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The Implementation of Madrasa Educational Policies in Educational-Political Perspective

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Abstract

This paper aims to describe the policies of the local government and Ministry of Religious Affairs (MRA) office in organizing madrasas or madrasahs (Islamic schools) and to describe the interaction between decentralized and centralized policies in organizing madrasas in Sleman Regency, Indonesia. This study employed a qualitative descriptive method with case study approaches. The data collection technique was done by interview and observation. The research subjects were determined using a purposive sampling technique. The validity determination of the human instruments was measured by the researchers themselves. Data analysis was done through data reduction, data presentation, and conclusions making. The results of the study show that educational politics seems to affect the implementation of education in madrasas as there are no specific policies enacted by the local government. Furthermore, the interaction of policy in the implementation of madrasa education in Sleman Regency applies the communication commensurate among the institutions in the local Government, namely the principle of interactive communication, while the Built-in communication model is a two-way interactive communication model. This study concludes that the Sleman Regency local government's policy towards the implementation of juridical madrasa education is not facilitated by special regulations other than the interaction of decentralization and centralization policies in the implementation of madrasa education in Sleman Regency implementing commensurate communication between institutions in local government. The recommendation is local governments need to give special treatment in the form of policies in the form of regional regulations that can provide more optimal facilitation to madrasas and restructure the curriculum .

Keywords: Implementation, madrasa education , organizing madrasa, policy

Introduction

The education decentralization policy's execution has far-reaching ramifications for efforts to improve educational quality. It is feared that it may lead to a lack of clarity in quality standards, as well as the rise of disparities in educational quality between areas and schools (Fadhli, 2017). Decentralization of education necessitates a significant financial commitment from each region and educational institution. Participation of the community in education regionalization strategies is a necessary and even a major requirement for the success of improving and strengthening education in the regions.

The implementation of decentralization of education in conjunction with the adoption of madrasa education appears to be insufficient to trace back to the inception of the decentralization program. Because madrasas are structurally under the Ministry of Religious Affairs (MRA), religious matters under the responsibility of MRA are not included in the decentralized domain. Madrasas, on the other hand, carry out education initiatives that fall within the decentralization realm. Accordingly, this study aims to investigate and trace how madrasa education is implemented amidst the vortex of decentralization and centralization policies. The national political climate and the evolution of Indonesian education politics have probably had a vast effect on the implementation of madrasa education

Educational institutions and processes influence not only the political behavior of the community but also the behavior of society as a whole. In addition, it has a big impact on education that directly accelerates people's lives (Azra, 2012). The link between education and politics can have implications for all aspects, both philosophical and policy aspects. Meanwhile, the relationship between education and politics in the policy aspect can be illustrated by how difficult it is to separate the education policies made by the government and the political perceptions and beliefs that exist in the

government. A government's education policy reflects and sometimes undermines its views on society or political beliefs (Slamet, 2014). Policy making, as a government function, is a part of the political processes, as it is a public demand for the government to make changes (Sirozi, 2010).

As a result of the strong domination of the state, educational institutions are sometimes trapped which should only carry out educational functions, in their development, they carry out certain political functions. This could happen for several reasons. First, the existence and development of educational institutions are inextricably linked to the socio-political dynamics of the surrounding community. Second, politicians have a strong tendency to exploit the role of educational institutions for their political interests. Third, school officials are essentially politicians who are constantly dealing with internal and external dynamics (Pusporini et al., , 2020).

Many countries have strict controls in place over both state-run and community-run educational programs. The control tool is set out in the form of educational policies in the form of laws and other educational regulatory instruments such as government rules or regulations, or ministerial decisions. From a policy standpoint, there are several models of the relationship between education policy and public policy. One model of this relationship is that education policy is considered or valued as part of public policy. This viewpoint apparently views education solely as a means of achieving power or political ambitions on the part of the government (Tilaar & Nugroho, 2009; Gulsen, & Gulenay, (2014). This statement is also justified by Rohman, (2010) that education is a product of state policies influenced and motivated by a certain political interest (legitimacy). This insight demonstrates that education and the state's political power are inexorably tied, as reinforced by (Rifa'i, 2010) who argues that education is one aspect of life that is linked to political institutions.

The link between education and political or state institutions is also evident in the long journey of madrasa education. Madrasas in Indonesia have their unique philosophical, religious, and historical roots (Muhammad et al., 2021). According to Rahim (2005), the rapid rise of madrasas is due to more than just the Muslim spirit of renewal. Madrasas as representatives of Islamic education have become an integral part of the national education system (Muhaimin, 2009). The relationship between madrasas and national education has phenomenal dynamics because both of them have gone through a shift from facing each other to virtually overlapping as a result of educational political compromise to improve their bargaining value in front of the community (Umar, 2016).

