

Education Policy Analysis in Indonesia about the Autonomisation of Islamic Education

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Abstract: Power as the most decisive factor in the decision process. Schools had been trapped by the power of the bureaucracy. Community education autonomy policy was greeted with enthusiastic and hopeful. Educational autonomy for them is a breath of fresh air because of the autonomy of public education can directly participate in determining the direction and policies and have a great chance to improve the quality of education. However, autonomy has spawned problems for school education as the spearhead of the decentralization of education. Implementation of the autonomy of education in schools should be supported by human resources, facilities management, as well as adequate funding. Islamic educational institutions, which in general is poor schools, will face a tough challenge to make changes to school independent and autonomous. Educational autonomy would give birth to the fierce competition. Schools that marched more prepared to undertake reforms so that more powerful and advanced. While poor schools would be threatened existence. The government's attitude is not serious and impressed a half in implementing decentralization, such as the implementation of the national final examination (UAN), which is contrary to the principles of the CBC, is a challenge for schools of Islam who want to reform education.

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I. INTRODUCTION

The emergence of dualism in the education system in Indonesia can't be removed from the influence of the decline of the Islamic world dominated by the specific religious, scientific development pattern-personalistic and also the influence of Western rule as previously touched. Therefore, the education system in Indonesia on one side still inherited the pattern of Islamic Education (traditional) and on the one hand, inherited the system of invaders (Abdullah, 2003).

Karel A. Steenbrink found that the origins of the dualistic education system in Indonesia have begun since the Dutch colonial era until the independence of the period. The political rejection of colonial government colonizers to conform to and incorporate Islamic religious education systems such as existing boarding schools that have existed previously became the basis for developing public schools to be one of the reasons the form of schools that use colonial education system (Steenbrink, 1986).

Since the inclusion of Islam to Indonesia, Islamic education has been held at the beginning of personal and collective contact between the educators and the participants. Masjid is the first Islamic education institution that appears beside the House of the scholars and Muballig. After that, other Islamic education institutions such as Pesantren, Dayah, and Surau. The essence of the early educational material was the religious sciences that were concentrated by reading classical books. Islamic education is in such a way that it contrasts with Western education built by the colonial government. This colonial education is secular, does not teach the science of religion at all in government schools. Similarly, Islamic education in those days did not teach at all the general sciences. This fact made Terpolluannya education in Indonesia at this time with the two contrasting systems.

Thus since the beginning of the 20th-century Islamic education began to develop a different model of education itself and separate from the Dutch education system and an education system that is implemented by the Ministry of Education and Culture of Indonesia. From this, Mahmud Yunus saw that the general education system in Indonesia is not the result of customization with the traditional Islamic education system. On the contrary, the Islamic education system, which, in the end, would adapt and enter the public education system (Jonah, 1979).

Government involvement in the development of Madrasah was initially expected to be able to create students who know and master the religious sciences as well as the general sciences. Thus, the Madrasah system was originally designed as the convergence or merger of the PONDOK education curriculum and public schools which at least almost the same as the modern boarding school. However, the development of certain specialized programs that separates the science of obligatory Ain and Al without a concept that causes the role of Madrasah in reducing the occurrence of dichotomy in Islamic education is increasingly invisible. On the other hand, the failure of the Madrasah system can also be seen from the fact that most of his students in the field of religious sciences still lag far compared to student huts, and so are students from general education.

In the view of Mahmud Yunus, the difference between Madrasah on one side and the school including public schools of Dutch colonialists on the other side after independence period clarified the existence of dualism in the education system in Indonesia. Dualism of government institutions that perform education development than on a technical level affects the dualism of education organizing, both related to curriculum structure, provision of education (especially Educational energy financing. On the one hand, there are religious, educational institutions, Yaitutu Pesantren, Madrasah, and IAIN/UIN (Institute of Islamic State of religion) and on the other side there are schools ranging from basic to university level. The first is under the management structure of the Ministry of Religious Affairs (DEPAG), and the latter is under the auspices of the Ministry of National Education (Dinkas).

