

Innovation of Islamic Education Through the Implementation of Mandatory Program Madrasah Diniyah (Non-Formal Religious Education Institutions) In Formal Institution

Afiful Ikhwan¹

Universitas Muhammadiyah Ponorogo
Postgraduate of Islamic Religious Education
East Java, Indonesia
afifulikhwan@umpo.ac.id

Ava Swastika Fahriona²

Universitas Islam Negeri Malik Ibrahim Malang
Faculty of Tarbiyah
East Java, Indonesia
avaswastika13@gmail.com

Musyarapah³

STAI Rakha Amuntai
Department of Tarbiyah
Kalimantan Selatan, Indonesia
musyarapah@stairakha-amuntai.ac.id

M. Mukhlis Fahrudin⁴

Universitas Muhammadiyah Ponorogo
Postgraduate of Islamic Religious Education
East Java, Indonesia
mukhlisfahrudin@arch.uin-malang.ac.id

Dian Iskandar Jaelani⁵

Senior High School 1 Kupang
Nusa Tenggara Barat, Indonesia
dijaelani@gmail.com

Abstract— This research is based on the existence of an innovation phenomenon of Islamic Religious Education in Blitar, East Java, Indonesia district, which will implement the *Madrasah Diniyah* Mandatory Program in all formal institutions at the junior, senior high school, and vocational level as intracurricular. The purpose of the study is to examine the causes of the emergence, how it is implemented and how the implications of innovation in Islamic Religious Education. This type of research is qualitative, data collection techniques interview, observation and documentation, data analysis through stages: data presentation, data reduction, and conclusion drawing. checking data is done through triangulation test. This study produced (1) because of the lack of knowledge of Islam lesson in formal school institution making the Madin (*madrasah diniyah*) program compulsory in all formal schools, (2) its application by a combination of Placement Test method, Peer Tutor method (student study group coordinated by his own friends) and the Drill method (how to learn by repeating the material for many times) and (3) this innovation implies a change in the religious character of students.

Keywords: *Innovation, Islamic Religious Education, Application, Implication and Madrasah Diniyah Mandatory.*

I. INTRODUCTION

Educational innovations made by the Blitar District Education Office refer to the objectives of National Education, East Java Education Mission Vision, Blitar District Education Regulation No. 8 of 2010,[1] Blitar District and National

Education Vision Mission. The educational innovation here is the implementation of the Mandatory *Madrasah Diniyah* program which must be implemented by all formal institutions under the auspices of the government Minister of Education (diknas) Blitar Regency with the provisions of the implementation: (1) elementary school level (SD) mandatory *madrasah diniyah* afternoon, get the certificate used as a requirement to enter junior high school. (2) the level of junior, senior and vocational high school (SMP, SMA and SMK) compulsory *madrasah diniyah* is used as an intracurricular of local content, material on jurisprudence, reading and writing of the al-Qur'an and morals.

Head of education office visits to various formal schools and find some things that become special note, that most students are still illiterate Al-Qur'an and can't perform prayers, it is due to several factors: most parents work overseas, it is difficult to find religious teachers, the existing *madrasah diniyah* function is not optimal because of low salaries, low teacher attendance, the number of religious material hours is only two hours a week in formal schools. Thus it becomes interesting to investigate.

II. LITERATURE REVIEW

A. Innovation

Innovation is a new change to move towards improvement, done intentionally and planned. Educational innovation is an idea or idea, method, goods perceived by a

person or society as something new, whether it is a new inverse or a newfound discovery achieved to solve the educational problem.[2] The search for a new paradigm of Islamic education never stops in accordance with the challenges of the times are constantly changing and evolving. However, it does not mean that the search for a new paradigm of thinking, than to be able to make the concept of value-based strategic and progressive and anticipatory, ahead of the development problems that will come in the future, should also be able to defend the basic values of right and believed to be maintained and developed, especially in modern life and the world of globalization today.[3]

B. Islamic Religious Education

Islamic Education is the effort of adults who are consciously devoted to directing and guiding the growth and development of the nature (basic abilities) of students through the teachings of Islam towards the maximum point of its growth and development.[4] Islamic religious education both in elementary, junior high and high school, in general the goal is the same substantially, namely to increase faith, piety, and noble character through the provision of knowledge and experience, so that after the education process ends students become faithful and pious people noble in personal life, nation and state.[5]

