policy fails. GUNn shares policy failures in the categories, namely "nonimplementation" and unsuccessful implementation unsuccessful). Not implemented implies that a policy is not carried out in accordance with the plan. Where an unsuccessful implementation usually occurs when a particular policy has been implemented in accordance with the plan, but considering the external conditions are unfavorable or the

¹⁰AG. Subarsono, *Analisis Kebijakan Publik* (Yogyakarta: Pustaka Pelajar, 2010), pp. 90-92.

¹¹Afiful Ikhwan, *Perguruan Tinggi Islam dan Integrasi Keilmuan Islam: Sebuah Realitas Menghadapi Tantangan Masa Depan*, Jurnal Ilmu Tarbiyah At-Tajdid, Vol. 5, No. 2, Juli 2016. pp. 161.

policy is unsuccessful in realizing the impact or the desired end result. The risk of failure to implement the policy can not be avoided by anyone. Abdul Wahab points out that there are three main factors; (1) execution bad (bad execution), (2) policy itself is bad (bad policy), (3) the policy is bad luck (bad luck).

Of the three factors, there are several things behind the implementation of the policy failed, the first problem, the implementation of bad (bad execution), also called the failure implementation (implementation failure), usually caused by the inability of human resources or climate that is less supportive. Second, the policy itself is bad (bad policy). This failure is mostly caused by the lack of knowledge, skills, and understanding of the framers and policymakers on the various needs of the public demand. Normally a policy should be supported by information, research results or surveys that can be accounted for the various needs of the public (needs and demands public). Third, bad luck policies, usually in a conditional and temporal manner. Policy makers and implementers must prepare the technical expertise needed to better predict and forecast and the consequences of each alternative policy they choose.

In the Chinese government, as Xiaobo Lü's research finds, "I show that policy awareness has increased citizens' trust in China's central government".¹² Similarly, in the location of this study, the influence of government policy on compulsory education *Diniyah Takmiliah* become a strong belief in society against his government.

4. Urgency of Compulsory Education of Madrasah diniyah Takmiliah

Before the birth of Law Sisdikdas Number 20 Year 2003, *madrasah diniyah* known as madrasah which have role to equip and increase religious education for children who attend school at public school in morning until afternoon, then in the afternoon they follow religious education at *madrasah diniyah*. Growing

¹²Xiaobo Lü, *Social Policy and Regime Legitimacy: The Effects of Education Reform in China*, American Political Science Association (APSA), New York: Cambridge University Press, Volume 108, Issue 2, May 2014, 423-437.

madrasah diniyah development is motivated by unrest some parents, who feel religious education in public schools is not sufficient to deliver their children to be able to implement the teachings of Islam in accordance with the expected. Departing from the needs of the community will be the type of institution like this *madrasah diniyah* can still survive. Although until now the *madrasah diniyah* have received little attention from the government, both in terms of budget and manpower assistance, but the important role of *madrasah diniyah* is very important in the education system that must be considered together.

Madrasah diniyah is an educational institution that provides education and teaching in a classical manner that aims to provide additional knowledge of Islam to students who feel less accept Islamic religious lessons in sekolahannya. The existence of this institution is mushroomed in the community because it is an educational need.

Methods

This research uses interpretive paradigm through qualitative approach, case study type. The analysis tool used is qualitative analysis model of Miles and Huberman. The focus of this study are as follows: 1) the background of the birth of regional regulations on compulsory education Diniyah Takmiliah; 2) describe the strategy implementation strategy starting from (a) the concept, (b) set into local regulations, (c) followed by regulation of Bupati, (d) socialization and (e) control; and describes 3) the implications experienced in the implementation of this policy.

Results and Discussion

1. Background The Birth of Regional Regulation

The Regent of Indramayu realizes that to change the society's order in a more advanced, independent and prosperous direction, the characteristics of the Prophet (siddiq, amanah, tabligh, fathonah) are used as guidelines and basic principles in carrying out the leadership mission, without which it is impossible to achieve the goal. In other words, that to change the Indramayu people more

advanced there is no other choice but to implement religious values in the life of society, nation and state. Therefore, in the policy of leading the District of Indramayu, the word "religious" in the sense of the target attain religious values as the estuary of the attainment of the prophetic nature occupies the top position, as an endeavor to achieve development objectives in other fields. As long as the implementation of religious values is a spirit of achievement of the regional development goals themselves.