Maksum saw that although at the next stage of development between these two ministries, interaction and complementary institutions, but it seems that the tendency is still influenced by political policies and also because of A paradigm change of some Muslims in understanding and viewing the framework of Islamic and State relations (Maksum, 1999). The interaction occurs because of a two-way boost. Firstly, the encouragement from the government especially in the new Order period that issued and set some rules to narrow the gap between the two that oblige Madrasah to teach general knowledge and at the same time obliging Public schools to teach religious knowledge. Secondly, encouragement from the maintainer of Islamic educational institutions alone to provide modern general knowledge as an additional subject. This is in line with the changing view among Muslims who begin to realize how important general knowledge is to this life. The interaction and relationship complement each other and experience rapid development in the 20th century.

This is in line with the growing spirit to transform Islamic educational institutions among Indonesian Muslim thinkers and activists, especially from modernist circles. Since the management of Madrasah is under the auspices of the Ministry of Religious Affairs, this educational institution has undergone modernization, both in terms of curriculum, teaching media, educators, and education facilities in general. The general subjects given were increasingly large portions.

Madrasah experienced a fairly basic change at the time of the presidential decree No. 34 the year 1972, then strengthened by the Inpres No. 15 the year 1974, and is operational in the SKB Minister of Religious Affairs, Minister of P7K, and the interior Minister No. 6 the year 1975. All of these rules outline that Madrasah at all levels has the same position as the public school. The MADRASAH curriculum is required to contain a 70 percent allocation of time for common subjects and 30 percent for religious studies. Then in 1984, the SKB issued the Minister of Religious Affairs and Minister of Education about the setting up of the public school curriculum and Madrasah curriculum (Al-Attas, 1978).

The inclusion of a government-initiated Madrasah system in addition to the existing education boarding system is a step to create a variety of education in Indonesia. The government wants the process of Islamisation of Science and Technology (IPTEK). Therefore, the Government has legitimacy in integrating religious sciences and science TECHNOLOGY that has been Kotak-Kotak into general science. The goal, out-of-put Madrasah is a religious and reliable student in the field of the real economy, technology, and information. In an indirect, Madrasah was designed as the convergence of the educational curriculum of Islamic schools and Western models.

But if it is seen from another aspect, the existence of this kind of reality is not automatically means the education system in Indonesia can be integrated, even the existence and role of Madrasah that may contribute towards the nation in the history Its development appears in the internal of Muslims themselves with two interesting patterns of mutual appeal due to a pattern of the dualistic government education policy. First, does Madrasah maintain its function as a traditional institution that encourages Madrasahs to maintain its traditional functions as the keeper and maintainer of Islamic traditions and as a source of the reproductive authority Islamic community in Indonesia, or to accommodate more centralistic government interests?

Similarly, in its journey until now, at the level of implementation, it turns out that Madrasah has been experiencing ' identity crisis. All government regulatory products have obscured the basic character of the Madrasah and not enough to identify Madrasah as a science-and technology-based educational institution. Consequently, it is difficult to give birth to students of Madrasah that correspond with government idealization. If it is from anymore, the lag of Madrasah is more because of failure of the Government to implement its regulation product to the cultural level, so that the regulation does not have a binder of cultural integration.

During this time, the government ' half-hearted ' followed up its legal product. Also, the Government is still difficult to find an ideal formula of coaching between the Madrasah (under the auspices of the Ministry of Religious Affairs) and public Schools (under the auspices of the Depdiknas).

Meanwhile, at the grassroots level, the Civitas Madrasah feel that the government has long been discriminatory against Madrasah. Ministry of Religious Affairs often struggle to respond to public complaints in one side still want learning model of Madrasah, but on the other side faced with the condition of the Madrasa. The word ' discrimination ' used by Madrasah Civitas, according to the author, one of which is triggered by a disproportionate budget allocation between Madrasah and public schools.

The reality of various legal products related to Madrasah has not been fully agreed. Consequently, the Government's consolidation in addressing the issue of Madrasah is less proportional than its exposure to public school issues. To date, the Government's attention to Madrasah is still limited at the central level, not in the provincial government and local governments. This is not the case in public schools that get the attention of Governments at all levels. Consequently, the allocation of funds to Madrasah is much smaller than the allocation of funds for public schools. Along with the spirit of reform, the Government demanded its seriousness to dispel the sense of discrimination. Without denying the flagship Madrasah that has emerged today with the spirit of its independence, the government needs to perform even greater action in accelerating the improvement of the condition of the Madrasah-especially the private ones.