C. Madrasah Diniyah

The word "*Madrasah*" in Arabic is a form of adverb (*zharaf makan*) from the root "*darasa*". Literally "*Madrasah*" is defined as a place of learning for students, or a place to give lessons. From the root word "*darasa*" can also be derived the word "*midras*" which has the meaning of the book being studied or a place of learning, the word "*al-midras*" is also interpreted as a home to study the Torah.[6] *Madrasah diniyah* seen from the structure of Arabic comes from two words *Madrasah* and *al-din*. The word *Madrasah* is used as a place name from the origin of the word *darosa* which means learning. So *Madrasah* has the meaning of meaning of learning, while *al-din* is interpreted as religious meaning.[7] From the two structures of words that are made into one, *madrasah diniyah* means a place to study religious problems, in this case Islam.[8]

D. Implementation of Policies

Theoretically, an educational policy is formulated based on a more empirical scientific basis. Before formulating an education policy, a policy maker generally considers various components of an education policy. The components of an education policy cover five important things, namely: (1) goals, (2) plans, (3) programs, (4) decision, and (5) effects.[9] Application is the act of practicing a theory, method and other things to achieve certain goals.[10]

III. RESEARCH METHOD

This research uses interpretive paradigm through qualitative approach, case study type. The analytical tool used is a qualitative analysis model of Miles and Huberman. This study examines 1) the background of the birth of regional regulations on mandatory *madrasah diniyah*; 2) describe

strategy implementation strategies starting from (a) concepts, (b) set in local regulations, (c) followed by regent regulations, (d) socialization and (e) controls; and describes 3) the implications experienced in implementing this policy. Data collection techniques are interviews, observation and documentation, data analysis through stages: data presentation, data reduction, and conclusion drawing. Data checking was carried out through triangulation tests.

IV. RESULTS

A. Innovation in Islamic Education needs to be implemented

Innovation of Islamic Education need to be implemented by Blitar District Government because some things are found in the field, that is:

- 1) Most of the population in the Blitar area are Indonesian Workers (TKI) and Women Workers (TKW) who mean working abroad.
- 2) Madin Function and Quran Educational Park (TPQ) has not been optimal due to lack of human resources (teaching human resources), low teacher salary, and impact on teacher activeness.
- 3) Lack of facilities and infrastructure.
- 4) The number of hours of religious studies in formal education is only two hours per week, and has covered all religious material namely the History of Islam, morality, Jurisprudence, and recitation.
- 5) Lack of self-motivation to deepen religious learning
- 6) The influence of television programs with various types of spectacles that are not shar'i like; soap operas that lack education and entertainment that lead the audience away from religious values.
- 7) Influence of mobile phones and social media which are unlimited access. Moreover the function of HP is now no longer just for the phone and sms but the various completeness of features and sophistication make HP very close to its users, beyond proximity to friends and family.
- 8) There is no support from parents when in fact the parents are central to education for their children.
- 9) There is no education system that regulates the obligation of *madrasah diniyah* for formal school students.
- 10) The existence of an education dichotomy which is a legacy of Dutch colonizers, which is to sort out formal education and Islamic education.
- 11) There is a gap in education orientation in Indonesia, that is every success of education is always measured by the value of numbers.
- 12) Parents prioritize general lessons, especially national exam subjects, and number two religious education.

B. Application of the Madrasah Diniyah Mandatory Program in Formal Institutions

- 1) Socialization of the Mandatory Madin program throughout Blitar district.

- Diniyah Mandatory Madrasah Implementation is held directly at institutions in Teaching and Learning Activities (KBM) as Local Content Intracurricular.
 - Mandatory Madin Program must be implemented by all Junior, Senior High School and Vocational Schools in Blitar Regency, both State and Private.
 - The material taught is Jurisprudence, Moral, Read Al Qur'an, and knowledge of Prayers.
 - There is a limitation of Madin learning material, given the extent of religious material, so that Madin material in formal institutions does not conflict with the material of Islam.
 - For the ninth graders will get Madin certificate as a graduation requirement as well as a requirement to continue to the next education level.
- 2) Ministry of National Education of Blitar District together with Madin Education and Development Institution (LPP Madin) Provides training for selected teachers to prepare Madin learning in formal institutions.
- 3) The uniformity of learning methods throughout Blitar district aims to model and teaching methods are not diverse.
- The first step in implementing the Mandatory Madin Program is to map the ability to read the Qur'an, this method is called Placement Test.
 - The second step after the ability test is carried out and the students' abilities are known, continues to Peer Tutor method, which is the student learning group coordinated by his own friends, while the Madin teacher prioritizes students who have not been able to read the Qur'an by repeating it repeatedly. time. This method is called the Drill method.