From the standpoint of education politics, the existence of encounters regarding madrasa policy execution is quite interesting. Madrasas are overseen by the MRA, which is a central or vertical organization that is still centralized, but national education is overseen by the Ministry of Education and Culture (MEC), which is responsible for its implementation. Islamic educational institutions (including madrasas) then continue to be treated differently from other educational institutions under the MEC's auspices (Yusqi, 2016).

The existence of dual management in the madrasa governance raises the dynamics of an intriguing subject to investigate. The most common explanation is that madrasas are vertical institutions, making local governments feel irresponsible when it comes to funding issues from the regional budget (Yusqi, 2016). Furthermore, madrasa implementation and management are still in need of improvement. This is evidenced by the fact that, under the direction of the MEC, local governments continue to prioritize schools (Umar, 2016) through education should be a shared responsibility of the government, local government, and the community (Rahim, 2005). Madrasas in the Sleman Regency occupy a key position and contribute positively to the advancement of education. The number of madrasas has increased dramatically in recent years. As a result, in Sleman Regency, alignment and attention to the development of madrasa education should be given definite priority and political support in the form of district-level regulations.

The implementation of madrasa education policies has been supported by several previous studies. Nurhasnawati (2015) found that madrasas have undergone swift development. This can be a form of contribution from the MRA and the MEC which have positioned madrasas as juridically equivalent to public schools. Thus, madrasas have a promising future from the religious normative perspective. Mahdi (2016), however, found that madrasas needed a strategy to improve their quality and relevance. The initiatives that must be carried out include improving the curriculum, teachers and education workers, educational facilities, and strengthening madrasa leadership. To improve the quality of the curriculum, it is necessary to develop a sustainable curriculum at all levels and types of madrasas. Because of the government's accommodating political approach toward Islamic education, particularly madrasa education, the existence of madrasas found new avenues in the national education system in the past, according to Satria (2014).

Based on the findings of the relevant research studies, the implementation of madrasa education in districts/cities faces dual management between having to submit to the MEC and the MRA. This situation possibly raises communication barriers which in the end might lead to biased treatment in

the implementation of madrasa education. Therefore, the focus of this research is to explore and describe the policies of the local government through the education office on the implementation of madrasa education in Sleman Regency and the policies of the MRA of Sleman Regency as the holder of control over madrasa education. Furthermore, the researchers need to get an overview of the implementation of madrasa education policies in Sleman Regency and how the relations and interactions between the decentralization policies of the MEC and those of the MRA in the respective region are, related to the implementation of madrasa education. Thus, the research question is formulated as follows. What are the policies of the local government and Ministry of Religious Affairs office of Sleman Regency in organizing madrasas? How is the interaction between decentralized and centralized policies of both offices in organizing madrasas in Sleman Regency, Indonesia?

METHOD

This research is qualitative research using the case study approach, which is one type of qualitative research that explores real-life, limited contemporary systems (cases) or diverse systems of limited (various cases). This exploration is carried out through detailed in-depth data collection process involving diverse or compound sources of information and reports on case descriptions and themes.

The participants of the research were informants consisting of the regent, head of the district, and the head of the Ministry of Religious Affairs, supervisor officers of the ministry office, principals of Islamic elementary schools (MIs), and head of Islamic junior school (MTs) which partially were selected purposively. Data collection techniques used in this study are observations, in-depth interviews. The instruments used in this study are in the form of interview guidelines and questionnaires. Both instruments are made by the researchers concerning the data needed based on the problem formulation developed in this study. Before being used in the field, both instruments were consulted and discussed with an expert from the field of instruments.

The data analysis in this study employed an interactive model analysis (Milles et al., 2014). Data analysis started with (1) data collection from observations and interviews that was outlined in a complete and detailed description of the report, (2) data reduction that was done during data collection by making a summary. The data and field reports were then reduced, summarized, and then the main things were sorted by focusing on the most important aspects, then looking for themes or patterns through the process of editing, coding, and labeling. Once selected, the data was simplified by classifying and abstracting the data. (3) Data presentation

or display was done to make it easier for the researchers to see the overall picture or certain parts of the research data. The data were then sorted into groups based on similar categories aligning with the encountered problems including temporary conclusions after the data reduction. (4) Conclusions were made by interpreting the classification results of the study. The meanings that emerge from the data were tested for their validity to make sure the conclusions agreed with the empirical evidence. After concluding the theme or generalization of themes, the interpretation was made.