Most Madrasahs, especially private, experienced several travelers in infrastructure and facilities, limited numbers of educational personnel and inadequate ability to reward their education. From this, there appear to be Pragmatima tendencies in the assignment of teacher subjects and other education professionals. Many educations that run the task do not fit into the field of expertise and experience in education. As a result, the quality of Madrasah education is increasingly left. In such cases, the readiness and feasibility of the Madrasah in improving the quality of education seems questionable due to the above dichotomy.

religious education that is exclusive and Ukhrawi. Legislation on the education system gives the opportunity of education dualism. Article 10 paragraph (2) of Law No. 4 of 1954 states that "studying in religious schools received recognition from the Ministry of Religious Affairs is deemed to have fulfilled the learning obligation." Similarly, as written in the substance of law No. 2 of 1989 on the national education system and its implementation rules also provide recognition and sustainability of Madrasah and religious education as part of the unity of National education system.

National education policy and politics run at the beginning of independence are through the effort by continuing the existing schools, although the school system is intended to provide learning opportunities to all groups of people the system of the dispute has not been rooted in the culture and noble values of the nation. It can be seen that the national education system in Indonesia since the beginning inherited the education system that was implemented in the colonial era in its form as a public school.

Thus ideologically created the existence of educational dualism, namely public schools that obtained government support and the responsibility of the Department of National Education and Madrasa, boarding schools, a school that lacks and responsibility of the religious department. This condition eventually involved the government in solving this problem by developing some Madrasah into a state Madrasah. The reason is that the situation and socio-cultural-political conditions have changed. If the political power of socio-independence in the early half-life was ideologically divided into secular nationalists and Islamic nationalists who were both involved in ideological-political struggles so hard, it has now changed. If the Islamic nationalist figures in the early independence championing the inclusion of Islamic (religious) education in the management of the Ministry of Religion is a necessity of history (Dlaruri), then it is not the case in the present time.

From here, it can be said that Indonesia's national education policy today demonstrates the likelihood of, at least, to minimize the impact and implications of the thinking of dualism on the Indonesian education system. This can be seen from the efforts to integrate general educational institutions and religions. All consequences that can arise from this, including the sustainability of the existence of dualism in the thinking and practice of Indonesian education amid such efforts, still provide open space for the next debates.

II. RESULT AND DISCUSSION

1. One-stop education

The idea of national education under one roof, which means "dualism" removal of education in Indonesia, such as practice so far, is not a new thing. Mendikbud Daoed Joesoef (1978-1983) Once presented this idea, meaning that all educational institutions, including religious institutions, were managed in his department. At that time this idea had a violent reaction from the leaders and organizations of Islam, especially because of political considerations, namely concerns about the process of secularization in the field of education in Indonesia (Azra, 2002).

Also, Muslims who at the time are politically marginalized, thinking that the existence of religious education is not merely an institutional form, but also a symbolism of Islamic politics in Indonesia (Muhaimin, 2003).

Twenty years later, the idea came back, which was proposed by President Abdurrahman Wahid (Gus Dur). Indeed Wahid does not explicitly declare the need for national education in one roof, but its policy on changing the name of Depdikbud into Depdiknas can be an indication towards this situation. This time the idea of the unification of national education is very ordinary, in the sense that there is no hard rejection or acceptance with full of excitement.

The absence of this rejection could be due to Mendiknas Yahya Muhaimin, and Menage KH. The Hasan Tolchah is derived from the major Islamic organizations (Muhammadiyah and NU), so that Islamic leaders are not worried about the emergence of the secularisation of education. Also, Muslims are now in the center of power, so that religious education under DEPAG is not the only expression of Islamic political symbolism (Siradj, 1999).

On the Fisolophic Plains, Gus Dur's basic idea was intended to remove the paradigmatic barriers that had been in the face of the national education system. It received the principle of "dualism-dichotomic" that separates and distinguishes the "religious sciences" and "General science," partly due to the dualism of the education implementation. This dualism even carries the excesses of the emergence of the perception that the territory of religion and morality is separate diametrical with the area of science and technology.

