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Considering Local Government Policies Related to Madrasah Diniyah Takmiliyah in Indonesia

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Abstract

The implementation of madrasah diniyah takmiliyah (MDT) is very dynamic in its history, established before this country was not born until now it still exists in the midst of community life and has contributed a lot to the nation as an institution that concentrates on Islamic studies. Although it has been established for a long time, madrasah diniyah has only recently received recognition from the government through the issuance of Law No. 20 of 2003 concerning the national education system and also the issuance of Government Regulation No. 55 of 2007 concerning religious education and religious education. This study examines local government policies related to the implementation of madrasah diniyah takmiliyah as part of the implementation of these two government policies. This study uses a systematic literature review (SLR) approach, which is a method used to identify, verify and classify relevant data findings into discussion themes. The result of this study is that the policies that have been established by the government have not fully guaranteed the vital role of the government (central and local) towards the implementation of education in madrasah diniyah, the lack of government attention is one of the reasons for the lack of development of MDT until now. In some regions, there is a policy to integrate MDT into formal schools, this aims to increase the role and existence of MDT and affirm its role as an Islamic educational institution that produces religious and characterized graduates.

Kata kunci:
Kebijakan Pemerintah Daerah, Madrasah Diniyah Takmiliyah. Review secara Sistematis.

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Abstrak

Penyelenggaraan madrasah diniyah takmiliyah (MDT) sangat dinamis dalam sejarahnya, berdiri sejak sebelum negeri ini belum lahir hingga sekarang tetap eksis di tengah kehidupan masyarakat, dan banyak memberi sumbangsih terhadap bangsa sebagai lembaga yang konsen pada kajian keislaman. Walaupun telah berdiri lama, madrasah diniyah terhitung baru mendapat pengakuan dari pemerintah melalui terbitnya UU No. 20 tahun 2003 tentang sistem pendidikan nasional dan juga terbitnya PP No. 55 tahun 2007 tentang pendidikan agama dan pendidikan keagamaan. Studi ini meneliti tentang kebijakan pemerintah daerah terkait penyelenggaraan madrasah diniyah takmiliyah sebagai bagian dari implementasi 2 kebijakan pemerintah tersebut. Penelitian ini menggunakan pendekatan systematic literature review (SLR), yakni cara yang digunakan untuk mengidentifikasi, memverifikasi, dan mengklasifikasi data temuan yang relevan ke dalam tema pembahasan. Hasil studi ini adalah bahwa kebijakan yang sudah ditetapkan oleh pemerintah belum sepenuhnya menjamin adanya peran vital pemerintah (pusat dan daerah) terhadap penyelenggaraan pendidikan di madrasah diniyah, kurangnya perhatian pemerintah menjadi salah satu sebab kurang berkembangnya MDT hingga sekarang. Di beberapa daerah ada kebijakan mengintegrasikan MDT ke dalam sekolah formal, hal ini bertujuan untuk meningkatkan peran dan eksistensi MDT dan meneguhkan perannya sebagai lembaga pendidikan Islam yang melahirkan output lulusan yang religius dan berkarakter.

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INTRODUCTION

Madrasah diniyah is an educational institution that has been established for a long time in Indonesia, even before this country became independent. Its role and existence have been widely felt by the wider community, especially in producing generations of Muslims who have a spiritual foundation and strong personality character. The development of madrasah diniyah The changes are very dynamic and influenced by many things, but they still aim to lead to the progressiveness of the madrasah diniyah itself.[1]

Madrasah diniyah is one of the Islamic educational institutions that specialises in studying Islamic literature specifically based on the yellow book. Learning is done traditionally with the *bandongan* and *sorogan* methods. However, the current development of madrasah diniyah has been very developed, starting from the learning curriculum, and learning methods, to supporting facilities and facilities. The challenge faced today is the lack of interest and motivation of the community in choosing madrasah diniyah institutions.[2] The institution is considered less relevant to the situation, and people prefer formal education institutions. In fact, the nation's biggest problem today is related to moral degradation, one of which can be faced through strengthening character education in madrasah diniyah.[3]

The vital role of madrasah diniyah does not necessarily make the institution the main concern of the government through its policies. The long process that madrasah diniyah went through did not dampen its struggle to continue organising education that focuses on producing religious and noble outputs.[4] After going through various government dynamics, the new madrasah diniyah was recognised by the government as stipulated in Law No. 20 of 2003 concerning the National Education System, which contains the recognition of the status of madrasah diniyah into the national education system. The state's recognition of madrasah diniyah institutions is not yet complete, as evidenced by the inequality that occurs between formal and non-formal institutions including MDT. The phenomenon that occurs is that there are major problems that accompany the journey of MDT institutions today, starting from the lack of budget, the declining number of students, and the lack of assistance from the relevant government.[5]

Further development, madrasah diniyah should have become an empowered educational institution thanks to the role of the government, especially after the issuance of Government Regulation No. 55/2007 on religious education and religious education. The regulation states that the central government or local governments are obliged to provide educational resources to all existing religious education institutions. However, the regulation is still considered a bygone era, the fact is that there are still many regions

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[1] Hasan Basri, 'DISORIENTASI PENDIDIKAN MADRASAH DI INDONESIA', *POTENSIA: Jurnal Kependidikan Islam* 3, no. 1 (13 June 2017): 61–81, https://doi.org/10.24014/potensia.v3i1.3470.

