



ISLAMIC EDUCATION AND LOCAL POLITICS:

Analysis of Regent Regulations Regarding Local Content Education

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Abstract

Education and Politics feels very difficult to separate. Like Michael Foults statement that it is impossible to separate knowledge by leaving power, and vice versa it is impossible for power to work without knowledge. Power works in the process of forming

knowledge which is a form of culture. Education is not possible to run well in accordance with the ideal concept by releasing total power with no interference from power, moreover the capacity of educators is very limited so that they are unable to manage students well in a comprehensive and effective manner. Religious education in the process will not be able to break away from the social and political problems that exist around it, including those in Bondowoso district in the implementation of the development of Islamic religious education. The aim of this research is to reveal and analyze the implementation, implications for regent regulation number 28 of 2011. This study uses a qualitative approach, while in the data collection researchers use various methods, namely: observation, in-depth interviews and documentaries. Based on data analysis, several conclusions were found; first implementation of regent regulation number 28 of 2011 went well, as evidenced by the enthusiasm of officials, principals and Islamic Education teachers in addressing the contents of the regulation. Secondly, regent regulation number 28 of 2011 on the Qur'anic Reading and Writing has very significant implications for students in developing Islamic religious education. Third, in general the citizens and religious leaders welcomed and responded positively to the enactment of regent regulations regarding reading the Quran.

1. INTRODUCTION

Education is one of the keys of every effort to solve problems faced by humans in general (Muhsin & Wahid, 2009) and also becomes a process of maturing the quality of human life (Muhaimin, 2011). The position of macro empowerment of the people is a government affair as the highest "ruler" in a state order, including in the process of forming community characteristics, to achieve quality human resources certainly cannot escape between education and politics (Foult, 19777, Duverger, 2010, Mulyasana, 2011). This pattern provides an understanding that education is part of the political process of policy carried out by regional heads (government) even more so that the political institutions and processes in a country have a big impact on the country's educational characteristics and vice versa (Sirozi, 2010).

Thus, education politics can be understood as an education strategy designed by the state in an effort to create the desired quality of human resources, because the progress of a society, country, and civilization is determined by humans who are in it with support from sources its natural resources (Moten, 1996, Riyadi, 2006, Soebahar, 2013). In other words, civilization desperately needs generations with intellectual supplements that integrate with potential; and this is only able to be carried out through the educational process (Azra, 1999, Tafsir, 2008). Political correlation and Islamic education are located at the level of achievement of the function of Islamic education itself, namely to inherit and develop Islamic values (Duverger, 2010, Suheri, 2018), as well as fulfilling the wishes of the

community at all levels of development for the realization of justice, prosperity and resilience national (Muchsin & Wahid, 2009, Apter, 1990, Jalal, 1993).

This aspect provided a stimulus for the Bondowoso government to make various efforts, one of which was through improving the quality and equity of education, both organized by the government and by the community (Regional Secretary of Bondowoso district, 2009-2013) (Porter, 2006 & Apter, 1985). The education system put forward by the government of Bondowoso Regency is education that leads to a system of religious education or education wrapped in Islamic education values including strengthening local content by reading the Quran at the formal education level (Yamin, 2009, Muaiin, 2009, Budiardjo, 1982, Foult, 1977, Hasbullah, 2010). Education and local politics have tangent points that are very thick and can influence each other. The intersection of both Edward Stevens and George H. Wood states that both originate in the same "systems of beliefs," in other words systems of beliefs can generally be understood as ideology (Stevens & Wood, 1987, Jones, 2006, Muhaimin, 2011, Munawi & Barnawi, 2011).

The Bondowoso Indonesia government tries to lead to a pattern of development in the Islamic education system that has a qualitative meaning, such as making Islamic education better, better, and more advanced in line with Islamic normative ideas. through the Bondowoso District Regulation No. 6 of 2009 concerning the Implementation of Education and Regulations of Regent Bondowoso No. 28 of 2011 concerning Local Content Required to Read and Write Al-Qur'an for Students who are Muslim (Syaukani, 2003, Irianto, 2011, Rifa'I, 2011, Arifin, 2003). Therefore, the Bondowoso district government in this context, namely the Regent of Bondowoso, gave a "legal umbrella space" to educational institutions ranging from elementary schools, junior high schools, senior high schools, and vocational schools, to provide Qur'anic literacy learning as a first step in understanding and applying the values contained in Religion (Minarti, 2011, Nurkolis, 2006, Salam, 2005)

2. PROBLEM DISCUSSED

This research is a type of descriptive qualitative research, which focuses on the problems that exist at the time the research is carried out or actual problems and describes the facts about the problems that are investigated as they are. The qualitative approach makes researchers as flexible research subjects, able to approach studies with open thinking, and will not make assumptions before research begins (Sugiono, 2005). Therefore, the researcher chooses a grounded theory approach which is a systemic qualitative research procedure, with the following reasons: first, the researcher knows exactly what is happening in the research unit and the researcher believes that what is seen is a feasible phenomenon to be appointed as a theory, so researchers can be neutral; and second, the basic theory used by researchers in this study is more in line with the contextual values that exist in the research unit.

