

ISTAWA: Jurnal Pendidikan Islam (IJPI)

P-ISSN: 2502-573; E-ISSN: 2541-0970

2019, Vol. 4 No. 1

<http://journal.umpo.ac.id/index.php/istawa/>

Mandatory Application of Diniyah Madrasah (Basic Islamic Studies) at Formal Schools: Regional Government Policy Studies

Arif Wahyudi

STAI Muhammadiyah Tulungagung, Jawa Timur, Indonesia
wahyudiarif093@gmail.com

Mohd. Aderi Che Noh

Universiti Kebangsaan Malaysia
aderi@ukm.edu.my

ABSTRACT: *The lack of Islamic Religious Education in Blitar Regency, this phenomenon has led to the innovation of Islamic Education in Blitar district through the application of the Mandatory Madrasa Diniyah (Madin) Program in all formal junior high, high school and vocational level institutions as intracurricular. The study aimed to examine how the application of Islamic Education innovations and to find out how the implementation of Islamic Education change through the Diniyah Madrasah Mandatory program in formal institutions applied in Blitar district. The results of the study show its application utilizing the district's national education institutions together with the Madin Education and Development Institution giving debriefing to selected teachers to prepare Madin's learning in formal institutions. For the ninth grade students will get a Madin certificate as a graduation requirement as well as a requirement to proceed to the next level and form a teaching and learning activity Madin in a formal institution with a combination of placement test methods, peer tutor method (study group students who are coordinated by their own friends), and drill methods (how to learn by repeating the material many times).*

Minimnya Pendidikan Agama Islam di wilayah Kabupaten Blitar, fenomena ini memunculkan adanya inovasi Pendidikan Agama Islam di kabupaten Blitar melalui penerapan Program Wajib Madrasah Diniyah (Madin) diseluruh lembaga formal tingkat SMP, SMA, SMK sebagai intrakurikuler. Tujuan penelitian untuk mengkaji bagaimana penerapan inovasi Pendidikan Agama Islam dan untuk

mengetahui bagaimana penerapan inovasi Pendidikan Agama Islam melalui program Wajib Madrasah Diniyah di lembaga formal yang diterapkan di kabupaten blitar. Hasil penelitian menunjukkan penerapannya dengan cara lembaga pendidikan nasional kabupaten bersama dengan Lembaga Pendidikan dan Pengembangan Madin (LPP Madin) memberikan pembekalan kepada guru terpilih guna mempersiapkan pembelajaran Madin di lembaga formal. Bagi siswa-siswi kelas sembilan akan mendapatkan sertifikat Madin sebagai syarat kelulusan sekaligus sebagai persyaratan untuk melanjutkan ke jenjang berikutnya dan bentuk KBM (Kegiatan Belajar Mengajar) Madin di lembaga formal dengan kombinasi metode *Placement Test* (Tes penempatan kemampuan), metode *Tutor Sebaya* (kelompok belajar siswa yang di koordinatori oleh temannya sendiri), dan metode *Drill* (cara belajar dengan mengulang materi sampai berkali-kali).

Keywords: *Obligatory Early Islamic School, Formal School, and Regional Government Policy.*

INTRODUCTION

Educational innovations made by the Blitar District Education Office refer to the National Education Goals, the East Java Education Vision Mission, the Blitar District Regulation No. 8 of 2010, the Vision and Mission of the Government and the Blitar District Education Office. The educational innovation in Blitar Regency is the implementation of the Diniyah Madrasah Mandatory program which must be carried out by all formal institutions under the auspices of the Blitar District Education Office with the following application provisions:¶

1. Elementary School: (a) Must study Madin in the afternoon (b) Tutoring is not permitted along with Madin's learning time. (c) Madin's certificate will be used as a requirement to apply for a secondary school level.
2. Level of Middle School, High School, and Vocational School: (a) Implementation of Madin in formal school teaching and learning as an intracardiac Local Content. (b) Present competent Madin teachers through collaboration with Madin around. (c) Presentation of Materials including Jurisprudence, Reading and Writing of the Quran, and Morals, with the primary goal of Al-Qur'an literacy and the application of Prayer to the students. (c) Madin's certificate will be used as a graduation requirement as well as a registration requirement in high school throughout Blitar Regency.