[2] Kardi Kardi et al., 'Challenges of Online Boarding Schools In The Digital Era', *At-Tadzkir: Islamic Education Journal* 2, no. 1 (8 March 2023): 37–51; Moh Yamin, Hasan Basri, and Andewi Suhartini, 'Learning Management in Salaf Islamic Boarding Schools', *At-Tadzkir: Islamic Education Journal* 2, no. 1 (16 February 2023): 25–36, https://doi.org/10.59373/attadzkir.v2i1.10.

[3] Saidah Saidah, Nurul Ulfatin, and Burhanuddin Burhanuddin, 'Kemitraan Sekolah dan Madrasah Diniyah sebagai Sistem Full Day School untuk Penyelenggaraan Pendidikan Karakter di SMA dan SMP', *Jurnal Pendidikan: Teori, Penelitian, dan Pengembangan* 4, no. 11 (26 November 2019): 1562–69, https://doi.org/10.17977/jptpp.v4i11.13053.

[4] Rifngatus Saadah and Hasyim Asy'ari, 'Manajemen Sekolah Berbasis Pesantren Dalam Membentuk Karakter Peserta Didik', *Kharisma: Jurnal Administrasi Dan Manajemen Pendidikan* 1, no. 1 (30 September 2022): 1–11, https://doi.org/10.59373/kharisma.v1i1.1.

[5] Dwi Istiyani, 'Tantangan dan Eksistensi Madrasah Diniyah sebagai Entitas Kelembagaan Pendidikan Keagamaan Islam di Indonesia', *Edukasia Islamika*, 3 June 2017, 127, https://doi.org/10.28918/jei.v2i1.1665.

that have not realised the policy, so madrasah diniyah institutions have also escaped the role and assistance of the government. Government policy towards madrasah diniyah is strongly influenced by political decisions that have not fully favoured the sustainable development of madrasah diniyah. This has a negative effect on the continuity of education in madrasah diniyah. So far, what has received attention in the form of favourable government policies is in areas with a majority Muslim population, not yet evenly distributed in all regions in general.[6]

The role of the government should be greater to help the continuity of education in madrasah diniyah. Of course, the policy support can be in the form of moral and material, which of course can support the success of the institution in accordance with what is proclaimed.[7] The problem is strongly influenced by various factors, ranging from political dynamics that influence policy to socioeconomic influences and can also be caused by conflicts of interest in the government. All of these problems should not arise let alone grow large, because the interests of this nation should be the main concern for policymakers, in this case, the central and regional governments. Any differences should not be a means of division but must be addressed with wisdom that results in virtues.[8]

The government as a policy maker related to madrasah diniyah should always be a supporter and produce rules that benefit and support education in MD. There should be no more neglect of MD institutions, so that their role and existence will remain in the life of the community. Many studies on madrasah diniyah have been conducted, such as research from Fathih, et al on the Visionary Leadership of the Head of Madrasah Diniyah in Improving the Quality of Santri.[9] There is also research from Naim, et al on the Integration of the Learning System of Madrasah Diniyah as a strengthening of religious moderation.[10] There is also a research article from Saidah, et al on the Partnership of Schools and Madrasah Diniyah as a Full Day School System for the Implementation of Character Education.[11] However, these studies did not touch on the aspect of local government policies related to madrasah diniyah takmiliyah in the perspective of Islamic education politics in Indonesia. Thus, the distinction and purpose of this study are to analyse local government policies towards madrasah diniyah takmiliyah with integration into formal schools that distinguish it from previous studies as well as the challenges and existence of madrasah diniyah as an institutional entity of Islamic education in Indonesia.

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[6] Ridwan Said et al., 'The Implementation of the Policy Area No. 11 Year 2010 about the Education of Madrasah Diniyah Takmiliyah in Bogor Regency', *Nidhomul Haq* 6, no. 2 (1 July 2021), https://doi.org/10.31538/ndh.v6i2.1577.

[7] Ali Idrus et al., 'Implementation of Minister of Education and Culture Policy Number 84 of 2013 Article 11', *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 3, no. 2 (23 December 2022): 175–82, https://doi.org/10.31538/munaddhomah.v3i2.248.

[8] Badrudin Badrudin, 'Indonesia's Educational Policies on Madrasah Diniyah (MD)', *Jurnal Pendidikan Islam* 3, no. 1 (22 June 2017): 17, https://doi.org/10.15575/jpi.v3i1.850.

[9] Muhammad Amin Fathih, Triyo Supriyatno, and Muhammad Amin Nur, 'Visionary Leadership of The Head of Diniyah Madrasah in Improving The Quality Santri', *Nidhomul Haq : Jurnal Manajemen Pendidikan Islam* 6, no. 3 (8 November 2021): 513–25, https://doi.org/10.31538/ndh.v6i3.1527.

[10] Ngainun Naim, Abdul Aziz, and Teguh Teguh, 'Integration of Madrasah Diniyah Learning Systems for Strengthening Religious Moderation in Indonesian Universities', *International Journal of Evaluation and Research in Education (IJERE)* 11, no. 1 (1 March 2022): 108, https://doi.org/10.11591/ijere.v11i1.22210.