FINDINGS AND DISCUSSION

The policies of the local government and Ministry of Religious Affairs (MRA) office in organizing madrasa (Islamic schools) in Sleman Regency

The government policy of both central and local governments embodied in the administration and politics in the form of government regulations is the rule of law made by the Government. It contains the government's decision to carry out all wills in various dimensions included in a policy called regulation. At the regional head level, the policy is realized in the administrative and political policies forming the decision of the regional head. Local Head policy is a rule of law formed by the regional head and its contents include his decisions or the decision of the Regent/mayor in organizing the government according to his functions and duties in various dimensions of Life. Meanwhile, the field of education policy is set in the strategic plan of the Regional Device work unit of Sleman Regency in 2016-2021.

The Education Office's strategy and policy consist of (1) increased access, quantity, quality of curriculum infrastructures (2) improvement in students' quality (3) improvement of quality, competence, and professionalism of educators and education personnel, and (4) Innovation services Public. The policy is common, applied to all educational institutions under the authority of the education service. As for the educational standing of madrasas at the Education office, madrasas are positioned equal to private schools whose management is under their managing foundation, while the education of madrasa is under the auspices of the MRA office.

The education service policy is not all accessible to the education of madrasa because of the constraints of decentralization, including the aspect of increased access, quantity, quality of curriculum infrastructure. In this case, madrasas do not receive the optimal support. While the people of the madrasa as residents of Sleman also contribute by paying taxes to the government of Sleman Regency who can benefit from the budget of the regency.

This study found no specific regulations of local government education for madrasas. The regional government's policy on madrasa education can be seen from the contribution of local governments to madrasa. Local government contributions to madrasa can be tangible and non-material. The contribution of material received madrasa starting from 2016/2017. While non-material in the form of support/support and facilitation efforts to improve the quality of education such as upgrading, workshops, and other empowerment programs. Meanwhile, due to decentralization barriers, the regional office could not intervene in the form of enhancement of madrasa infrastructure as well as incentive assistance to educators and not permanent teachers in the madrasa.

Local government intervention as a form of educational politics was uncovered in the implementation of the madrasa education. The kind of services given by local governments to madrasa education also provides a picture of education politics in the implementation of madrasa education policies. The term educational politics is described more simply by Nata (2012) as all efforts, policies, and tactics related to educational problems. Thus, education politics is all program activities, policies, whether manifested in the form of regulations or not as long as they are related to educational issues.

The findings of this study agree with those of Sopidi (2012) that education is the responsibility of all parties involved, including the government and the community. According to his conclusions, the government takes a conservative approach to education decentralization as a means of power accommodation. Similarly, Hamlan (2013) found that the government's education politics are inextricably linked to its political policies; if political policies harm Muslims, then their educational political attitude weakens Islamic education. Similarly, Satria (2014) views that the administration of the New Order era had a favorable stance toward Islamic education, particularly madrasa education. This accommodative attitude apparently represents government educational politics towards madrasa education.

Interaction between decentralized and centralized policies of both offices in organizing madrasa in Sleman Regency, Indonesia

Research findings show that built-in communication is commensurate and interactive. The local government or the MRA office in districts take more positions as coordinators of the government. Democratic communication is lateral vertical upward and downward. It also illustrates that the communication interwoven is more formal-functional and

each adheres to the rules and regulations. At the technical level, i.e., the degree of education unit of the principals of madrasas as well as the principals of Madrasas with public school principals are at the level of the organization to establish a peer relationship.

Principals of madrasa have had the Madrasa Principal Working Group, for MI principals is and for the principals of junior high school. The Working Group of Madrasa serves as a communication forum among fellow principals of madrasah to improve their professional and functional capabilities, forum consultation related to learning activities, evaluation system and supporting facilities, forum dissemination information about all policies related to Reform efforts and quality improvement of madrasa education. The communication Media of the Madrasa principals with public school principals at the elementery school level was channeled through the School Principal Working Group, while for Junior high school level is the School Principal Working Meetings. However, communication continues through various ways to run the programs together following the agreement and other regular programs related to education in Madrasa.