The Head of the Blitar District Education Office and staff conduct educational visits to formal institutions under the auspices of the Education Office, especially the levels of SMP, SMA and SMK in Blitar District to see the implementation of the education system in each institution. The first visit was started from the southern Blitar region. The head of the Education Office and staff found several things that were of particular note, namely the majority of middle school, high school and vocational students were still illiterate in the Qur'an and could not yet perform prayer. A heavy homework for the Government of Blitar District Education Office. The several factors that influence the lack of religion in the southern Blitar region are:¶

1. Most of the residents of the area of south Blitar are Indonesian Workers (TKI) [working abroad].¶
2. It is difficult to find teaching staff at the Diniyah Madrasah and the Qur'an Education Park (TPQ).
3. The functions of Madin and TPQ have not been optimal due to lack of teachers, low teacher salaries, and low teacher activity.
4. The lack of supplies for teaching and learning stationery.¶
5. The number of hours of Islamic Education (PAI) informal education is only two hours each week and has covered all religious material, namely the History of Islam, Morals, Jurisprudence, and Tajweed.¶

In general, several factors hinder education, especially Islamic Education, including the following:¶

1. Lack of self-motivation to deepen religious learning.¶
2. The influence of increasingly diverse television programs and various types of shows that are not shar'i such as; soap operas that are less educational and entertainment that leads the audience away from religious values and approaches hedonism.¶
3. The influence of smartphones and social media which is now unlimited access in the hands of children. Moreover, the function of the mobile phone (HP), which is increasingly complete, is no longer just a telephone but a variety of features and sophistication make HP very close to its users, beyond the closeness with friends and family.
4. There is no support from parents even though the parents are the central education for their children.¶
5. No education system regulates the mandatory TPQ and Madin for formal school students.¶
6. There is an educational dichotomy which is the legacy of the Dutch colonizers, namely to categorize formal education and Early Islamic Madrasah or Islamic education.
7. There is a disparity in the orientation of education in Indonesia; that is, several values always measures every educational success.¶
8. Parents prioritize general subjects, especially the National Examination (UN) subjects, and number two Islamic education.¶

The lack of religious knowledge in Blitar Regency in the southern region is one of the reasons for the Government of Education Service to improve the quality of religious education by making educational innovations through the implementation of the Mandatory Madin program in formal institutions.

The initial step taken by the Education Office government was to go along with four elements of the government consisting of MUI Leaders, Head of Ministry of Religion, Head of Education Office, and Education Figures of Blitar Regency. The four aspects of the institution jointly socialize to all Madin in Blitar District, each of which is coordinated in the Madin Teachers' Union in the sub-district.[]

This effort went smoothly because there was a collaboration between three related components namely School Institutions, TPQ/Madin Institutions, and Bimbel Owners. The Government of the Education Office will impose sanctions on the three Elements that do not implement the rules of the government. This is expected to run smoothly because the Ulama 'and Umara' have joined hands in synergy together.

For SMP, SMA, and SMK levels the application of Mandatory Madin is held directly in each school institution in the KBM (teaching and learning activities) as Local Intracuticular Content, with the following implementation:[]

1. Compulsory Madin Program must be implemented by all Middle School, High School and Vocational Schools in Blitar District, both State and Private.
2. The material taught is Jurisprudence, Morals, Al-Qur'an Reading, and the knowledge of Prayer.
3. There are limits to Madin's learning material. Material limitations are essential given the vastness of religious content so that the substance of Madin informal institutions does not clash with PAI material.[]
4. For the ninth grade, students will get a Madin certificate as a graduation requirement as well as a requirement to proceed to the next level.[]

This educational innovation in Blitar Regency is very appropriate and has been regulated in the regional education system, which is integrated into the autonomy of the local government. The next step is the Government of the District Education Office of Blitar will regularly monitor and evaluate the implementation of the Mandatory Madin Program in Formal Institutions.

LITERATURE REVIEW

Islamic Education Innovation

Innovation according to Ibrahim (1988) is innovation that serves to solve problems or changes in the field of education. In conclusion, Educational innovation is an idea or idea, method, an item perceived by someone or society (the group of people) as a new thing, whether it be new findings (inverse) or newly discovered people (discovery) achieved in educational goals and solve educational problems.¶

The change in education aims to equip students with good quality education so that they can adapt to the global economic situation. As time goes on the world of work also undergoes changes and developments. Not only in the field of economics and technology, innovation (renewal) is needed, but all fields also require innovation, such as in the field of education, the application of educational innovation occurs at all levels of education and components of the education system (Area Baca: 2015).

Islamic education is a desired change, which is sought in the educational process to achieve it, both in individual behavior of his personal life, or in the life of the community and in the surroundings where the individual lives or in the process of education itself and the teaching process as a fundamental activity and as proportion among primary professions in society.¶

The definition of Islamic education above is in line with the understanding of Islamic Education contained in the junior high school curriculum in 2004 (KTSP). In the curriculum stated that Islamic Education is a conscious and planned effort in preparing students to know, understand, appreciate, to believe, fear, and have a noble character in practicing the teachings of Islam from the primary sources of the Holy Qur'an and Hadith, through guidance, education, training, and the use of experience are accompanied by advice to respect the adherents of other religions in relation to the harmony between religious communities in the community to realize the unity and unity of the Nation.¶

Based on the explanation above, it can be concluded that Islamic Education is a conscious and planned effort in directing and guiding students towards the formation of Muslim personalities by the teachings of the Islamic religion.

a. Basic Islamic Education

Implementation of Islamic Education in schools has a strong basis in terms of various aspects, namely:

1) Juridical or Legal Basis

The base of the application of Islamic Education comes from legislation which indirectly can be a handle in implementing Islamic Religious Education formally. The formal juridical basis consists of three types, namely:¶

- a) The ideal foundation, namely the base of the Pancasila State philosophy, first principle: Godhead the One
 - b) Fundamental or constitutional basis, namely the 1945 Constitution in Chapter XI article 29 paragraph 1 and 2.
- 2) Operational Basis, which is contained in MPR Decree No.IV/MPR/1973 which was later confirmed in the MPR tap No. IV/MPR/1978. MPR Decree No. II/MPR/1993 concerning the Outlines of State Policy which states that the implementation of religious education is directly included in the curriculum of the Formal School, starting from Elementary School to Higher Education (Anis Rosidah, 2012: 39).
- 3) Religious aspects
- What is meant by religious basis is the basis that comes from Islamic teachings. According to the instructions of Islam Islamic Education is the command of God which is the realization of worship to Him. In the Qur'an many verses show the authority, among others, the Word of God in the following verse 25:
- "(they say) Cause them to carry their sins to the fullest on the Day of Resurrection, and a portion of the sins of the people they deceive who do not know the least (that they are deceived). Remember, it is awful that their sins were borne." [An Nahl: 25]* (Salim Bahreisy, 2001: 282).
- 4) Psychological Aspects
- Psychology is the basis of dealing with the psychological aspects of social life. All people in this world always need a handle on life called religion. This kind of thing happens to people who are still primitive or not yet modern. They feel calm and calm in their hearts if they can approach and serve the Essence of the Almighty (Anis Rosidah, 2012: 40).

Application of Early Islamic School

According to J.S Badudu and Sultan Muhammad Zain, implementation is a matter, method, or outcome. Meanwhile, according to Lukman Ali, the application is to practice, pair. Based on this understanding, it can be concluded that the use is an action carried out both individually and in groups to achieve the objectives that have been formulated. According to experts, the application is the act of practicing a theory, method and other things to achieve specific goals and to achieve the desired goals by a group or group that has been planned and arranged beforehand.

The implementation elements include: (1) The existence of a program implemented. (2) The presence of a target group, namely the people who are

targeted and are expected to receive benefits from the program. (3) The implementation, both organizations or individuals responsible for the management, application, and supervision of the implementation process (K. Maria, 2016).¹

a. Definition of Diniyah Madrasa

The word "Madrasah" in Arabic is a form of adverb of place (sharaf makan) from the root word "darasa" Literally "Madrasa" is defined as a place of learning for students, or a place to give lessons. From the root word, "darasa" can also be derived from the word "midras" which means the book being studied or the place of learning, the word "al-midras" also means home to study the Torah.²

Of the two languages, the word "Madrasah" has the same meaning: a place of learning. If translated into Indonesian, the word "Madrasah" has the meaning of school even though at first the word school itself does not come from Indonesian, but from a foreign language, namely school or Scola.³

Even though technically, in the formal teaching and learning process, Madrasas are no different from schools, but in Indonesia Madrasas are not necessarily understood as schools, but are given more specific connotations, namely "religious schools", places where students get learning matters or the intricacies of religion and religion (in this case Islam).

In practice, there are indeed Madrasas which in addition to teaching the religious sciences (al-'ulum al-diniyyah), also explain the sciences taught in public schools. Also, some Madrasas only specialize in the study of religious sciences, commonly called Diniyah Madrasah. The fact that the word "Madrasah" comes from Arabic, and is not translated into Indonesian, causes the community to better understand "Madrasah" as an Islamic Education Institution, namely "a place to study religion" or "a place to give religious and religious lessons."⁴

Closely related to the use of the term "Madrasah" which refers to educational institutions in its development then the term "Madrasah" also has several meanings including flow. Schools, groups or groups of philosophers and confident thinkers or investigators on the same method and thinking. The emergence of this understanding is in line with the development of Madrasas as educational institutions which among them are institutions that adhere to and develop particular views or schools and schools of thought.⁵

b. Characteristics of Madrasas in Indonesia

By reviewing the many activities carried out by the Early Madrasah sub-system, it can be said that the extracurricular aspects of the Early Madrasah are as follows:

- 1) Early Islamic Madrasah is a complement to formal education.

- 2) Early Islamic Madrasahs are specifications according to needs and do not require strict conditions and can be held anywhere.
- 3) Early Islamic Madrasahs are not divided into levels or classes strictly.
- 4) Madrasah Diniyah in the material is practical and unique.¶
- 5) Early Islamic Madrasah is relatively short.