Some things that became the policy of the Regent during the lead of Indramayu District, in the hope of the establishment of prophetic properties in the community, among them (1) All Islamic state apparatus (PNS) must wear the hijab; (2) Islamic students from elementary school (SD) to university must wear the hijab; (3) Observing for 15 minutes before commencing to perform obligations as a state apparatus; (4) as well as the learner, shall observe for 15 minutes before the learning process begins; (5) Entry requirement of Junior High School must have completed MDA (*Madrasah diniyah* Awaliyah); (6) The appointment of officials of both structural and functional officials is carried out reading test of the Qur'an; (7) It is recommended that the fasting of Monday-Thursday in the environment of Pemda Indramayu, (8) The existence of funding support to the construction of madrasah, pesantren, mosque, praying room, and other means of worship; (9) Provision of scholarships for students who nyambi become santri; (10) Provision of honorarium to teachers teaching in madrasah, mosque and khotib imam; (11) The commemoration of Islamic holidays in every government institution, company and educational institution in the hope of taking the wisdom of life; and other policies that speak of Islam.

So true, through prophetic leadership we still have hope to change the Indonesian people and even the world towards a more positive progress. Therefore, although it is difficult to find a prophetic figure, not closed the possibility, in time will appear figures with these characteristics.¹³

¹³Interview with Indramayu Regent at his house on May 30, 2016.

Local Regulation No. 12 of 2012 was born from the ideas and ideas of the Indramayu community as stipulated in the motto of "Indramayu Remaja". This thinking is based on philosophical meaning such as:

- a. Islam is a religion of peace, this is evident in the prophetic mission of welfare for the universe.
- b. In his praxis, this character is supported with the concept of "*dar'u al-mafasid muqoddam 'ala jalbi al-mashalih*" or in other words avoids the damage takes precedence over the effort to bring goodness.
- c. Islam put forward the wisdom to always learn, because everything must have knowledge.
- d. God will lift those who have knowledge.¹⁴
- e. Calls for the eradication of pornography and porno-action.

2. Strategy of Policy Implementation of Local Regulation of Indramayu Regency Number 12 Year 2012 on Compulsory Education of *Madrasah diniyah Takmiliah*

Strategies are used to achieve goals. The strategy used to implement a policy will affect the performance of a policy. The strategy used can be top / down approach or bottom approach, authoritarian or democratic.¹⁵

Mandatory learning *madrasah diniyah* aims to provide provision of understanding and ability of Islam to school-aged children to develop their lives as citizens who are Muslims, believe, piety, and do good and have a noble character. The *madrasah diniyah* was founded by religious non-governmental organizations, Islamic foundations, boarding schools, or community-managed collectively. *Madrasah diniyah* is a unit of non-formal religious education that organizes Islamic education

¹⁴Irianto MS. Syafiuddin (H. Yance), Paper: "Obsesi Indramayu dalam Penegakan Syariat Islam" in the forum *Mudzakaroh* All Islamic scholars (*'ulama*) of West Java in Hotel Zambrut Convention Hall Cirebon on July 23, 2011.

¹⁵AG Subarsono, *Analisis Kebijakan Publik; Konsep, Teori dan Aplikasi* (Yogyakarta: Pustaka Pelajar, 2005), 8.

at the basic level, junior high school, high school, vocational school and equal.¹⁶

Educators at *madrasah diniyah* are special people appointed with the task of educating and teaching at *madrasah diniyah* by Indramayu Regency Government. To be appointed as educator concerned must meet the following criteria:

- a. Be Muslim and have good character.
- b. Educated Teachers of Religion (PGA), SPG Teachers Education, Chartered Senior High School (*Madrasah Aliyah Plus*), Islamic boarding school and Islamic Primary School Teacher Education Diploma (PGMI).
- c. Fluent in reading the al-Qur'an/al-Hadith/Arabic and the *Kitab Kuning* (earlier Islamic books).
- d. Have an educational spirit.

Then every educator has the following rights:

- a. Earn income and social welfare guarantees.
- b. Gain career coaching based on work performance.
- c. Using facilities, infrastructure and other educational facilities in carrying out its duties.¹⁷

While learning programs in *madrasah diniyah* at least load:

- a. The core curriculum consists of subjects of *al-Qur'an*, *al-Hadith*, *Aqidah Akhlaq*, *Fiqh*, History of Islamic Culture (SKI), Arabic and Worship Practice.
- b. The local curriculum, whose subjects are tailored to the needs of each madrasah.¹⁸

Learners of this *madrasah diniyah* is open and provide breadth to learners. To the new student candidates junior high school is required attach *madrasa diniyah awwaliyah* (early stage) when enrolling. While for prospective students who have not submitted a diploma can be accepted registration with the relevant note must make a letter of

¹⁶Peraturan Bupati Indramayu Nomor 7 Tahun 2006 tentang Pengelolaan dan Pengawasan Pelaksanaan Wajib Belajar *Madrasah Diniyah Awwaliyah* di Kabupaten Indramayu.