As for the land of Praksis, this has given birth to education that is "unfair" between public education and religious education. For example, the education cost index per student in a Madrasah is much smaller than in a public school, although since the early 1990s there has been a gradual rise. In the year budget 1999/2000 education costs per student MIN (Ibtidaiyah) is Rp 19,000,-while SDN Rp 100,000,-(1:5.2), MTCN (Tsanawiyah) Rp 33,000,-while SMPN Rp 46,000,-(1:1.4), while SMUN Rp 67,000,-(1:1.3), and IAIN Rp 50,000,-while UN/State Institute Rp 150,000,-(1:3). This difference will be very lame if the calculation of this cost index also involves a private Madrasah/school because most of the Madrasah is private and generally substandard. This kind of thing is still happening until now (the fiscal year 2000), although there is already a political will president, which set a religious education, to realize equality between the two.

This difference certainly results in the level of quality of religious education, generally under general education. This paper intends to reveal the issues faced by religious education (Madrasah and religious colleges), as well as efforts to address them, including the idea of the concerns of all education under the education system National. Only this discussion is more focused on the basic and middle level of Islamic religious Education (MADRASAH), whose number of students reaches 15 percent of the total number of students but until now still facing several serious problems.

2. Islamic Education and Regional Autonomy

With the abdication of LAW No. 22 of 1999 on local government, there was a fundamental change in the relationship between local governments and the central government. Almost all previous governmental authority (before the invitation of the LAW) was in the hands of the central government now transferred (bestowed) to the local government. This is then commonly known as regional autonomy which, by some, is referred to as inappropriately. According to these people, the correct term is decentralization.

According to article 7 of the ACT, "the district authority includes the authority in all areas of government, except for authority in the field of foreign politics, defense of security, judiciary, monetary and fiscal, religion, and authority of other fields. Other areas referred to as "... Include quiet national planning policy and macro national development control, financial balance Fund, State administration system and state economic institutions, coaching and empowerment of human resources, resource utilization Natural resources and high strategic technology, conservation, and national standardization.

From the chapter above, it can be seen that only five of these areas are not in the authority of the local government. That is, the five areas remain the authority of the central government. The term generally, to the five areas is not devolved. Religions are included in five areas whose authority is not handed over to the local government. That is why then when many departments are busy restructuring and streamlining its department and giving up some (large) employees to the local government, the Ministry of Religion does not do that. In contrast, the Ministry of Education, because education does not include five areas that remain the authority of the central government, including the busy restructuring of the Department of departments to be slimmer and move most of its employees (especially Teachers) to the local government. This is because article 8 of the ACT said that "government authority submitted to the region in the framework of decentralization must be accompanied by submission and transfer of financing, facilities and infrastructure, and human resources by the authority submitted."

The question that appears then is 'What about religious education? Whether he belongs to the field of education (Dus, must be submitted to the local government) or belongs to the field of religion (Dus, remains the authority of the central government)? How is the Ministry of religion in this regard? In this issue, please note that religious education is administered by the Ministry of Religious Affairs (in this case the Directorate General

of Islamic Institutional development) there are two kinds of (1) Religious education (as subjects) given in public schools; and (2) Religious education in institutional forms such as Madrasah and boarding school.

In the case of religious education in public schools, the authority that has been owned by the Ministry of Religious Affairs is in determining the content of the curriculum of religious education that must be given to students, the appointment of religious teachers (once submitted to the Depdikbud/ And training of religious teachers (in the form of pre-and in-service training). The placement of religious teachers and the determination of the number of hours of religious lessons were handed over to Depdiknas. Meanwhile, in the case of Madrasah (especially Madrasah Negeri), the Authority (obligation) of the depot is to establish a curriculum (including the allocation of lesson hours), provide building and learning facilities, providing operational funds and employee salaries, building employees In the Madrasah (including the head of Madrasa).

To respond to LAW No. 22 of 1999 This, on November 21, 2000, the Minister of Religious Affairs has sent a letter numbered MA/402/2000 to Mendagriv whose contents ceded a portion of the authority that existed in the field of religious education and Religious to local governments. As for the Authority submitted concerning aspects: 1). Operational implementation; 2). Curriculum description; 3). Provision of educational personnel; 4). Provision of facilities and infrastructure; 5). Provision of budget.