1. Early Madrasah as Formal Education

As stated in the Basic Law contained in the laws and regulations of National Education Standard number 19 of 2005 explained in article 1 that "Formal Education is a structured and tiered educational path consisting of primary education, Secondary education, and higher education (Standar Nasional Pendidikan, 2008: 2).¶

Based on the information above, it can be seen that Early Islamic Madrasahs are also part of the education pathway that has been designated as Formal Education. As found in PP. No. 55 of 2007 article 15 that formal Islamic Madrasah or Diniyah education organizes science education originating from Islamic teachings at the level of Early Childhood Education, Basic Education, Secondary Education, and Higher Education issues PP no. 55 of 2007 concerning religious and religious education (Undang-Undang Pendidikan Agama, 2008: 2).

2. Legal Basis of Diniyah Madrasah

The legal basis for implementing the 9-year Compulsory Basic Education Learning Program based on laws and regulations is as follows:

- a. Constitution of the Republic of Indonesia in 1945.
- b. Law number 2 of 1989 concerning the National education system
- c. Law number 22 of 1999 concerning the regional government.¶
- d. Government regulation number 28 of 1990 concerning primary education has been amended and refined by government regulation number 55 of 1989¶
- e. Government regulation number 29 of 1990 concerning secondary education has been changed and refined by government regulation number 56 of 1998¶
- f. Government regulation number 73 of 1992 concerning education outside of school.
- g. Government regulation number 39 of 1992 concerning community participation in national education.
- h. Presidential instruction number 1 of 1994 concerning the implementation of compulsory nine-year primary education.¶
- i. Decree of the Minister of Religion of the Republic of Indonesia, number 18 of 1975 concerning the organizational structure and work procedures of the Ministry of Religion, was amended and refined with the decision of the Minister of Religion number 1 of 2001 (Depag RI, 2001: 3).

The legal basis for implementing the compulsory education program for primary education in Islamic boarding schools:

- a. Agreement with the Minister of National Education and the Indonesian Minister of Religion number 1/U/KB/2000 and the number MA/86/2000 regarding Islamic boarding schools as a pattern of 9-year education compulsory education.
- b. Joint Decree of the Director General of Islamic Binbag, Ministry of Religion and Director General of Primary and Secondary Education, Department of Education E/83/2000 and number 166/C/KEP/DS-2000 concerning guidelines for the implementation of Islamic boarding schools as a pattern of primary education.¶
- c. Decree of the Director General of Islamic Religion No. E / 239/2001, concerning the technical guidance for the implementation of compulsory education programs in primary education (Depag RI, 2001: 4).

Study of Mandatory Madrasah Diniyah Policy

According to Winarno, Policy is a series of processes from planning and formulation by a group or government institution/agency in the form of a regulation or program to solve a problem (Imam Muhayat, 2018: 89). Meanwhile, education policy according to H.A.R Tilaar is a formulation of various ways to realize national education goals, realized or achieved through social institutions (social institutions) or social organizations in the form of formal, non-formal, and informal educational institutions.¶

In Hough's opinion, as quoted by Rahardjo, policy refers to a set of goals, plans or proposals, programs, decisions, and several influences and laws or regulations (Mudjia Rahardjo, 2001: 3). Meanwhile, Hough's opinion quoted by Rahardjo was presented by Anisatul Mufarohah as follows: In the policy process there are stages that must be passed, a policy that does not appear and just stops, but there is a process, namely: 1) Emergence of issues and identification of problems, 2) Formulation and policy authority, 3) Implementation of policies, 4) and Change or termination of policy (Anisatul Mufarohah, 2012: 54)

From the definition of the system above, that everything cannot be categorized as a policy concept if there is no set of goals, plans or program proposals, decisions, presents several influences, as well as laws or regulations. Thus it can be understood that policy will only be a conceptual plan that will be stored neatly in a pile of files. In connection with the research that will be carried out, the implementation of the policy will be related to the innovation of Islamic Education through the Application of the Compulsory Islamic Early Madrasah Program in Blitar District.¶

Process of Formulating Education Policies

The term education policy is much connoted with the terms education planning, the master plan of education, education regulation, education policy, and other terms similar to that term (Arif Rohman, 2012: 85)[]

A system can be taken and decided usually based on a problem. Problems typically arise when there is a description between the world of ideas (*das sollen*) with the real world (*das sein*) (Umar Sidiq, 2018: 70). While the education policy is carried out to reduce the gap (*descripan*) or bring the world of aspirations closer to the real world (Arif Rohman, 2012: 87).

The problems faced by each nation are very diverse with the weight of various difficulties as well. The government of Indonesia as one of the countries in the world also faces problems in the field of education. The issues faced by the Indonesian nation cover five main topics, namely: Problems with educational equity, education capacity, the relevance of knowledge, quality of education, and efficiency and effectiveness of training (Suryati Sidharto, 1995: 202).

The problem of educational equity arises because in the 1945 Constitution it mandates that all citizens have the right to receive teaching/education. It is on this basis that the government is obliged to provide the broadest possible education services to all citizens without discrimination.