[11] Saidah, Ulfatin, and Burhanuddin, 'Kemitraan Sekolah dan Madrasah Diniyah sebagai Sistem Full Day School untuk Penyelenggaraan Pendidikan Karakter di SMA dan SMP'.

RESEARCH METHOD

This study uses a systematic literature review (SLR), which is a method used to examine, identify, and interpret the results of research relevant to the theme of the research to be carried out, based on the theme of the study and the problem to be studied.[12] The SLR method is carried out systematically based on the steps that have been arranged, so as to avoid the element of subjectivity from the researcher himself.[13] Data was collected from various existing scientific articles, including books, journals, proceedings, and others. Search for literature sources through e-journal and e-book service sites published between 2016-2022. Literature data collection begins with searching for articles based on keywords through official website pages or portals such as the Francis and Taylor Group, DOAJ, Springer, Ebsco, and Emerald. Furthermore, the researcher collected data from the article in accordance with the discussion matrix table compiled.

The steps in this SLR research have 3 stages, namely first planning, namely planning the research flow and formulating research questions. Second, conducting, namely searching for relevant literature in accordance with the research theme and collecting data from the article and grouped according to the existing discussion theme. Third, reporting is writing down the main findings in the article, then analysing them based on the theme of the study that has been compiled.[14] The analysis technique in this research is to use content analysis, which analyses the data that has been collected with other data sources based on the discussion that has been arranged. The data can be developed into new findings in the research study conducted.[15]

RESULT AND DISCUSSION

The Development of Madrasah Diniyah Takmiliyah

Madrasah diniyah is an institution that produces a broad-minded Islamic generation and has been an institution that has been established for a long time even before this country became independent, which has emerged since the early 20th century.[16] Of course, madrasah diniyah has an important role in educating and educating the nation's life in the context of building superior human resources and character. The upheaval in the early days of madrasah diniyah was felt especially during the colonial period. The discriminatory policies of the Dutch government made the ulama oppose and then establish madrasas as a form of resistance. There were two patterns, namely defensively by countering the ideas of the colonisers and progressively by establishing educational institutions, some of which adopted Dutch education patterns.[17]

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[12] Barbara Kitchenham et al., 'Systematic Literature Reviews in Software Engineering–a Systematic Literature Review', *Information and Software Technology* 51, no. 1 (2009): 7–15.

[13] Pearl Brereton et al., 'Lessons from Applying the Systematic Literature Review Process within the Software Engineering Domain', *Journal of Systems and Software* 80, no. 4 (2007): 571–83.

[14] Romi Satria Wahono, 'A Systematic Literature Review of Software Defect Prediction', *Journal of Software Engineering* 1, no. 1 (2015): 1–16.

[15] Steve Stemler, 'An Overview of Content Analysis', *Practical Assessment, Research, and Evaluation* 7, no. 1 (2000): 17.

[16] Nuriyatun Nizah, "DINAMIKA MADRASAH DINIYAH: SUATU TINJAUAN HISTORIS," *Edukasia : Jurnal Penelitian Pendidikan Islam* 11, no. 1 (March 27, 2016).

[17] Mohammad Kosim, "MADRASAH DI INDONESIA (Pertumbuhan Dan Perkembangan)," *TADRIS: Jurnal Pendidikan Islam* 2, no. 1 (January 5, 2007).

There are several phases of development in the world of madrasah diniyah: the colonial era, the old order era, the new order era, and the current contemporary era.[18] In each of these phases, madrasah diniyah experienced various challenges and very dynamic changes. Starting from the establishment of madrasah diniyah, which was initially not recognised as part of the national education system, until it received new recognition recently in the contemporary era. Madrasah diniyah in Indonesia has a long history in line with the history of the growth and development of Islam and Muslim society in Indonesia. Politically, madrasah diniyah has a strategic position as indicated by the existence of government and local government policies in maintaining the existence and developing madrasah diniyah to meet the needs of the community, nation and state.[19]

The development of madrasah diniyah is very dynamic, and its policies follow the policies of the national education system, and most recently the emergence of formal diniyah education (PDF) whose curriculum content is 80% Islamic content and 20% general science studies and whose graduates are formally recognised by the State.[20] To improve the quality, the management of madrasah diniyah needs to get serious attention from education stakeholders so that madrasah diniyah is increasingly functional for the nation; and increasing the human resources of madrasah diniyah is needed to improve the quality of madrasah diniyah education, especially in learning so that contextual learning is carried out.[21] Teaching in madrasah diniyah is more inclined to traditional learning, with the use of bandongan and sorogan methods.[22] Both methods are adopted from the learning system in pesantren. However, there needs to be development so that the critical reasoning and learning outcomes of students will increase.

The implementation of MDT education is generally divided into two, namely those within the boarding school and those outside the boarding school. Institutionally, the management of MDT in pesantren is certainly a major concern as part of the educational process of students in pesantren. The MDT curriculum in pesantren certainly presents more in-depth Islamic studies based on mu'tabar books which are the focus and source of study. Meanwhile, MDT, which is organised outside the pesantren, faces more problems in management. This is because the students do not stay in the pesantren. Most students also undergo education in formal schools, so the focus of MDT students outside the pesantren is slightly divided. This difference certainly has its own impact on each institution, and each MDT must be able to solve it well so that education in MDT will always exist and become an institution of trust for the community.