Based on the findings, the Education Office of the Regional MRA office and the Madrasa Education Units have the same relationship and equal arrangements. The similarity of the agreements is important and greatly affects the efforts to create harmony and balance in realizing good Governance. Interactions between the Education Office, the Office of Ministry of Religious Affairs, and the Madrasa Education unit are illustrated in the following image. Research findings show that the communication model, local government, and education provider of Madrasa build a dynamic two-way communication model, filling each other, mutually beneficial to realize the optimal community service. Communication model between local governments with the education provider of madrasa also held reciprocal between the Education Office, the MRA office of Sleman Regency, and the unit of direct madrasa education.

A clear statement given by Yildirim, (2018) emphasizes that one of the defining factors of the successful implementation of decentralization is the interaction between local government organizers. This is in line with the approach and model of communication in the education of madrasa, that both the local government, the office of the Ministry of Religious Affairs, and madrasa education units are mutually sought to build the alignment process, Similarities, cohesion, and balance of roles. Communication models are built closer to the interaction model, which depicts reciprocal, not unilateral, or one-way actions, but is a two-way action. The interaction model emphasizes the existence of a dynamic action-reaction process.

According to the findings of Sopidi's (2012) research, the government has a conservative interpretation of education decentralization as a power accommodation. While Yahya (2014) found that madrasas face structural constraints and their influence on the madrasa themselves with the enactment of the regional autonomy law, madrasas are in a difficult situation. On the one hand, madrasas have been acknowledged as part of the national education sub-system; on the other hand, madrasas are under the jurisdiction of the Ministry of Religion, which includes the non-decentralized religious sector. It is also confirmed by the findings of a study conducted by Naim (2014), which found that education decentralization still focuses on systemic reforms and has not improved education at the unit (school) level.

Implementation of the policy constitutes the entire activities performed by individuals or officers directed toward achieving the policy objectives. The success of policy implementation is influenced by many variables or factors, and each variable relates to the other (Muhammad, et al., 2020). According to Charles O. Jones, there are always two actors involved in the policy implementation activities, namely: (a) Some people outside the bureaucracy; (b) the bureaucrats themselves involved in the activation of functional activities, in addition to the tasks of implementation (Rohman, 2012)

Meanwhile, Subarsono, (2015) states that the success of policy implementation is influenced by two variables, namely the content of the policy and the context of implementation. The policy content variables include (1) The extent to which the target group members shave interests and are enrolled in the policy content, (2) The type of benefits received by the target group, (3) the extent to which a policy can impact the change, (4) whether the location of a program is correct, (5) whether a policy has mentioned its implementation in details, and (6) whether a program is supported by adequate resources. While the policy environment variables include (1) How much power, interests, and strategies are owned by the actors involved in the implementation of the policy, (2) The characteristics of the institution's interests, (3) the level of compliance and the responsiveness of the target group.

Research findings from the content of policy aspects show that the education policy of madrasa conducted by the Education Office in particular to the madrasa has nothing in special. This is because the madrasa is positioned equal to other schools. The Education Office policy on madrasas is directed towards improving education quality, improving education governance, and improving equitable education access. Therefore, the local government in this case, and the education Office look at madrasa the same as other public schools. The characteristics of Islamic madrasa are not considered as a value-added and has the potential as one of

the instruments to realize the purpose of national education, especially in developing learners to become better believers to the only one true God with a noble character (Astutik, 2018; Kim, Choe, & Kaufman, 2019; Syabuddin, Jannah, & Sulaiman, 2020). In addition, the characteristics of Islamic education of madrasa have also very potential in developing character education (Muhammad et al., 2021).

CONCLUSION

Based on the findings of the study, it is concluded that The policy of the local government of Sleman regency to the implementation of madrasa education is not facilitated with a special regulation. The interaction of decentralized policy and centralization in the implementation of Madrasa education in Sleman Regency apply the communication commensurate among the institutions in the local government. Communication is worth applying the principle that communication must run interactively and communication must be lateral vertically upward or downward. Relations and interaction at the level of the education unit are built through the community of madrasa heads. The implementation policy of madrasa education in Sleman Regency in the middle of the decentralization policy conducted by the Education Office in particular to the madrasa has nothing in special because madrasa positions equal to the other schools. Education policy on madrasa is aimed at improving the quality of education, education governance, and equalization of education access. The implementation of the madrasa education policy, in addition to referring to the regulation governing education, refers to what is established by the MRA and the Regional MRA office. Based on these results, it is strongly recommended to apply the interaction of decentralized policy and centralization in the implementation of Madrasa with the communication commensurate among the institutions in the local government.

SUGGESTION

For further researchers are expected to develop educational policy research on strengthening teacher competence

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