The Indonesian people also experience the problem of the capacity of education, that is, since the 1960s there has been a baby boom, the problem was only felt in the 1970s, even today. The capacity problem is a problem related to the high number of school-age children who are less trusted by the availability of existing schools. So that not all school-age children are accommodated to enter school.[]

The problem of the relevance of education is felt by the Indonesian people when there is a mismatch between the content of knowledge and the reality of community needs. This problem can be characterized by a low rate of return. This has an impact on adaptation to the demands of the world of work. As a result, many school graduates cannot be absorbed by the workforce.[]

Problems with the quality of education are also no less severe than the issues mentioned earlier. The most obvious indicator of the low quality of education in Indonesia is the small acquisition of student learning exam results. Some of the research conducted by Balitbang, the Ministry of National Education shows that the addition of pure evaluation scores (NEM) for all levels of school is still relatively low (Ace Suryadi and HAR Tilaar, 1994: 31).

The problem of efficiency and effectiveness of education is a problem that has a vast scope. The ability of education is the achievement of maximizing educational goals with minimal sacrifice. While the effectiveness

of training is the achievement of proper and adequate educational goals, thus if schooling can take place efficiently and effectively, it means that the educational purposes can be achieved well and carried out without sacrifice.¶

Theoretically, education policy is formulated based on a more scientific empirical basis. Before formulating an education policy, a policy formulator generally considers various components of education policy. The elements of an education policy include five essential things, namely: goal, plan (plan), program (programme), decision (decision), and impact (effects).¶

Education policy formulation processes through stages: education policy formulation, legitimacy of education policies, communication and dissemination of education policies, implementation of education policies, public participation in education policy, and evaluation of education policies (Ali Imron, 2008: 31).

METHODS

This study uses qualitative methods, with techniques for collecting data using in-depth interviews, observations, field notes, and documentation. Data analysis through stages: Data Presentation, Data Reduction, and conclusion drawing. Data checking is done through triangulation tests to explore data on the application of innovations in Islamic Education through the mandatory Diniyah Madrasah program in formal institutions applied in Blitar district.

FINDINGS AND DISCUSSION

The Lack of Knowledge of Religious Education in Middle School, High School, and Vocational High School Gives Birth to Madin's Mandatory Innovation¶

From the results of the research findings, there is a lack of knowledge of Islam in Blitar Regency due to several reasons, namely:

- 1) Most residents of the Blitar region are migrant workers and migrant workers.
- 2) The function of Madin and TPQ was not optimal due to the lack of teaching human resources; teacher salaries were low and had an impact on the activity of Madin and TPQ teachers.¶
- 3) The lack of infrastructure.
- 4) The number of PAI hours in formal education is only two hours per week and has covered all religious material, namely Islamic History, Morals, Jurisprudence, and Tajweed.¶
- 5) Lack of self-motivation to deepen religious learning¶
- 6) Influence of television programs with various types of syar'i shows such as; soap operas that are less educational and entertainment that lead the audience away from religious values.
- 7) The influence of HP and social media which is unlimited access. Moreover, the function of HP is now no longer just for telephone

and texting, but a variety of features and sophistication make HP very close to its users, beyond the closeness with friends and family.

- 8) There is no support from parents even though the parents are the center of education for their children.¶
- 9) No education system regulates mandatory TPQ and Madin for formal school students.¶
- 10) The existence of an educational dichotomy which is the legacy of the Dutch colonizers, which is to categorize formal education and Diniyah Madrasah education.
- 11) There is a gap in the orientation of education in Indonesia; that is, several value always measures every educational success.¶
- 12) Parents prioritize general lessons, especially UN subjects, and number two religious education.¶

It is very accurate what resulted from the findings in the field related to the causes of the lack of knowledge of Islam. According to author number 8 is the most decisive education center. This is by the Hadith of the Prophet about the old man who determines the character and education of his baby, will be what it depends on parents.

كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ

"Every child is born into fitrah; both parents are the ones who make it Jewish, Christian, Majusi." [Shahih Imam Bukhari, 2001: 104]

There is also an expression that states that Mother is the main Madrasah for her child. It is this nature that is the basis of the writer to say; mother is the first school. This expression does not belong to the author because the author is not the first person to say it. The following expression states this:¶

الأم مدرسة إذا أعددتها أعدت جيلا طيب الأعراق

"Mother is a madrasa if she prepares it, so she prepares a generation of good character" (Nail Hafidz Ibrahim, 2010: 28)

Also, the next phrase says:

وإذا النساء نشأن في أمية رضع الرجال جهالة وخمولا

"If mothers grow in ignorance, children will breastfeed ignorance and retardation." (Nail Hafidz Ibrahim, 2010: 28).

Various factors that inhibit religious knowledge as well as factors that hinder education. As for the inhibiting factors in the implementation of training in Muslim family children, both in terms of parents, as well as the

environment can be categorized into two parts, namely internal factors, and external factors, and both are closely related between one another.