Contextual learning in madrasah diniyah, through various relevant references. The discussion includes the concept of contextual learning, elements and characteristics of contextual learning, focus and strategies as well as the application of religious learning with a contextual approach in the classroom.[23] Madrasah Diniyah Takmiliyah if it still

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[18] Manpan Drajat, "SEJARAH MADRASAH DI INDONESIA," *al-Afkar, Journal For Islamic Studies* (February 3, 2018): 192–206.

[19] Ismail Ismail, "Madrasah Diniyah Dalam Multi Perspektif," *KABILAH : Journal of Social Community* 2, no. 2 (2017): 254–282.

[20] Ade Ano Ilhamsyah, "Dinamika Madrasah Diniyah di Indonesia," *Online Thesis* 10, no. 2 (November 2, 2016).

[21] Ismail Ismail, "Madrasah Diniyah Dalam Multi Perspektif," *KABILAH : Journal of Social Community* 2, no. 2 (2017): 254–282.

[22] Rini Styaningsih, "Kontinuitas Pesantren dan Madrasah di Indonesia," *At-Ta'dib* 11, no. 1 (June 10, 2016).

[23] Lukman Hakim, "Quality Management of Madrasah Diniyah Takmiliyah in the Era of Regional Autonomy (Case Study in Tasikmalaya Regency)," *Jurnal Pendidikan Islam* 5, no. 1 (June 30, 2019): 101–116.

uses conventional methods such as the lecture method, discussion method, demonstration method, and the Resitation method as applied then it cannot be said to be an effective method. There needs to be a variety of learning methods so that the learning process is active, creative and fun.[24] The madrasah diniyah institution must always oversee the existing educational process properly, starting from planning, implementation, evaluation to follow-up systematically. Every programme that is run must pay attention to the changing times that are so fast and relevant to the demands of society.[25]

In order to maintain the continuity of madrasah diniyah education, there needs to be continuous renewal, this is so that madrasah diniyah education can answer the challenges of the times. Forms of renewal include: development of learning materials, application of diverse teaching material sources, application of admission criteria for students or santri, application of learning regulations, application of media, methods and evaluation of varied learning, application of admission criteria and legality of teaching and education personnel, application of the number and completeness of the management structure.[26]

The central role of madrasah diniyah lies in its ability to become an institution that focuses on producing students with strong character. The current generation is plagued by various problems that arise in the midst of its social life, due to various things that disrupt the established social order. Among them are moral degradation, rampant crime and criminality, and the development of forbidden and deviant ideologies. This is strong evidence that the task carried out by Islamic educational institutions, one of which is madrasah diniyah, is enormous. madrasah diniyah is expected to be a solutive educational institution, to alleviate the problems that exist in society.[27]

Madrasah diniyah takmiliyah must always be developed based on the challenges of the times and the needs of the existing community, so that education in MDT can produce quality and competitive graduate output. The existing problem is that the establishment of madrasah diniyah is not accompanied by management standards and institutional management that is not yet fully strong, so that the education carried out seems as it is and lacks innovation. The very large number of madrasah diniyah scattered in the corners of community life must be utilised as agents of change for all citizens.

The large quantity of MDTs must be answered with dynamisation that leads to quality improvement so that MDTs will become institutionally strong and become the educational institution of choice for the community. The quality of education must be the goal and concern in response to its existence and vital role. Of course, all elements must unite to make this happen, including teachers, institution managers, parents, the community and the government.

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[24] Ariep Hidayat, Maemunah Sa'diyah, and Santi Lisnawati, "Metode Pembelajaran Aktif dan Kreatif pada Madrasah Diniyah Takmiliyah di Kota Bogor," *Edukasi Islami: Jurnal Pendidikan Islam* 9, no. 01 (February 29, 2020): 71–86.

[25] Ainus Syifa, 'ASSESMENT OF CURRICULUM DEVELOPMENT NEEDS AT MADRASAH DINIYAH FORMAL' 05, no. 03 (2021): 11.

[26] Samudi Samudi, "Pembaharuan Pendidikan Keagamaan Islam di Banten: Pendidikan Diniyah Takmiliyah," *Edukasi Islami: Jurnal Pendidikan Islam* 10, no. 001 (November 30, 2021): 219–244.

[27] Zumrotul Mukaffa, "Madrasah Diniyah Sebagai Pola Diseminasi Islam Moderat di Pesantren Mahasiswa Darussalam Keputih Surabaya," *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 6, no. 1 (December 8, 2018): 127–156.

Policy of Madrasah Diniyah Takmiliyah

Madrasah diniyah is a feature of Islamic education that has had significant dynamics since the beginning of its existence and Madrasah diniyah received recognition from the government as part of the national education system in Indonesia.[28] MDT education programme policies exist in many regions as stipulated in local regulations, such as in Tasikmalaya supported by the legal basis issued by the local regulation on religious education stipulated in Tasikmalaya City Local Regulation number 2 of 2011 on diniyah education.[29] In addition, there is also the Bandung City Regional Regulation No. 23 of 2012, as well as the Cirebon City Regional Regulation No. 10 of 2013.