¹⁷*Ibid.*

¹⁸Peraturan Daerah Kabupaten Indramayu Nomor 12 Tahun 2012 tentang Wajib Belajar *Madrasah Diniyah Takmiliah* di Kabupaten Indramayu.

statement ready to follow study in *madrasah diniyah awwaliyah* (early stage) until finished during studying in junior.¹⁹

The teaching and learning activities of *madrasah diniyah* are conducted in the afternoon or outside formal education at Islamic boarding school, independent buildings, school buildings, mosques, mosques or other appropriate places. The time of teaching and learning activities of *madrasah diniyah* is Monday, Tuesday, Wednesday, Thursday, Saturday and Sunday. The holiday time is on Friday.²⁰

The stakeholders involved in compulsory *diniyah* policy are the Indramayu Regent, the Community Welfare Section (Kesra) of Indramayu Regency, the Regional House of Representatives (DPRD), the Head of the Education Office, and the Ministry of Religious Affairs of Indramayu Regency.²¹

Education policy proceeds through the stages of the formulation of education policy, the legitimacy of educational policy, communication and socialization of education policy, implementation of education policy, strives for community participation in education policy and education policy evaluation.²²

The process of socialization and any of the figures involved before the *diniyah* mandatory policy is applied, On Tuesday 5th February 2012 at 11.00 WIB held at the Center of Islamic Studies (PPI Indramayu), the agreement between Indramayu Indonesian 'Ulema Council (MUI) and Indramayu Regency was held at the event of the Regional Leadership Meeting (Muspida) with the District MUI and MUI all of Indramayu Regency, with the result of agreement as follows:

¹⁹Documentation letter of Regent Indramayu to Head of Department P dan K and Chief Department Agama (Depag) No: 42.1/162/Kesra.

²⁰Documentation letter of Regent Indramayu to Head of Department P and K, and Chief Department Agama (Depag) and the entire sub-district Regency of Indramayu No: 451.44/161/Kesra about the establishment of *Madrasah Diniyah*.

²¹Interview with Kasi.PD-Pontren Kemenag Regency of Indramayu in Kemenag Office on April 1, 2016.

²²Ali Imron, *Kebijaksanaan Pendidikan di Indonesia* (Jakarta: Bumi Aksara, 2002), 31.

- a. MUI supports the vision of the Government of Indramayu District, namely "The realization of Indramayu people who are religious, tough and prosperous in a safe, orderly and peaceful life and prosperous, sustainable and prosperous regional order; and the mission of Indramayu Regency is to build the quality of human resources who believe and pious."
- b. Implementing the strategy of fostering religious life through the efforts of:
 - 1) Increased Muslim understanding of the teachings of his religion.
 - 2) Improvement of religious life infrastructure facilities.
 - 3) Improved guidance of religious life guidance.
 - 4) Strengthening of educational institutions and *da'wah*.
- c. MUI supports and supports the policy of Regent of Indramayu to:
 - 1) Read and study the Koran daily for 15 minutes before work and study.
 - 2) Declaration of the field of character study in every school and *Akidah* and *Akhlaq* in every *madrasah*.
 - 3) Preparation of the declaration of Compulsory Education *Madrasah diniyah* 2012, with the following conditions:
 - a) For children who will enter primary school must have a certificate of *Raudlatul Athfal* or *Taman Pendidikan Qur'an* (TPQ).
 - b) Those who will enter junior high school have *madrasah diniyah* awwaliah (level one), for those who attend junior high school in the afternoon to follow *madrasah diniyah* wustho (level two).
 - c) Next to the high school with a *madrasah diniyah* wustho diploma and afternoon follow the education of *madrasah diniyah* ulya (level three).
 - d) Reduce and attempt to eliminate disobedience in the form of alcohol, drugs, brawl and prostitution in Indramayu District.
- d. Indramayu District Government facilitates physical facilities and infrastructure for mosque, mosque, madrasah and boarding

school and welfare of teachers are not fixed religious and operational subjects MUI Indramayu District.²³

Impacts Experienced in the Implementation of Regional Regulation No. 12 of 2012 on Compulsory Education *Madrasah diniyah Takmiliah*

It is known that the position of Indramayu Community Development Indicator (IPM) in West Java is at the bottom of the 24th rank of 24 regencies / cities throughout West Java, this can be caused by multi-dimensional crisis (economic, social, politics) that still can not be overcome, even as a result of the crisis has worsened the state of community education in Indramayu District.