C. Implications for the implementation of the policy of the Mandatory Madrasah Diniyah Program in formal institutions

- 1) *Positive implications:* (a) Supporting the Vision of Blitar District Government's Education Mission, (b) Fixing students' mistakes, shortcomings, and weaknesses in their understanding and religious experience in daily life, (c) Mandatory application *madrasah diniyah* is very supportive of Islamic subjects which are carried out only two hours per week, (d) Adding insight to students who have never studied Madin, (e) Public trust is increasing towards general education institutions, because religious activities are increasingly diverse and real, (f) Most female students wear headscarves (covering the genitals), (g) The realization of the midday prayer at school, (h) the realization of the Qur'an together as the atmosphere of the pesantren in formal institutions, (i) there a typical example of a pesantren brought by Madin teachers in formal institutions. Indirectly this is preaching bil haal (preaching with behavior).
- 2) *Negative implications:* (a) There are some schools that do not apply the mandatory Madin Program on the grounds of lack of funds, regional school

operational assistance funds (bosda) are not sufficient to hire Madin teachers in formal institutions.[11] (b) Government restrictions on tuition fees to students is a dilemma for schools to improve the welfare of Madin teachers in formal institutions, (c) Some students do not wish to take part in teaching and learning activities (KBM) Madin for a number of reasons, including: the lesson is not interesting, the teacher is monotonous, (d) There is no clear and detailed curriculum for each semester program and good grade from the Ministry of Education, Ministry of Religion, and the District Executive Board.

V. DISCUSSION

A. The background of the birth of regional regulations on education innovation mandatory madrasah diniyah

The cause of the lack of knowledge of religion due to the influence of internal factors (In) and external factors (Out). The steps taken by the Local Government and the Ministry of Education in Blitar Regency in overcoming the lack of knowledge of Islam by realizing the Mandatory Madin Program Implementation and socializing the Mandatory Madin program throughout the Blitar district. The Ministry of Education together with the Madin Education and Development Institute (LPP Madin) provides training to selected teachers to prepare Madin learning in formal institutions. For the ninth grade students will get Madin certificate as a requirement to proceed to the next level.

B. Application of Innovation of Islamic Education through Mandatory Program of Madrasah Diniyah In Formal Institution

The form of *madrasah diniyah* KBM (Teaching and Learning Activities) in formal institutions is a combination of the Placement Test method, Peer Tutor method (student study group coordinated by his own friends), and the Drill method (how to learn by repeating the material up to time). If the program has been implemented then the evaluation is done by the Education Office of Blitar Regency regularly and periodically. The purpose of this evaluation of education is to measure the success rate of programs that have been implemented as well as to know the lack of programs in efforts to improve and improve the program implemented.

C. Implications for the application of the Diniyah Madrasa compulsory program at formal institutions

Positive Impacts are: Supporting the Vision of Education Mission of the Blitar District Government. Supports PAI subjects. Public trust is increasing towards public education institutions. Most female students wear headscarves. The realization of the implementation of Prayer jama'ah Dzuhur in school. The realization of the Qur'an tadarus together as the atmosphere of pesantren in formal institutions. There is a typical example of a pesantren brought by Madin teachers in a formal institution, indirectly this is preaching bil haal (da'wah with behavior). This Negative Impact arises because there are some obstacles that arise in the implementation of the policy of the Mandatory Program Madin in formal institutions.

Implementation obstacles of the policy are: There are some schools do not apply the compulsory Madin Program with the reasons for lack of funds. Dana Bosda is not sufficient to hire Madin's teachers in formal institutions. The government ban on withdrawing tuition fees to Wali Murid is a dilemma for schools to improve the welfare of Madin teachers in formal institutions. Some students did not agree to take part in the KBM Madin for a number of reasons, including: Fear of being kicked out because they were ashamed they could not read the Qur'an, the subject matter was not interesting, the teacher was monotonous. There is no clear and detailed curriculum for each semester program and good grade level from the Ministry of Education, Ministry of Religion, as well as the Management of the Madin Regency.

VI. CONCLUSION

Because of the lack of knowledge of Islam, the program of madin is required in all formal schools, its application by means of a combination of Placement Test method, Tutor Sebaya method (student learning group coordinated by their own friends), and Drill method material until many times) and the implications of changing the religious character to the learners.

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