It can be said that the policy on early childhood education has not been a top priority in the national education system. The policies implemented in Indonesia have not fully supported the implementation of early childhood education. In the end, madrasah diniyah institutions that exist at the community level have difficulties in running the institutional wheels arising from the lack of role of the local government.[30] MD policies at the regional level are very varied, in some regions, especially on the island of Java, there are some that are very concerned about madrasah diniyah. Of course, the policy is strengthened by the legal basis issued by the local government regarding religious education.

Other issues concern problems that occur in policy implementation, including: organisational structures that are not yet uniform, education providers and the community have not shown a culture that appreciates the importance of quality education, human resources of both quality and quantity that are inadequate, infrastructure of quality and quantity that is inadequate, curriculum that does not meet standards because it is still centralised and densely populated, education quality management has not been implemented by MDT because madrasah management is still traditional, madrasah ownership is still mostly controlled by families, limited operational budgets, low social support, and limited local government assistance.[31]

Government policies should always favour the existence of madrasah diniyah. The government must always oversee and participate in the process of developing education in madrasah diniyah so that it continues to exist and become a reference choice for education in the community. One of the most urgent things is related to financing management policies that have proven effective in improving the quality of madrasah.[32] The development of madrasah diniyah takmiliyah is a necessity so that its existence and role still exist in the community, the management of the institution and its staff must always make improvements in various aspects that are considered lacking. Not being apathetic to the times, so that madrasah diniyah is run with management as it is. The management of madrasah diniyah takmiliyah can adopt the pattern of madrasah-based management (MBM), it can be applied for development towards a better MDT.

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[28] nuriyatun Nizah, "Dinamika Madrasah Diniyah: Suatu Tinjauan Historis," *Edukasia : Jurnal Penelitian Pendidikan Islam* 11, no. 1 (March 27, 2016).

[29] Lukman Hakim, "Quality Management of Madrasah Diniyah Takmiliyah in the Era of Regional Autonomy (Case Study in Tasikmalaya Regency)," *Jurnal Pendidikan Islam* 5, no. 1 (June 30, 2019): 101–116.

[30] Badrudin Badrudin, "Indonesia's Educational Policies on Madrasah Diniyah (MD)," *Jurnal Pendidikan Islam* 3, no. 1 (June 22, 2017): 17.

[31] Lukman Hakim, "Quality Management of Madrasah Diniyah Takmiliyah in the Era of Regional Autonomy (Case Study in Tasikmalaya Regency)," *Jurnal Pendidikan Islam* 5, no. 1 (June 30, 2019): 101–116.

[32] Badrudin Badrudin, Neng Gustini, And Cep Ilyas Amirulloh, "Correlation Of Financing Management Towards The Quality Of Education In Madrasah Diniyah Takmiliyah Awaliyah In Bandung District," *AL-TANZIM: Jurnal Manajemen Pendidikan Islam* 5, No. 2 (August 20, 2021): 96–104.

Management using MBM has been proven to lead various formal madrasahs to achieve various advances, starting from inputs, processes and outputs.[33]

The curriculum is key in an educational institution, the success of education will be greatly influenced by the curriculum structure that is applied. In the context of madrasah diniyah takmiliyah (MDT), the curriculum is made by each institution by taking into account the curriculum outline set by the ministry of religion. One of the things that makes MDT a less desirable institution is the absence of curriculum development applied, or it can be said that the existing curriculum is less up to date and there is stagnation. The curriculum is not based on the needs and demands of the community. The stagnation of the curriculum occurs because education in MDT institutions focuses more on the teacher (teacher centre), whereas the curriculum should focus more on students (student centre) who can explore and develop the potential of each child. The needs and expectations of the community are not in line with the MDT curriculum, which is why MDT is underdeveloped and even tends to decline, because there is a gap between the two.[34]

Curriculum development absolutely must be done as an effort to maintain the existence of the institution and answer the demands and expectations of the community towards MDT. One of them is adopting methods and approaches that are relevant to the situation and conditions of the students. For example, the application of the audio lingual method is useful for training children's Arabic speaking skills so that there is an improvement. Not only that, the institution needs to adopt various methods of reading the yellow book that can provide students with knowledge in the form of keys and appropriate ways to understand the contents of the yellow book. Both of these things are done in order to fulfil the needs of students and develop their potential, because the subjects in MDT are Arabic-based.[35]

The era of society 5.0 is characterised by the openness of information that is quite fast and each other can interact easily through the internet and applications. This convenience then brings a new civilisation, that today's society can socialise in cyberspace with anyone they want. This open era is a challenge for every individual human being to improve their competence in order to be able to adapt to any conditions quickly and precisely and always develop their potential and competence so that they become superior humans who are competitive. One of the challenges of Islamic educational institutions (including MDT) is to prepare a generation that is able to compete in the midst of community life. MDT should not become an institution that is less competitive with the output of other educational institutions. Therefore, the development of MDT towards a better direction is an absolute thing that must be done, as part of answering global challenges to produce a generation of superior quality and competitiveness.[36]

The difficulty in developing MDT can be caused by several factors, both internal and external. The community, which is more inclined towards formal education institutions, is also one of the challenges, so that there are two conflicting interests,

[33] Magdalena Magdalena, "Revitalisasi Madrasah Diniyah Awaliyah Melalui Pendekatan Manajemen Berbasis Madrasah," *Dinamika Ilmu* (December 18, 2012).

