

Reconstruction of Islamic Education Policy in Palu City

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ABSTRACT

The Palu Kana Mapande policy is a good program and must continue to be implemented by taking into account the local wisdom or the social construction of the people of Palu city with consistency and commitment to the budget and other normative provisions stipulated in the regional regulation on religious education by accommodating existing religion and belief in the community in accordance with applicable laws and regulations and utilize the available facilities and infrastructure.

1. Introduction

The purpose of national education based on the provisions of Law number 20 of 2003 concerning the national education system is to develop the potential of students to become human beings who believe and fear God Almighty and have noble character. The role of religious education in realizing this purpose is vital because religious education has the responsibility to develop students to become human beings of faith, piety and noble character. Policies are issued by local governments as part of constitutional responsibilities. Education is a mandatory government concern related to basic services, as stated in law number 23 of 2014 concerning regional government. The Islamic education policy in Palu city called Palu Kana Mapande is a policy of the regional government of the city of Palu, which is currently no longer valid because the policy is constructed in the annex to the Regional Regulation of the Regional Medium Term Development Plan (RPJMD) which has a time limit. Therefore, reconstruction is necessary for the Islamic education policies in Palu City.

2. Literature Review

Social reality is all events or actions created or experienced by each individual, which has consequences both for the individual and for the reality itself. It has become a collective agreement in collective life, which is then referred to as objective reality. There are three stages or steps in the process of social construction that occur simultaneously or continuously: externalization, objectivation and internalization.

Policy implementation is the process of translating regulations into action (Diena Pahlewi dkk. 2020). Van Meter and Van Horn (1975) stated the six indicators of policy implementation: 1) policy standards and objectives, 2)

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resources, 3) implementing organizational characteristics, 4) communication between related organizations and implementing activities, 5) attitude of implementers, 6) social environment, economics, and politics.

Islamic education is an educational process that covers all aspects of life needed by students guided by Islamic teachings. Abdul Munir defines Islamic education as a human activity, giving or creating opportunities for the actualization of potential or the acquisition of new knowledge.

3. Methodology

This research used qualitative research method with a case study approach by analyzing relevant documents, interview results, articles or journals related to field observations. After collecting the data, the researchers analyzed, classified, and reduced and interpreted the data, specifically seeking correlation, coherence and relevance of data in accordance with the research objectives.

4. Results and Discussion

4.1 *The Social Reality of Islamic Education in Palu City*

The process of implementing Islamic education in Palu City takes place in mosques and homes. The Palu Kana Mapande program produces a new habit, making Islamic education an additional subject at school.

4.2 *Construction of Islamic Education Policy in Palu City*

The policy construction of the Palu Kana Mapande program, with stages stipulated in the provisions of laws and regulations, starts from the process of Planning, Preparation, Discussion, Determination or Promulgation, and Dissemination. The Palu Kana Mapande Program is regulated in the Appendix of Regional Regulation of Palu City Number 5 of 2016 concerning the Regional Medium-Term Development Plan 2016-2021 as last amended by the Regional Regulation of Palu City Number 7 of 2019 concerning the Second Amendment to Regional Regulation of Palu City Number 5 of 2016 regarding the Regional Medium-Term Development Plan 2016-2021, specifically emphasized in Chapter III which contains the Systematics of the RPJMD. Meanwhile, technically, the implementation of the Palu Kana Mapande is regulated in the Mayor of Palu Decree number 420/56/DISDIK/2018 concerning Additional Religious Study Hours for Class V students in public and private elementary schools.

4.3 *The Implementation of Palu Kana Mapande Policy*

4.3.1. *Goals and Objectives*

The target of the Palu Kana Mapande policy is fifth-grade students of public and private elementary schools, with the policy goal of fostering and developing the ability of students to be able to read and write the Quran properly and correctly, helping to develop students' potential towards attitudes, knowledge and religious skills formation through an approach that is adapted with the environment and developmental background of students, based on the Qur'an and Sunnah, and preparing children to be able to develop the attitudes, knowledge, and religious skills they already have through further education.

4.3.2. *Resources*

The primary human resources in the implementation of the Palu Kana Mapande policy were the Writing-Reading Quran (BTQ) teachers. However, the standard qualifications for BTQ teachers in the Palu Kana Mapande policy have yet to be maximized, even though the financial resources prepared by the government are quite large. The amount of the budget is different every year, ranging from Rp. 1,213,765,000 up to IDR 2,209,037,700.

4.3.3. *The Characteristics of Implementing Organizations*

The bureaucratic structure of the implementing organization of the Palu Kana Mapande program consists of the Local Education Authorities, the Task Force Unit, School Principal, the Management Team for additional hours of religious lessons, and the teachers for additional hours of religious lessons. The norms or rules of implementing the Palu Kana Mapande program are contained in the Decree of the Mayor of Palu Number 420/56/DISDIK/2018 concerning Additional Religious Study Hours for students of Class V in Public and Private Elementary Schools. The

bureaucracy pattern in the Palu Kana Mapande program involves the head of the Palu city education department as the person in charge and responsible for the work area at the Palu city level; the Service Implementation Unit (UPTD), who is responsible for the work area in their respective sub-districts; school principals responsible for their respective schools as their work areas; the Management Team, who is responsible for technical implementation, especially with regard to the implementation of the duties and responsibilities of BTQ teachers; and BTQ teachers who are in charge of and responsible for the learning process in schools where they are assigned. The teachers always coordinate with the management team and the Principal of the School.

4.3.4. Communication Among Implementing Organizations

Communication among the implementing organizations in the Palu Kana Mapande policy went well. The consistency or uniformity of the information provided and the accuracy of communication with implementers were carried out well among the policy implementing structure.

4.3.5. Attitude of the Implementers

The attitude of the implementers is reflected in the weekly meeting activities, as the scientific responsibility of the management team for additional hours of religious lessons towards the implementation of the Palu Kana Mapande policy program due to the awareness that the ability of BTQ teachers still needs to be improved.

4.3.6. Social, Economic, and Political Conditions

The Palu Kana Mapande policy program had a positive impact in reducing unemployment by recruiting teachers, which indirectly increased the welfare of the people of Palu City, especially BTQ teachers. The positive response from policymakers, especially the Palu City DPRD, was with a hearing regarding the Palu Kana Mapande policy program.

4.4. Reconstruction of Islamic Education Policy in Palu City

The name of the regulation is the Regional Regulation on Religious Education which regulates religious education for all its adherents. The content material in the draft regional regulation consists of ten chapters: CHAPTER I, General Provisions; CHAPTER II, Basics, Functions, Goals and Objectives of Religious Education; CHAPTER III, Learning Religious Education; CHAPTER IV, Organizing Religious Education; CHAPTER V, Determination of Religious Education Teachers; CHAPTER VI, Guidance and Supervision; CHAPTER VII, Evaluation and Certification; CHAPTER VIII, Funding, CHAPTER IX, Other Provisions; and CHAPTER X, Closing Provisions

5. Conclusion

The implementation of Islamic education in the city of Palu has been going on since the entry of Abdullah Raqie or Datokarama and then continued by Habib Sayed Idrus Bin Salim al-Jufrie or Old Teacher where the implementation of Islamic education takes place in mosques or prayer rooms, teachers' or ustadz' houses, and in schools through dinniyah educational institutions. Therefore, policy reconstruction must pay attention to the social reality of the people of Palu City or local wisdom, including religious education facilities and infrastructure for all existing religions by utilizing houses of worship as the basis of religious education in realizing the ideals of national education.

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