- a. Internal factors (In), include: (1) Education of both parents is classified as low, so they cannot understand the importance of education. (2) The busyness of parents, because nowadays the development of the times has advanced, both in science, technology and lifestyle patterns that are a materialist and pragmatic, so many demands to be able to balance this pattern. Therefore many parents are busy with their respective careers outside the home, but sometimes some parents leave early in the morning and return in the afternoon. This resulted in a lack of attention to children's religious studies.
- b. External factors, including (1) Environmental factors, a pleasant community environment, namely people who are still thick with the teachings of Islam. Such a situation can affect children to behave well. But if the community environment is terrible and far from the values of religious teachings, then it is likely that it will also destroy the children's religious education that has been planted in the family, even children will be far from the teachings of Islam if parents do not pay attention to it. Also, the school environment also influences children's religious education. Because in school almost they will meet and make friends with their peers whose notes are different. Therefore, even though children feel they are in school, parents must still monitor their children. Because it is feared children will get along with children, who behave negatively.¶
- c. Factors of Mass Media, many mass media present interesting information to read and see, both negative and positive, both print and electronic mass media. Now the print media is also not to be outdone, many print media whose presentation is not educating children, such as the increasing number of pornographic images contained in the press that are felt to be very disturbing and significantly affect children's personality.

Application of Islamic Education Innovation through Mandatory Islamic Early Madrasah Programs in Formal Institutions

The initial steps taken by the government are correct, because this is by the theory of application according to J.S Badudu and Sultan Muhammad Zain, According to them the use is a matter, method, or result. As for Lukman Ali, the application is to practice, pair. Based on this understanding, it can be concluded that the use is an action carried out both individually and in groups to achieve the objectives that have been formulated. According to experts, the application is the act of practicing a theory, method and other things to achieve specific goals and to achieve the

desired goals by a group or group that has been planned and arranged in advance.

The implementation elements include:

- 1) The program is implemented.
- 2) The existence of a target group, namely the people who are targeted and are expected to receive benefits from the program.
- 3) The implementation, both organizations or individuals who are responsible for the management, application, and supervision of the implementation process (K. Maria, 2016).

Continued on the discussion of the Implementation of the Diniyah Madrasah Compulsory Program, with the following forms of application:

- 1) Mandatory Application of Early Islamic Madrasahs is held directly in institutions within the KBM (Teaching and Learning Activities) as Local Intracuticular Content.[]
- 2) Mandatory Madin Program must be carried out by all Middle School, High School, and Vocational Schools in Blitar District, both Public and Private.
- 3) The material taught is Jurisprudence, Morals, Al-Qur'an Reading, and the knowledge of Prayer.
- 4) There is a limitation of Madin's learning material, given the full range of religious content, so that Madin's element in formal institutions do not clash with PAI material.[]
- 5) For the ninth grade, students will get a Madin certificate as a graduation requirement as well as a requirement to proceed to the next level of education.[]

The implementation of the Diniyah Madrasah compulsory program informal institutions is very positive and supports the PAI material and influences the morals of students. The form of teaching and learning activities in early Islamic schools informal institutions is to combine several methods that have been summarized according to the results of interviews with several sources. Here's the explanation:[]

- 1) The first step in implementing the Mandatory Madin Program is to map the Qur'an's reading ability; this method is called the Placement Test.[]
- 2) The second step after the ability test is carried out and the students' abilities are known, continues to the Peer Tutor method, which is the student learning group coordinated by his friends, while the Madin teacher prioritizes students who are still unable to read the Koran by repeating many times -time. This method is called the Drill method.

Combining Placement Test, peer tutoring, and Drill methods are very useful and can make the learning atmosphere in the classroom conducive. The learning model above is suitable to be applied to informal institutions. Apart from the Diniyah Madrasah Compulsory Program informal institutions are the policy of Blitar District Government, combining this method also aims to make Madin's learning more fun and exciting to follow, because all students are actively involved in KBM (Teaching and Learning Activities). Not dull, and not monotonous (Dimiyati and Mudjiono, 2002: 23).

The above learning methods are by the learning technology theory presented by the following education experts:

- a) Placement Test Method: In this step, the teacher gives a preliminary test (pre-test) to students to know the abilities that students have. This method can be replaced by looking at the average daily values or values in the previous chapter obtained by students so that the teacher can know the strengths and weaknesses of students in specific fields (Mohamad Nur and Prima Retno Wikandari, 2000: 72).
- b) Peer Tutor Method: Peer learning/peer tutoring is student-centered learning. In this case students learn from other students who have age status and maturity/self-esteem that are not much different from themselves. So that children do not feel compelled to accept ideas and attitudes from "the teacher" who is none other than their peers themselves. In peer tutors, peers are better at providing learning assistance to classmates at school. Peer learning assistance can eliminate awkwardness. Peer language is more natural to understand, besides that with peers, there is no sense of reluctance, inferiority, shame, etc., so that students who are less understanding are not reluctant to express the difficulties they face (E. Suherman, 2003: 72).
- c) Drill Method: Drill method is a way of teaching by giving exercises to what students repeatedly learn so that they obtain a particular skill. What needs to be considered is that the training is not given to students without understanding, so the practice is preceded by a basic understanding. For the use of the drill method to be effective, it must meet the following requirements:
 - 1) Before the lesson starts, it should start first by giving a basic understanding.¶
 - 2) This method is used only for learning materials that are routine and automatic.
 - 3) Try to do the training period briefly; this is possible so that students are not dull.¶
 - 4) The purpose of holding a re-training must have a broader meaning.¶

- 5) Exercises are arranged in such a way that they are exciting and can lead to children's learning motivation.