Research sites: This research was conducted in Bondowoso District, which is one of the Regencies in East Java which is in the eastern region and borders on Jember, Banyuwangi, Situbondo. Sources of data in this study are taken from the relevant data in this study covering primary data, namely Regent Bondowoso, Bondowoso District Education Office, Bondowoso District Ministry of Religion Office, Principal, Islamic Education Teachers in public schools, and stakeholders related to community response to Regent Regulation Number 28 of 2011 concerning Local Content Required to Read and Write Al-Qur'an for Students who are Muslim in the Bondowoso general education institution. As for secondary data, researchers took from books relating to regional regulations or regent regulations regarding the implementation of education, education politics and Islamic education politics. Data Collection Techniques In accordance with the complexity of the research problem, the data collection is carried out by using several methods in a variety of ways, namely: observation, in-depth interviews (in-depth interviews), literature studies, and documentaries (Iskandar, 2009). Data analysis used based on the framework of the above research, reflective thinking (combining inductive and deductive techniques back and forth) is an analysis technique that is considered most appropriate to be used in this study. Furthermore, the disclosure of research data in the analysis process is carried out using data reduction, data presentation, and conclusions. The three lines of data analysis are one entity, the process of which is interrelated.

3. IMPLEMENTATION OF REGULATION

3.1 Implementation of Regent Regulation Number 28 of 2011 in Bondowoso

Since the issuance of the Regents' Regulations in 2011, in 2012 the regent Regulation number 28 of 2011 must be implemented simultaneously in Bondowoso Regency. Starting from elementary school to high school, Al-Quran

Reading Writing education as material for Local Content in Bondowoso Regency is binding to be applied at all levels as an elaboration of Bondowoso Regional Regulation number 6 of 2009.

Implementation of Regent Regulation Number: 28 of 2011 concerning the Reading of the Qur'an is of course through stages and processes that are not instant. Before it was implemented, Regent Regulation Number: 28 of 2011 concerning the Reading of the Qur'an in advance through a fairly long process of socialization. The socialization of the regent's regulations is under the responsibility of the district government through the Head of the Bondowoso Education and Culture Office. The socialization stage can be used as a description of the extent of government readiness in implementing a program. Socialization that runs smoothly and effectively, can be considered as an indicator of the potential for success in the process of implementing a program. The Javanese guarantor in the socialization was the Head of Bondowoso District Education Office, then the head of the elementary school was then down, then the head of the General Secondary Education field, then down to the bottom of the curriculum. So the implementation is hierarchical at that time up to the schools through supervisory supervisors. There was even a meeting and workshop activity for Islamic Education teachers to carry out learning activities about Quran Reading and Writing.

Thus, the socialization process was carried out in an organized and systematic manner under the responsibility of the Head of the Education and Culture Office of Bondowoso Regency. Technically, the socialization process of Regent Regulation No. 28 of 2011 concerning Qur'anic Reading and Writing was carried out in a hierarchical manner, starting from Bondowoso Ministry of Education and Culture at the top level, then below it was the Head of Kindergarten and Elementary School, Head of Field General Secondary Education, then the curriculum section.

This socialization is also massive, carried out to the education unit level. At this stage it is mainly carried out by kindergartens and elementary school supervisors. Basically, this socialization process went smoothly because it was carried out in a directed and systematic manner. This, according to Sutriyono, shows that there is preparedness and thorough preparation from stakeholders in Bondowoso to organize Regent Regulation Number: 28 of 2011 concerning the Reading of the Qur'an. According to Sutriyono, "So all parties are indeed ready to carry out the Quran Reading Writing learning in Bondowoso". This Quran socialization was carried out in a planned manner including by inviting relevant officials, to hold socialization and also to present school principals in all Bondowoso districts at all levels. In addition, the socialization process was also conducted at the level of the Office Technical Implementation Unit (OTIU) in all areas in Bondowoso. And actively the socialization process was also carried out by the supervisors by gathering school principals to carry out instruction on the implementation of the Qur'anic Reading Read in accordance with the Quran.