[34] Hamdan Hamdan, "The Imperativeness of Curriculum Improvement of Diniyah Education at the Wustha Level in South Kalimantan," *Dinamika Ilmu* (June 4, 2020): 175–198.

[35] Aprianto Aprianto et al., "The Influence of Using Audio-Lingual Method on Students' Speaking Skill in Madrasah Diniyah Takmiliyah Awwaliyyah," *Izdihar* 3, no. 2 (August 1, 2020).

[36] Hasbi Indra, "Islamic Religious Education in the Era of Afta," *Tarbiya : Journal of Education in Muslim Society* 2, no. 2 (June 1, 2016): 204–221.

namely prioritising formal education and putting aside education in MDT. There are at least several factors in the community that make MDT difficult to develop, including the lack of attention to teacher welfare, lack of adequate facilities and infrastructure, the existence of formal schools that adhere to the full-day school system so that students do not attend MDT education, lack of attention and role from the government, not enough support from community members. These problems make it difficult for MDT to develop because there is still a perception that non-formal institutions such as MDT are undervalued.[37]

Local Government Policy Towards Madrasah Diniyah Takmiliyah with Integration into Formal Schools

Policies in various regions have integrated the MDT curriculum into formal schools, especially in PAI subjects in private madrasahs. Solid cooperation at the national level should involve participating ministries.[38] Not all local governments have made policies to integrate madrasah diniyah into formal schools. This is certainly influenced by decentralisation or regional autonomy and it has implications for local government policies that can be different, including in terms of policies related to madrasah diniyah. The existence of certain political interests also makes madrasah diniyah more "marginalised", so that its existence has not been fully touched by government policies.[39]

There should be intense cooperation in terms of management between madrasah diniyah institutions and formal schools that become partners in cooperation.[40] The organisation of madrasah diniyah institutions must be strengthened, so that they can bring aspirations from below to the government so that the sustainability of madrasah diniyah is really considered by the government. The pattern of synergy between schools and madrasah diniyah is realised in the form of cooperation in the implementation of madrasah diniyah schools. The cooperation in question is creative and mutually beneficial for both parties. This is the result of a breakthrough that can be applied, namely the full-day school model by combining schools and madrasah diniyah.[41]

The pattern of integration of madrasah diniyah into schools can be integrative and collaborative. The integration model is in the form of adopting the curriculum of madrasah diniyah in schools, especially into Islamic religious education subjects. While the collaborative pattern is the existence of ongoing cooperation between schools and madrasah diniyah so that both can get the results in accordance with what is proclaimed. In addition, local government policies must always support the existence of madrasah diniyah to be maintained and exist in the community.[42] The partnership between schools and madrasah diniyah in strengthening character education includes, schools require all students to attend the compulsory madrasah diniyah programme, the integration of

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[37] Moh Rosyid, "Jejak Kesinambungan Madrasah Diniyah Muawanatul Muslimin Sejak 1915 Hingga 2012 Di Kudus: Studi Sejarah," *Inferensi Jurnal Penelitian Sosial Keagamaan* 6, no. 2 (December 1, 2012): 251–274.

[38] Abdul Basid, "Integrasi Madrasah Diniyah Takmiliyah Ke Sekolah Di Kota CIREBON," *Penamas* 31, no. 1 (July 25, 2018): 65.

[39] M Nafiur Rofiq, *Potret Kebijakan Pendidikan Diniyah: Eksistensi Kebijakan Pemerintah Provinsi Jawa Timur, Peningkatan Kualifikasi Akademik Guru Madrasah Diniyah* (Absolute Media, 2011).

[40] abdul Basid, "Integrasi Madrasah Diniyah Takmiliyah Ke Sekolah Di Kota Cirebon," *Penamas* 31, no. 1 (July 25, 2018): 65.

[41] Riyono Riyono, "The Synergy of School and Madrasah Diniyah in Implementing Full Day School" (Presented at the 1st International Conference on Intellectuals' Global Responsibility (ICIGR 2017), Atlantis Press, 2018), 206–210.

[42] Juju Saepudin, 'Integrasi Pembelajaran Madrasah Diniyah Takmiliyah Ke Sekolah (Studi Kasus Di Sekolah Dasar Negeri Cisaat Kabupaten Sukabumi)', *Jurnal SMART (Studi Masyarakat, Religi, Dan Tradisi)* 4, no. 2 (2018): 231–46.

madrasah diniyah curriculum into the school curriculum, both intracurricular, co-curricular, and extracurricular, partnerships must be adjusted between schools and MDT both in ula, wustho, ulya classes to be more effective. The school principal and MDT are expected to strengthen their cooperation and continue to innovate so that the programme can be more effective. In addition, the role of education stakeholders (education office and ministry of religion) must also be actively involved as well as the full support of parents, school committees and the community so that the character education programme can be achieved through school partnerships with madrasah diniyah.[43]

Madrasah diniyah takmiliyah (MDT) is an educational institution that focuses on the formation of a superior and characterised Islamic generation. As a fortress and institution that nurtures Islamic character values, MDT has proven to be an institution that is able to anticipate and counteract negative cultures in society. The education of students is directed towards the formation of a strong Islamic character as a provision for living their lives. MDT has also proven to be able to erode the negative culture that exists in society.[44]