To help the community for 7-12 year olds to attend elementary school and save Drop Out (DO) threatened children to stay in school, a one-year fee of IDR 25,637,703,000 (twenty five billion six hundred three seven million seven hundred and three thousand rupiah).

In order to save the students in order to follow the education and continue their education in junior high school, high school, vocational school, the Regional Movement Cares for Education.²⁴ In fact, before the enactment of the regulation of Indramayu Regency number 12 of 2012 the number of *madrasah diniyah* in Indramayu Regency about 324 with the number of teachers 2,580 and 57,483 students. After the issuance of the regulation increased rapidly with the number of *madrasah diniyah* as many as 875 with the number of teachers 5.568 and 113.311 *santri* or students.

Indramayu district government issued Local Regulation No. 12 of 2012 on mandatory *diniyah* (wajib diniyah). This local regulation requires that the candidates of junior high school students have a *madrasah diniyah awwaliyah*. To support the operational costs of *madrasah diniyah* throughout Indramayu District, the district government has disbursed IDR 14 Milliyar for budget in 2013. The local government of Indramayu regency allocates funds for the

²³Interview with Indramayu Regent at his house on 30 May 2016.

²⁴Documentation letter of Regent Indramayu in the form of appeal Regional Movement Cares for Education to government employees, BUMN, BUMD and to the entrepreneurs in Indramayu District Nomor 466/300/Kesra.

madrasah diniyah which are budgeted for a year under the name of *Diniyah Education Operational Assistance (BOPD)*.²⁵

Then from this BOPD funds every *madrasah diniyah* entitled to get assistance according to the number of santri who studied at the institution *madrasah diniyah*. The amount of aid of one student is 10 thousand every month. Basically, these funds can be used for teacher incentives as well as for educational operations, but in reality they are only sufficient for incentives for teachers.²⁶

The assistance provided by the local government of Indramayu is called BOPD. The grant is aimed at:

1. Facilitate access to education *diniyah* for school-age children according to education level.
2. *Diniyah* education services so as not to increase the community burden on the cost of education.
3. Encourage the growth of education institutions *diniyah* well managed by religious organizations, educational institutions, institutions, community organizations or local government.
4. Ensure continuous education *diniyah* according to education level.
5. Encouraging parents to send their children to educational institutions *diniyah*.

Conclusion

Local Regulation Number 12 of 2012 was born from the ideas and ideas of the Indramayu community as stated in the slogan of Indramayu REMAJA. From the slogan of Indramayu REMAJA is born the policies of the Regent in the religious field that aims to enforce Islamic law among them: (a) Mandatory study *madrasah diniyah*. (b) Must read the al-Qur'an 15 minutes before doing activities in schools, offices, state-owned and local enterprises. (c) Policy of the Community Jilbabization in offices and schools. (d) Provision of local allowance for teachers of *Madrasah diniyah*, Elementary school, *Raudlatul Athfal* and imam of the mosque. (e) Formation of *majlis ta'lim* in schools. (f)

²⁵Interview with Kasubag Pendidikan & Kebudayaan divison Kesra Indramayu of Local Government, on June 8, 2016 in his office.

²⁶Interview with Kasubag Pendidikan & Kebudayaan division Kesra Indramayu of Local Government, Taufik Hidayat on June 8, 2016.

Economic empowerment of Islam through the implementation of *qurban*, *infak*, *zakat*, *shodaqoh* and obligatory zakat profession for civil servants (PNS) and employees BUMD. (g) Calls for the eradication of pornography and porno-action.

The vision and mission are supported by the Regent policy which is oriented towards the implementation of religious values in the life of society, nation and state. Therefore, in its policy to lead the District of Indramayu, the word 'religious' in the sense of the target attain religious values as the estuary of the attainment of the prophetic nature occupies the top position, as an endeavor to achieve development goals in other fields, in the hope of growing prophetic traits in the community.

Strategies are used to achieve goals. The strategy used to implement a policy will affect the performance of a policy. The strategy used is top down approach. The compulsory education of *madrasah diniyah* process through the stages of formulating education policy, legitimacy of education policy, communication and socialization of education policy, implementation of education policy, striving for community participation in educational policy and evaluation of education policy.

The real impact after the enactment of local regulation Indramayu number 12 of 2012 the total of *madrasah diniyah* in Indramayu District about 324 with the number of teachers 2,580 and 57,483 students. After the issuance of the regulation increased rapidly with the number of *madrasah diniyah* as many as 875 with the number of teachers 5.568 and 113.311 students.

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