Accordingly, according to the head of the education office, this socialization process went well without any substantial obstacles. It was realized from the beginning that the socialization process as part of the introduction of the substance and content of the Quran has a very important role to support the effectiveness of the implementation of Regent Regulation Number 28 of 2011 concerning the Reading of the Qur'an in the future. According to the chairman of the Board of Education Bondowoso in the process of disseminating the Regents' regulations there was almost no resistance at all. Apart from politically no objections from all factions in the Bondowoso Regency legislature, in real terms the community indeed needs government facilitation in the formulation of binding regulations to carry out the Qur'anic reading and writing obligations.

Furthermore, after the issuance of Regent Regulation No. 28 of 2011, an in-depth study was carried out on the regent's regulatory material and how it was implemented in the field. Because this Regent Regulation will become an operational reference for the implementation of the above Perda. Because it certainly must be relevant to the processes that develop in the field. At that time the academics were gathered, including also representatives from the Bondowoso Education Office, the Ministry of Religion, school principals and religious teachers to review and finalize the implementation of the Regent's Regulation on Reading and Writing the Quran.

Finally, this Regent Regulation Number 28 of 2011 can be implemented well in schools, because good implementation requires careful planning and preparation, especially from the executors in the school. With the allocation of religious subjects from the beginning, they have already received a three-hour allocation portion even to anticipate this condition, initially schools in several sub-districts carried out the learning of reading and writing the Qur'an by taking one hour from the allocation of three hours of Islamic religious education. The Quran Reading

and Writing lessons are only carried out one hour and even then by taking a three-hour portion of Islamic religious education subjects. This condition was also carried out simultaneously by schools in Bondowoso, at first the constraints on the implementation of learning lay in the addition of time allocation for school hours. As stated in Government Regulation No. 74 of 2008, the teaching burden of each teacher is twenty-four (24) weekly study hours.

As in the case of education actors in Bondowoso, polemics initially did not occur in the matter of Regent Regulation Number: 28 of 2011 concerning Reading and Writing of the Quran, but on the mechanism of implementation of allocation of lesson hours. The assumption so far is that if you add 2 hours of lessons to recite the Qur'an, it will certainly add to the teaching burden of the teacher in question to 26 hours. Thus, initially some schools were still worried about violating national standards. But after there was a common perception that the 24-hour allocation in question was a minimum standard, the teachers and principals ended up without worrying about carrying out 2 hours of lessons for local content. It is mandatory to read this Qur'anic Writing. This is in line with Permendiknas No. 39 of 2009 above. Article 1 states: "The workload of teachers is at least 24 (twenty four) face-to-face hours and at most 40 (forty) hours of face-to-face in one week in one or more education units that have establishment permits from the government or government area". However, the Head of the National Education Department Bondowoso said, not all schools use the Qur'anic Reading Book, because of possible limited funds. He also affirmed that the most obstacles is teacher human resources. Technical writing skills of the Al-Qur'an Writing Read teachers still do not have the skills in accordance with the expected competencies.

While to overcome various obstacles in the field, Bondowoso's Department of Education with all its staff, conducted a series of activities to develop the reading and writing skills of the Qur'an. One of them is the activities carried out by the Working Group of Islamic Education Teachers and Teacher Consultation on Islamic Education Subjects in the form of a workshop on the development of reading and writing the Qur'an, so that Islamic education teachers have literacy skills Al-Qur'an. in accordance with the rules of teaching to read and write the Quran which is good and true. This is done in an integrated and measurable manner through the implementation of workshops on the development of the Qur'anic Reading Writing curriculum. The hope is that they can have qualified provisions to carry out the learning process of Local Content with the Reading of the Qur'an. Besides that, for the junior high school level a forum for Subject Teacher Consultation has been formed specifically for Reading and Writing Al-Quran. With the existence of this forum, every Reading and Writing Qur'an program starts from planning, implementation and evaluation can be discussed in the forum of the teachers of Mapel.

To overcome some of these obstacles, the Bondowoso Education Agency sought to do a number of things. Among other things, it is necessary to compile a standard process for achieving the goals of the Qur'anic Writing Reading in an effective and efficient manner through the utilization of system resources.