CONCLUSION

The cause of the lack of religious knowledge is due to the influence of internal factors (internal) and external factors (outside). Steps were taken by the Regional Government and the Education Office of Blitar District in overcoming the lack of knowledge of Islam by realizing the Implementation of the Mandatory Madin Program and disseminating the Mandatory Madin program throughout the Blitar district. The Education Office together with the Madin Education and Development Institute (LPP Madin) provides debriefing to selected teachers to prepare Madin's learning at formal institutions. For the ninth grade, students will get a Madin certificate as a graduation requirement as well as a requirement to proceed to the next level.□

Forms of teaching and learning activities informal institutions in formal institutions are a combination of placement test methods, peer tutoring methods (student learning groups coordinated by their friends), and drill methods (how to learn by repeating the material up to many times time). If the program has been implemented, an evaluation by the Blitar District Education Office is carried out regularly and periodically. The purpose of this education evaluation is to measure the success of the program that has been implemented as well as to find out the shortcomings of the program to improve and improve the plan implemented.

REFERENCES

- Area baca, *pengertian-inovasi pendidikan* dalam www.area-baca.com/2013/05/pengertian-inovasi-pendidikan/html?m=1. Diunggah pada 23 Maret 2015.
- Bahreisy, Salim. *Al Qur'an Al Karim dan terjemahnya*, Surabaya: sahabat Ilmu, 2001.
- Depag RI. *Petunjuk Teknis Ponriok Pesantren Salqflyah Sebagai Pola Wajib Belajar Pendidikan 9 Tahun*, Jakarta: Dirjen Kelembagaan Agama Islam. 2001.
- Dimiyati dan Mudjiono. *Belajar Dan Pembelajaran*. Jakarta: Rineka Cipta, 2002.
- Himpunan Perundang-undangan, Standar Nasional Pendidikan*, Bandung:: Fokus Media, 2008.
- Imron, Ali. *Kebijakan Pendidikan Di Indonesia: Proses, Produk, Dan Masa Depan*, Jakarta: Bumi Aksara, 2008.

- Ikhwan, Afiful. 2013. *Pengembangan Kurikulum Pendidikan Agama Islam (PAI)*. Malang: Insan Cita Press Malang dan STAIM Tulungagung. ISBN: 978-602-71303-1-9.
- Ikhwan, Afiful. 2018. *Filsafat Pendidikan Islam: Memahami Prinsip Dasar*. Yogyakarta: CV. Diandra Kreatif. ISBN: 978-602-336-726-9.
- Ikhwan, Afiful. *Akreditasi Madrasah Aliyah (MA) Dalam Kebijakan Pendidikan Nasional*, Edukasi: Jurnal Pendidikan Islam, Volume 2, Nomor 2, November 2014.
- Ikhwan, Afiful. *Pengembangan Program Akselerasi (Pemikiran Pengembangan Pendidikan Islam)*, EDUKASI: Jurnal Pendidikan Islam, Volume 3, Nomor 2, November 2015.
- Ikhwan, Afiful. *Teori Dasar Metode Studi Islam (Pembacaan atas Pemikiran Charles J. Adams dan Richard C. Martin)*, At-Tasyrih: Jurnal Pendidikan Islam, Vol. 1, No.1, 2015, hlm. 82-110. <http://ojs.stai-muarabulian.ac.id/index.php/Attasyrih/article/view/11>
- Ikhwan, Afiful. *Kajian Sosio-Historis Pendidikan Islam Indonesia Era Reformasi*, EDUKASI: Jurnal Pendidikan Islam, Volume 5, Nomor 1, Juni 2017. e-ISSN:2307-3717.
- Ikhwan, Afiful. *Metode Simulasi Pembelajaran dalam Perspektif Islam*, Istawa: Jurnal Pendidikan Islam, Volume 2, Nomor 2, Januari-Juni 2017. hlm. 1-34. e-ISSN: 2541-0970. DOI: <http://dx.doi.org/10.24269/ijpi.v2i2.623>.
- Ikhwan, Afiful. *Development Of Quality Management Islamic Education In Islamic Boarding School (Case Study Madrasah Aliyah Ash Sholihin)*, Al-Hayat: Journal of Islamic Education, Vol. 1, No. 1, December 2017. p. 91-117. e-ISSN: 2599-3046.¶
- Ikhwan, Afiful. *Penerapan Manajemen Hubungan Sekolah dan Masyarakat dalam Perspektif Islam*, Al-Hayat: Journal of Islamic Education, Vol. 2, No. 1, Juni 2018. hlm. 1-16.
- Ikhwan, Afiful. *Integrasi Pendidikan Islami (Nilai-Nilai Islami dalam Pembelajaran)*, Ta'allum: Jurnal Pendidikan Islam, Vol.2, No.2, 2014. p. 179-194.¶
- Ikhwan, Afiful. *Model Organisasi Ideal Bagi Perguruan Tinggi Islam di Indonesia*, Ta'allum: Jurnal Pendidikan Islam, Vol.2, No.2, 2014. hlm. 179-194.
- Ikhwan, Afiful. *Management Of Learning Assessment Using Curriculum 2013 (Case Study In Islamic Primary School (MI) Muhammadiyah 5 Wonoasri Ponorogo-East Java-Indonesia)*, Muaddib: Studi Kependidikan dan Keislaman Vol.8 No.2. December 2018. p-ISSN: 2088-3390; e-ISSN:

2540-8348. p. 108-123. DOI:
<http://dx.doi.org/10.24269/muaddib.v8i2.1422>

- Ikhwan, Afiful and Jaelani, Dian Iskandar, *Introduction to the Islamic Education Concepts (an Integral Paradigm Building Efforts)*, Malaysia: Proceedings International Seminar on Islamic Law, Economic, Education, and Science, Fakultas Tamadun Islam, UTM Malaysia, 2014, p. 136-147.□
- Ikhwan, Afiful, *The Meanings of Teachers Professions in Islamic Educational Management*, Malang: Pascasarjana UIN Malik Ibrahim Malang, Proceedings: IACiem (International Annual Conference on Islamic Educational Management), 2012.
- Ikhwan, Afiful, *Dinamika Kajian Islam di Indonesia dan Malaysia*, Malang: IIUM Malaysia & Postgraduate UIN Malang Indonesia, Proceeding: The Development of Islamic Studies in Indonesia and Malaysia International Seminar, 2014, hlm. 263-276.
- Ikhwan, Afiful, *Islam, and Civilization: Islam as Source of Value for Human Life*, (Epistemology of Islamic Education to Strengthen Nationalism - 1st ICIE: International Conference on Islamic Education), p.63-76. November 2017. ISBN: 978-602-61258-5-9□
- K. Maria, *Pengertian Penerapan dalam Eprints*. uny.ac.id /9331/3/bab%202-08208241006 .pdf, diunggah pada 25 Maret 2016.
- Mufarohah, Anisatul. *Implementasi Kebijakan Pendidikan kecakapan hidup(Life Skill) sekolah Menengah Pertama*, Tulungagung: Acima Publishing, 2012.
- Munawir, A.W. *Kamus Arab-Indonesia*, Surabaya : Putaka Progresif, 2002.
- Muhayat, I. (2018). Accreditation Policy and Quality of Higher Education. *ALHAYAT*, 2(1), 89-104. Retrieved from <http://alhayat.or.id/index.php/alhayat/article/view/18>
- Nail Hafidz Ibrahim, *Qasidah ilmu dan akhlaq*, 2010.
- Nur, Mohamad dan Prima Retno Wikandari. *Pengajaran Berpusat kepada Siswa dan Pendekatan Konstruktivis dalam Pengajaran*. Surabaya: Universitas Negeri Surabaya, 2000.
- Rahardjo, Mudjia. *Pemikiran Lebijakan Kontemporer*, Malang: UIN-Maliki Press, 2010
- Rohman, Arif. *Kebijakan Pendidikan: Analisis Dinamika Formulasi dan Implementasi*, Yogyakarta: Aswaja Pressindo, 2012.
- Sidiq, Umar and Ikhwan, Afiful. *Local Government Policy Regarding Mandatory Students Diniyah Takmilyah in Indramayu Regency*, KARSAs: Journal of

Social and Islamic Culture, Vol. 26 No.1, June 2018. DOI: 10.19105/karsa.v26i1.1418. pp. 70-90. e-ISSN 2442-4285.

Sidharto, Suryati. *Pembaharuan Pendidikan dan Latar Belakangnya*, dalam Dirto Hadisusanto, *Pengantar Ilmu Pendidikan*, Yogyakarta: FIP IKIP Yogyakarta, 1995.

Suryadi, Ace dan Tilaar, HAR. *Analisis Kebijakan Pendidikan: Suatu Pengantar*, Bandung: Rosda Karya, 1994.

Shohih Bukhori, Toha Putra Semarang 2001. Juz 2.

Suherman, E dkk. *Strategi Pembelajaran Matematika Kontemporer*. Bandung: UPI, 2003.

Undang-Undang Pendidikan Agama Dan Pendidikan Keagamaan Nomor 55 Tahun 2007. Bandung: Fokusmedia. 2008.