Challenges and Existence of Madrasah Diniyah as an Institutional Entity of Islamic Religious Education in Indonesia

The existence of Islamic schools as an institutional entity of Islamic religious education in Indonesia has experienced challenges from time to time. Currently, there are two categories of early childhood education: madrasah diniyah takmiliyah (MDT/nonformal) and formal early childhood education (PDF).[45] From time to time, early childhood Islamic schools experience challenges both externally and internally. Currently, the challenges faced by madrasah diniyah are internal (government/kemendikbud), namely the emergence of the full day school (FDS) policy, which is considered to degrade the existence of madrasah diniyah as an institutional entity of Islamic religious education in Indonesia.[46] The challenges faced by Madin are actually becoming immune as an institution that prioritises its social function in society, especially rural communities. The main expectation of the community in choosing madrasah diniyah educational institutions is as a tool to produce generations with character in accordance with Islamic values, and that role has been carried out by the existing madrasah diniyah, namely as an educational forum that prioritises character education values as its main goal.[47]

One of the factors that determine the success of an education, including madrasah diniyah, is the curriculum, even this is the most important to determine the achievement of the vision and mission of the madrasah. For this reason, it is expected that the managers and ustadz of madrasah diniyah always review the curriculum, so

[43] Saidah Saidah, Nurul Ulfatin, and Burhanuddin Burhanuddin, "Kemitraan Sekolah dan Madrasah Diniyah sebagai Sistem Full Day School untuk Penyelenggaraan Pendidikan Karakter di SMA dan SMP," *Jurnal Pendidikan: Teori, Penelitian, dan Pengembangan* 4, no. 11 (November 26, 2019): 1562–1569.

[44] A. M. Wibowo, "Madrasah Diniyah Di Tengah Kampung PSK," *Edukasia Islamika: Jurnal Pendidikan Islam* (March 1, 2017): 21–42.

[45] Dwi Istiyani, "Tantangan dan Eksistensi Madrasah Diniyah sebagai Entitas Kelembagaan Pendidikan Keagamaan Islam di Indonesia," *Edukasia Islamika* (June 3, 2017): 127.

[46] Dwi Istiyani, "Tantangan dan Eksistensi Madrasah Diniyah sebagai Entitas Kelembagaan Pendidikan Keagamaan Islam di Indonesia," *Edukasia Islamika* (June 3, 2017): 127.

[47] Ikhrom Ikhrom, Mahfud Junaedi, and Ahmad Ismail, "Contribution Index Of Madrasah Diniyah To The Character Education," *Analisa: Journal of Social Science and Religion* 4, no. 01 (August 1, 2019): 141–163.

that madrasah diniyah is not left behind in the era of globalisation.[48] Many parents are interested in sending their children to madrasah diniyah takmiliyah. Many potentials of madrasah diniyah takmiliyah are not owned by other educational institutions. Madrasah diniyah takmiliyah belongs to Muslims for Indonesia and its quality and function must be improved in order to participate in improving human quality for advanced Indonesia.[49]

To maintain the existence and role of madrasah diniyah so that it is still able to run the wheels of education, it can partner or cooperate with formal schools, especially schools with full day school programmes. The partnership is intended to provide an opportunity for madrasah diniyah to play a wider role. So it is hoped that with the collaboration between formal schools and madrasah diniyah, it can produce a generation that has superior competence and character.[50] Technological advances in the current industrial era 4.0 have an impact on individual human behaviour. Technology on the one hand becomes a tool and media to facilitate human life, but on the other hand, technology is also a source of deviant behaviour. It all depends on the human being, how to coexist with technology by keeping the positive side and not getting carried away into the negative side. As it is today, one can easily access anything, anywhere and anytime with the internet and various applications. The sites that are visited are certainly not all positive, there are also a series of sites that contain negative content such as shows about violence, deviant understanding, narratives and hate speech, and so on which are also the cause of moral degradation among the community caused by negative impressions that appear on television or through other channels connected to the internet.[51]

One of the things that can maintain the existence of madrasah diniyah in order to continue to play a role and develop is the active role of the government through various policies that support madrasah diniyah education. As is the case in East Java Province, there is a major programme to provide college scholarships for madin teachers starting from the S1 and S2 levels. Of course, a programme like this will greatly affect the quality of human resources available, so that it can also have an impact on the output of madin, namely the birth of an Islamic, superior and competitive generation.[52]

One of the things that makes madrasa diniyah confined and stagnant in development is the learning activities that are considered conventional and not in accordance with the conditions and situations of existing students. The pattern of learning that is applied without tiered "upgrading", to affect the learning outcomes of students who tend to remain or even. In principle, learning methods, approaches, or patterns must always be developed dynamically, so that they are relevant to the existing situations and conditions. Active and creative learning methods are needed so that learning materials can be conveyed well to students and learning targets are achieved

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[48] Marwan Salahuddin, "Pengembangan Kurikulum Madrasah Diniyah Takmiliyah," *Cendekia: Jurnal Kependidikan dan Kemasyarakatan* 10, no. 1 (June 1, 2012): 45.

[49] Tedi Priatna, "Demography of Madrasah Diniyah Takmiliyah and Revitalizing the Institutional Function of Islamic Education," *Journal of Southwest Jiaotong University* 55, no. 1 (2020): 54.