Under article 8 paragraph (1), the submission of this authority will be accompanied by submission of all assets (buildings, land, Office Tools, etc.) and human resources (teachers and employees) as well as the operational funds that have been given to the Madrasah. The policy of Menage is based on several considerations, among others, is for the benefit of the Madrasah in question. UU No. 22 the year 1999 is followed by LAW No. 25 year 1999 on financial balance between the central and local governments. This means that more and more funds (originally in the center) will be handed over to the local government. Regional autonomy also leads to a political system that requires the local government to pay attention to the people's aspirations in the region than the willingness of the center.

The parliament, as a reflection of the people's representatives in the area, has greater authority and position than we have ever known. Realizing that the funds held by Depag for the development of religious education (especially Madrasah) during this time is still very lacking, then the Minister of Religious Affairs did not want the development of religious education (especially Madrasah) in the area did not get funding from local government Only because religious education was not handed over to local governments.

In response to this diverse reaction, Depag took a supple (flexible) attitude. In the hearings with the Minister of Religious Affairs recently, the Minister of Religious Affairs fully handed over to the government. For the local government who is ready to accept the submission of religious education in his area, religious education will be handed over to the government. Conversely, for the government who objected or was not ready to accept the submission of religious education in his area, then the religious education will remain the authority and responsibility of the central government. Of course, it will also go back to the religious community in the area concerned as one of the stakeholders. If they consider that the submission of authority in the field of religious education to the local government is more beneficial to them, they can (and should) fight it to local governments or the central administration (in this case Depag). Debag has opened the door to it (Aly, 1999).

Religious education (Madrasah) private, handed over or whether the authority in the field of religious education is not much influence. This is given that the assets submitted to the local government are the assets that were originally owned by the central administration such as state teachers, land and buildings built with funds from the central government, etc. National curriculum determination, measurement of national Curriculum achievement, still held by the central government. The private religious institution (Madrasah) has its assets, and it will not be handed over to the local government. In this decentralized era, private Madrasah, especially in the area won by the party that is supported by the Muslim community, will be easier to seek the support of the Government to develop Madrasa. Because the budget is now done by the DPR with the government, then the community supporting the Madrasah can sue to his representatives to fight for the appointment of the Madrasah budget for the area. Especially if the election of the House of Representatives was done directly individual, did not choose the party as it is today.

3. Board of Education and School Committee/Madrasah

In the era of reform and regional autonomy is expected to improve further its participation in various areas of which is the field of education. The change of governance system from centralization to decentralization currently opens community opportunities broadly to be able to improve the participation of the participants in the management of education. It can be transmitted through the Board of Education and school committees.

The establishment of the Board of Education and school committees are expected to spur efforts in community empowerment to improve education quality. This is by the conception of community-based

participation and school-based management that is now not only as a discourse but has begun to be implemented.

Based on the principle of decentralized education, the school has the authority to plan, compile, implement, monitor, and evaluate a program that has been democratically created. Also, the school has the authority to manage the facilities and infrastructure available, manage the human resources, and involve stakeholder care in the implementation of education.

Based on school-based management planning until the evaluation of the program should involve the components in the school. By involving the school, residents are expected to create compact teamwork so that carefully the success and weaknesses of the programs that have been made can be detected — unfortunately, a few schools involving their citizens in making the program come to the evaluation. As a result, the steps performed by the school leadership did not reach the target.

The autonomous given to the school is expected to boost the quality of education that now again degenerate. However, the reality of schools in the Kaltim is not generally independent in managing and organizing education. Most school leaders are still waiting for bureaucrat guidelines that are above, less able to empower the potential in school. Of course, the action is very contrary to the school-based management model.

The active role of society in advancing education is crucial. The active role of this community is a meaningful democratic form of democracy, meaning that society not only has the right to obtain a quality education but the public is also obliged to participate in providing procurement funds, Development, maintenance of educational facilities and infrastructure, and the role of making a donation of mind according to the skills needed for the preparation of the program. The aspirations and contributions of this community at the district/city level can be channeled through the board of Education, while at the school level through the School Committee.