3.2 Implications of Regent Regulations Number 28 of 2011 concerning the Development of Islamic Education

Each policy has an impact and influence on the community including the Bondowoso Regent Regulation Number 28 of 2011 concerning Local Content Read the Qur'an. As a policy, the regulation is formulated in order to carry out religious learning, especially the Al-Qur'an reading for all students starting from basic education to secondary education. However, with the implementation of Regent Regulation No. 28 of 2011, it can at least strengthen religious values in schools, so that in its implementation the implications are very good for raising the spirit of children to understand the values of Islamic education. In line with the wise expression that affirms that intention or motivation will achieve its good goals when carried out in a good way too. In this case, the Regents' Regulations on Reading and Writing the Qur'an are good motivations that will only achieve good goals when held in a good way. Implement Regents Regent Number: 28 Year 2011 Read Write the Quran well means implementing the policy in accordance with the provisions set.

As the results of the research on the implementation of the Regent's Regulations on Qur'anic Reading and Writing which have been described above, it can be stated that the application of these regulations can be categorized as in line with expectations, although there are still some technical obstacles that were discovered after the policy was implemented. Apart from the existence of a number of technical constraints occurring in the field, the enactment of this policy has in effect brought about or has implications for the development of Islamic education in Bondowoso Regency, specifically the increasing literacy skills of students. This is as stated by several educators or educational

practitioners to researchers regarding the ability to read and write the Quran of the students slowly after the regulation was enacted.

In the Tlogosari 01 State Elementary School, for example, after the local content required reading the Qur'an, Al-Qur'an became an intracurric subject, the ability to read and write the Quran of these school students was far better than in previous years. This is as stated by Nur Khalis that the local content of the Qur'anic Reading and Writing has very positive implications for the increasing religious capacity of its students, especially the Al-Qur'an itself. In addition, according to Nur Khalis, students have gradually not only been able to improve their Qur'anic Literacy skills but have also begun to recognize and understand Islamic values.

The same information was also conveyed by Mohammad Yasin. The 01 Tenggarang high school principal explained that the Qur'anic literacy skills of his students who had reached adolescence could be improved through Mulok learning. According to Yasin, the students were not only given the task of reciting prayers or Sunnah prayer readings, such as the Duha prayer, but also their awareness to practice them. This of course demands the learning of local content. Read Write the Quran which is effective in class, but also demands the need for schools to hold religious activities outside of school hours. For example, at the school, Yasin also learned the local content of the Reading Writing of the Quran with the Duha prayer activities in congregation for all teachers and students who are Muslim at 6:30 a.m. WIB or before the start of class. Similar activities were also carried out at Cindogo State Elementary School 03. At that time, the principal and the teachers jointly invited the students to perform the Dhuha prayer in congregation. After the prayer is performed, the istighasah or tadarrus al-Qur'an activities are carried out.

According to Sunhadi, the activity was carried out in order to implement mulok learning Read amen the Quran amaliyah. This turned out to not only have implications for the religious abilities of students but also for teachers as role models for students. In other words, Sunhadi emphasized that the implications of the birth of the Quran not only revolved around developing the cognitive aspects of students, but also included the affective and psychomotor aspects. This view is also according to Elok Fawziyah. The educator at the 02 Tenggarang junior high school said that the implication of the enactment of the Quran Read Writing is the structuring of curricular Islamic learning. According to Elok, this is very necessary as a blue print of Islamic religious education learning in order to instill Islamic values or teachings in general education.

In addition, Elok added that the existence of the Quran's Reading Read Support could also change the stigma that had developed so far that public schools were not taught or very minimal learning of Islam. Even though this requires professional teaching staff in the sense of having a religious education background, this does not mean that the enactment of this regulation has become a new problem for the world of education in Bondowoso. Positive implications are also felt by the Religious Teachers who teach learning to read the Quran. According to Marzuqi, if previously they faced difficulties to meet the minimum standard allocation of 24-hour lesson hours as a condition for submitting teacher certification, now they are being helped. If previously the allocation of study hours for religious subjects was 3 (three) hours, now they have received an additional 2 (two) hours from the allocation of the time to read the Qur'an. Thus they can fulfill the minimum standard of teaching time allocation to submit Teacher Certification benefits. Meanwhile, for students, of course, the literacy skills of the Qur'an are better than before the regulation stores. This is as explained by Siti Aminah. The students in Tlogosari 01 elementary school to get satisfactory Islamic religious education exam scores after getting a lesson in local content. Read Write the Qur'an. Where before, these subjects were very disliked by Aminah. The student who is currently in fourth grade also adds that now he is not only getting assignments from the school to be able to write the Qur'an, but is also required to read it properly and correctly.