[50] Saidah Saidah, Nurul Ulfatin, and Burhanuddin Burhanuddin, "Kemitraan Sekolah dan Madrasah Diniyah sebagai Sistem Full Day School untuk Penyelenggaraan Pendidikan Karakter di SMA dan SMP," *Jurnal Pendidikan: Teori, Penelitian, dan Pengembangan* 4, no. 11 (November 26, 2019): 1562–1569.

[51] Riski Amelia and Ruri Fitriyani, "Hubungan Intensitas Menonton Tayangan Kekerasan Di Televisi Dengan Perilaku Agresif Yang Dilakukan Anak Usia Sekolah Di Madrasah Diniyah Awaliyah Nurul Huda Pajar Bulan," *Psikis: Jurnal Psikologi Islami* 2, no. 2 (February 1, 2017).

[52] Ismail Ismail and Moh Wardi, "The Elite Deliberative Democratic Model in The Public Policy Formulation for Madrasah Diniyyah (Islamic Non Formal School) Development in East Java, Indonesia," *Nadwa: Jurnal Pendidikan Islam* 13, no. 1 (August 29, 2019): 31–50.

effectively and efficiently. So, educators in madrasah diniyah must develop their abilities, by conducting various trainings, seminars and others in order to implement effective and enjoyable learning for students.[53]

The role and contribution of madrasah diniyah as an educational institution that focuses on Islamic studies is enormous for the community. However, along with the dynamism of the times and human civilisation today, the influence of madrasah diniyah takmilah has begun to fade. Those that are able to survive are those that run institutional and educational governance optimally. In fact, the current generation is in dire need of spiritual refreshment, with the values of Islamic teachings as a fortress. However, public interest in enrolling their children in Madrasah Diniyah remains low. Of course, a breakthrough or major innovation is needed that can overcome these problems, so that the Diniyah Madrasah is again in demand and becomes an institution that gives birth to a generation of Muslims with Indonesian character.[54]

MDT educational institutions should not be allowed to experience prolonged stagnation, all existing problems must immediately find a way out. The community's need for Islamic education should remain strong, along with the dynamic development of the times. MDT must be the centre of Islamic education that leads to the formation of a superior and characterful generation. Here are some ways that can be done to maintain the existence of MDTs, including 1. MDT must be able to maintain an education system that leads to religious, scientific and social values, 2. Policies in MDT must be able to accommodate the needs and expectations of the community, 3. Services, facilities must be improved, 4. Teacher competence must always be improved, 5. Invite stakeholders to participate actively in developing MDT.[55]

CONCLUSION

Madrasah diniyah takmiliyah (MDT) develops dynamically, this institution is very old in Indonesia, it has even been established since before this country became independent. Initially, the madrasahs were only Islamic educational institutions without any recognition from the government as the legal-formal determinant of the existing institutions. Madrasah diniyah itself is divided into two, namely formal diniyah education (PDF) which is a formal institution equivalent to schools in general and madrasah diniyah takmiliyah (MDT) as non-formal education. Government policy on the establishment of madrasah diniyah initially did not recognise it, and was only recognised after the issuance of Law No. 20 on the national education system. In addition, there is also Government Regulation No. 55/2007 on religious education and religious education. These two policies should be a strong foundation for madrasah diniyah institutions to be recognised by the central and local governments as the ones who oversee and set the rules. Through these two policies, the government should be very favourable to MDT institutions, but in fact not all institutions in the regions are touched by the role and assistance of the government, making it difficult for MDT to develop. This means that the rules that should be implemented in real terms, but have

[53] Ariep Hidayat, Maemunah Sa'diyah, and Santi Lisnawati, "Metode Pembelajaran Aktif dan Kreatif pada Madrasah Diniyah Takmiliyah di Kota Bogor," *Edukasi Islami: Jurnal Pendidikan Islam* 9, no. 01 (February 29, 2020): 71–86.

[54] M. Haviz et al., "Investigating Students Knowledge and Social Awareness of the Community of Religious Social Activist Minangkabau: A Community Based Reseach In West Sumatra, Indonesia," *TARBIYA: Journal of Education in Muslim Society* 6, no. 1 (December 29, 2019): 10–22.

[55] Kisbiyanto, "Organizational Behavior Model At Madrasah Diniyah In Kudus Indonesia," *Qudus International Journal of Islamic Studies* 1, no. 2 (May 1, 2014).

not been able to be implemented through concrete actions by the government's role for MDTs.

Maintaining the existence and role of MDT institutions must be carried out continuously by various parties so that this institution survives and develops and can help the community as part of an agent of change that gives birth to a religious and characterised generation. The essence of the findings in this study is the existence of policies in various regions by integrating MDT into formal schools, which aims to maintain the existence of MDT itself as has been implemented in Pasuruan district, Tasikmalaya City, Bandung City, Cirebon City and others. In addition, the government also participated in providing material funding assistance as well as assistance to improve the quality and qualifications of teachers with S1 and S2 scholarships for madrasah diniyah teachers as done by the East Java provincial government. The results of this study are very limited, so further research is needed that accommodates new findings and can be used as evaluation material and policy guidelines related to the implementation of madrasah diniyah takmiliyah education in Indonesia.

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