The purpose of the establishment of the Board of Education is to provide community aspirations in delivering policies and educational programs. Also, it is to improve the responsibility and active role of all layers of society in the implementation of education, creating a transparent atmosphere and conditions, as well as democratic in the organizing and service of quality education. Through the Board of Education, It is expected that the active role of society can be organized and channeled well not to fight individually as it is today.

The Board of Education has the role of advisory body in determining and implementing education policy, supporting agency both financial, thinking and energy in organizing the education, controllers (Controlling agency) in the framework of transparency, implementation accountability and education output, mediator between the government (executive) and the Regional Representative Council (legislative) with the community.

Based on its purpose and role, the Board of Education has a strategic role in improving the quality of education. Today, the problem is that the thinking, consideration, advice, and control that has been done is less response or regarded as complementary by the policymakers. Moreover, there are no strict sanctions for executives or bureaucrats if they do not exercise advice from the Board of Education. Finally, the advice and consideration are only as a document on the table for education policymakers in the district. This will certainly lead to the conversion that is taken by the education stake in the community.

Another issue that arises is that the board of Education is deemed to have not exercised its roles and functions to its fullest. Still, weak roles and functions of the Board of Education may be because the board of Education is a new institution or because of other reasons such as membership and quality of human resources are still insufficient. As a result, many education problems today that have not yet been touched by the Board of Education. If the public is very big hope for this institution to improve the quality of education is low. About this, there is often a question of the Board of Education to exercise its role and function correctly? This requires the process and hard work of the Board of Education members as well as the support of various components of society to manifest.

In addition to the Education Council, in the education or (school) unit There is also a school committee. This institution is a self-governing body that provides community participation in the framework of improving quality, equality, and efficiency of education management in the unit of education in both pre-school education, school education pathway, and education pathway. Outside of school. The School Committee is an implementation of SK Mendiknas number 044/U/2002, which is a non-profit and non-political institution. The institute is formed based on a democratic deliberation by the education stakeholders at the level of education as a representation of the various elements responsible for improving the quality of the process and the outcome of education.

Given that the school committee is a non-profit institution, consequently, the Members do not make this institution as land for fund collectors and seek life (income). Members should be aware that the school committee is a place to serve and work in advancing education. Very ironic if there are some schools complained because part of the funds is exhausted for the salary of school committee members. The purpose of establishing the School committee is clear to deliver and distribute the aspirations and initiatives of the

community in delivering operational policies and educational programs in the Education Unit (school), improving responsibilities and community participation In education, creating a transparent, accountable and democratic atmosphere and condition in organizing and quality education services in the unit of education.

Membership of the school committee comes from the elements that exist in the community. Members of the school committee of the Community can be derived from the following components as representatives of parents/guardians, community leaders, community members who have a concern to improve the quality of education, local government officials, Business, education experts who have attention to improve the quality of education, professional organization of education, student representatives, as well as representatives of Forum Alumni/SMU/SD/SLTP/SMK who have been mature and independent.

Seeing the composition of the school committee's membership is very comprehensive, consisting of various components of society, now live how this institution in carrying out its function and role in advancing education. Ironically, the school committee members who came from the teacher council were sometimes less responding to the problems faced by the teacher itself or the school. This is due to membership in the school committee not because of the appointed Teacher's council but appointed by the school leaders as concerned to occupy the office as deputy headmaster.

The roles performed by the school committee are not much different from the board of Education. The difference only lies in scope or scope. The school committee is smaller in Education (school). The role of the school Committee is as an advisory agency, supporting agency, controlling agency, a mediator between the government (executive) with the community in the scope of education (school).

The problem that arises on the role of the school committee is now more complex because it comes into contact with the education at the school level. The school citizens are very much hopeful of the role and function of this institution, on the other hand, they doubt its performance, since the establishment of one year ago the Institute has not been able to change and dye the implementation of education in school.

One day the author hears A friend of a companion "school committee name is pretty cool, many obstacles and doubtful" in the greeting the friend implied hope and a pessimistic attitude to the performance of the school committee. Therefore, it is not true if there is often a question whether the school committee has now performed its role or vice versa only as a policy decoration and confirmation made by the school leadership as the BP3 had experienced first.