The same narrative was also delivered by Muhammad Haikal. This 01 Tenggarang high school student said that with the curriculum of the local contents of the Reading and Writing of the Koran, he became demanded to learn to read and write the Qur'an at his school. This is a learning that has never been found in junior high schools, because at that time there were no subjects of local content. Read Write the Qur'an. Finally, with this lesson, students who now sit on the XII class can improve their reading and writing skills. Based on the explanation from several informants above, it can be concluded that the enactment of the Al-Qur'an Writing Readersup has positive implications for the ability to read and write Al-Qur'an understanding of the religious values of students from elementary to secondary

education. In addition, positive implications also occur for teachers in public schools, where they are now required to have the ability to read and write the Koran as well so that they can be role models for their students.

This also implies that the Koran's Reading Read Quran has removed the stigma of public schools not providing Islamic learning or education to their students. The elimination of this stigma can be said to be the return of educational institutions in Bondowoso Regency to its cultural roots, where the city is one of the religious-cultural districts. Although in general this Bupati Regulation has positive implications, two resource persons gave different notes. Even tend to criticize the existence of the Quran because this rule can actually encourage children to diligently recite the Mushalla or other educational institutions that have carried out Koran teaching before. The fact that he faced in the field in fact there were some Santri in the Mushalla who began to lack enthusiasm to study there. From their parents' accounts, it is known that the reason is lazy. The aunts said that they had learned to recite the Koran in school, so that even if they did not come to the mosque, they had already received the Koran lesson at school.

Almost the same experience was experienced by Mr. Faqih, one of the Qur'anic Education teachers in Cindogo Village, Tapen. According to him, there are some students of Quran education institutions who have begun to rarely take lessons in the Quran education institutions they have developed. After being confirmed with their parents, it was discovered that their children confessed to what was taught at the place of Al-Qur'an Education at the school. Maybe this is casuistic and tends to only be an alibi of children who have lately experienced a tendency to lazily attend recitals at the Mushalla and Quran education institutions. It is said casuistik because from several other informants it was very positive to see the existence of this regent regulation. However, even though it is casuistic, if it is not immediately given the right understanding, it is not impossible that the implementation of the Regent's Regulations on Al-Qur'an Reading and Writing will experience obstacles and even potentially get rejection from parties considered disadvantaged by the issuance of this Bondowoso Regent Regulation.

In implementing the regent's regulations this have positive implications for the development of Islamic education in schools. This has been proven by the results of a study from the Bondowoso Regency Qur'an education study institute which conducted research using a number of samples at the elementary, junior high and high school levels that spread in each sub-district, the results of the study showed that students after the enactment of this regent regulation, progress in the field of quality of students in understanding the material of Islamic education. Even according to the results of the study the ability to read and write the Qur'an reached 68%. The key word is how the implementation of this regulation can be done by building synergies with all components of society in Bondowoso, starting from parents, teachers, the government, the general public and especially teaching practitioners to the Reading and Writing of the Koran which already existed like Mushalla, Qur'an educational institutions and others. All components related to the development of religious education in Bondowoso certainly have one common goal, namely to create a Bondowoso community that is able to understand the contents and teachings of the Koran so that they can then apply it. Besides that, the enthusiasm of Bondowoso District Regulation is not to marginalize the role of pre-existing religious education, but instead support one another. In fact, this is explicitly stated in article 5 paragraph (3), the Reading Compilation of the Qur'an, namely: "In addition to activities as referred to in paragraph (2), every general education unit can collaborate with institutions that administer the Reading and Writing of the Qur'an".

4. Conclusion

The Success of the Implementation of Regent Regulation No. 28 of 2011 concerning the Write Al-Qur'an Reading in Bondowoso district was carried out by performing synergies between various elements of the government and community elements. Through this stage of formulation outreach implementation and evaluation can be done. Formulation of learning tools is that can facilitate the diversity of potential students. In overcoming the technical obstacles in the field, it is necessary to train educators to improve their abilities in the Koran field. This has been done since the beginning. Because there has been conviction from all parties that the ability of the religious teachers themselves in the field of reading and especially writing the Qur'an is indeed very weak. To support these activities it is necessary to enable the education staff to participate in supporting the implementation of the Al-Qur'an Read Local Content by involving the community, especially the guardians of the students. This is very important because the success of the education process cannot be separated from the role of parents. In the development of character education, it must involve the components of society, the school environment and the family. Meanwhile, to

improve the program, it is necessary to encourage cooperation with related institutions to optimize the learning process of the Reading of the Qur'an efforts to realize synergistic synergy between schools and traditional Al-Quran teaching institutions such as Mosques, Surau, Al-Quran Education places need to be improved. Besides this, motivation and optimization of potential and characteristics of students in the field of Reading and Writing of the Qur'an must be done.

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