Both questions have an impact on the quality of future education. First, if the school committee is merely a confirmation of the leading policy in the school, then the education will be increasingly degraded, the community (parents), and the school citizen will be the victim of this action. But conversely, if the Committee is carrying out its role and function as the rules then we still have hope, the quality of education will be better. To encourage the school Committee to participate in the need for encouragement from various parties, so that this democratically established institution is instrumental and functioning optimally in improving the quality of education in schools, not as an institution Controlled by the school leadership.

The first step to being executed by the school committee is to absorb the aspirations of the community (parents) and all the school citizens to identify problems and willingness in advancing the school. In addition to the problem of management and financial transparency, this is a fundamental problem that is urgent to be addressed. Transparency of financial use is a problem that often triggers the occurrence of injustice and uncowed that lead to the hostility of the school citizens. It is necessary to follow up immediately considering that the problems in the school will have an impact on the quality of education.

4. The role of Share Holder and Stake Holder Education

The definitions of stakeholders are holders or stakeholders. Persons per specific person or group with interest in an object are referred to as stakeholders. Education is a system that supports pupils reaching its objectives through the planned teaching and planting of affective, cognitive, and psychomotor elements in the long term.

Despite the many varieties, the educational stakeholders are divided into three main categories: schools, Governments, and the public — schools, including teachers, principals, students, and school administration. The Government is represented by the supervisors, the assessment, the education office, the mayor, until the Minister of National Education. While the interested people with education are parents, observers and education experts, non-governmental organizations, companies or bodies that require educated personnel (DUDI), bookstores, school development Contractors, publishers Education provider, and others.

Without involving these stakeholders as a whole, undoubtedly, the world of education will not go well. Why? In the world of education, there is a thing called action and reflection. A person will do the action after studying first what the previous people did in response to the same stimulus or commonly called a coping with behavior. To embed affective aspects such as noble morality, one needs to replicate or exemplify the environmental steadiness around it. The school world will not be able to transmit pupils from surrounding community behavior, so the school needs community support in providing steadiness in teaching the noble

morality, likewise with psychomotor aspects. Only through concrete exercises in the environment will make students learn to practice their psychometric skills so that they can accomplish their job well. Without community support, pupils will be isolated in a world of theory without being able to perform concrete actions. Meanwhile, the community expects more prominent schools in developing cognitive aspects. The formal education world prioritizes the transfer of science and knowledge, which is expected to encourage pupils to develop a paradigm of modernity in their future lives.

The Government, as an obligation to organize a shareholder for its citizens, can not leave the role and function of the community in completing education. Education is not responsible for the facilities and infrastructure. Not just a static budget eye. Education is a dynamic process that requires intelligence to make it a beneficial attraction for the region. During this time, there are still many government figures who put education as a budget burden, not a future investment. Whereas if examined more deeply, only people are educated who will bring this nation to a better future in the future. Thus, all education stakeholders must have the same vision, the same platform, the same respect, so that awareness in facing challenges and opportunities over the years ahead can be done in a compact and mutually Support.

In the end, schools are spearheading education. Although not the only option, formal schooling still plays an important role to date. There are still many who believe that the school is the only correct answer in completing all the educational affairs. But after all this time, educational affairs is even more complicated. Schools have not been able to transform our human resources into superior value-added assets. Even more and more educated personnel are idle. There is no link and match between the school output and the work world needs. What does it mean? This means that the education system in school has not been able to absorb local wisdom, regional excellence, and the dynamics of surrounding communities. There is no practice between the unit of education and the surrounding environment. Schools tend to be arrogant with his scientific theories. They become sterile and underestimate the process of reflection action with its stakeholders.

III. CONCLUSION

With the enactment of regional autonomy, expected the progress of the area in all areas would be faster. Similarly, the religious education problem. With regional autonomy is expected, the development and direction of religious education in an area will be more by the hopes and aspirations of the religious community in the area. Of course this will make it easier for Madrasah in the area that has been dealing with the central government in Jakarta to develop Madrasa. Now, they deal with the Regent/mayor for the matter. The policy that the Minister of Religion takes is to give the Madrasah managers the opportunity to get the best for their Madrasa. With the spirit of the autonomisation, both regional autonomy, and educational autonomy, it has the consequence that the development of education in all its components should not be out of date.

Education which is an institution – human introspection must develop and developed to constantly follow changes in human needs that never cease.

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