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## PUBLIC POLICY AND THE DEVELOPMENT OF MADRASAH DINIYAH: A Case Study from Sampang

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Kata Kunci:	ABSTRAK
Kebijakan public; latar belakang; pemerintah daerah; madrasah diniyah	<b>Latar Belakang:</b> Suatu kebijakan publik tidak muncul tiba-tiba tanpa adanya latar belakang tertentu, karena kebijakan publik dirumuskan untuk merespon dan menyelesaikan problema tertentu. <b>Tujuan:</b> Penelitian ini bertolak dari dugaan bahwa Pemerintah Kabupaten Sampang mengeluarkan Peraturan Daerah Kabupaten Sampang No. 7 Tahun 2019 tentang Madrasah Diniyah Takmiliyah karena disebabkan oleh kondisi-kondisi tertentu. <b>Metode:</b> Untuk memastikan akan dugaan tersebut maka peneliti mengumpulkan data dari sumber data di lingkungan Pemerintah Daerah, DPRD, FKDT, dan pengelola madrasah diniyah di Kabupaten Sampang menggunakan wawancara, observasi dan dokumentasi. Data yang diperoleh kemudian dianalisis dengan langkah reduksi data, penyajian data, dan pengambilan kesimpulan/verifikasi. <b>Hasil:</b> Penelitian ini menghasilkan bahwa latar belakang Perda Kabupaten Sampang ini antara lain: (1) Implementasi desentralisasi pemertinaan; (2) Respon Hasil Identifikasi persoalan, kebutuhan, dan aspirasi masyarakat; (3) implementasi NPM; dan (4) Realitas madrasah diniyah.
Keywords:	ABSTRACTS
Public Policy; Background; Regional Regulation; Madrasah Diniyah	<b>Background:</b> A public policy does not appear suddenly without a certain background, because public policy is formulated to respond, and solve problems. <b>Purpose:</b> This research departs from the assumption that the Sampang Regency Government formulate the Regional Regulation No. 7 of 2019 concerning Madrasah Diniyah Takmiliyah because it is caused by certain conditions. <b>Method:</b> To confirm these assumptions, the researchers collected data from data sources within the Regional Government, DPRD, FKDT, and madrasah diniyah organizer in Sampang District using interviews, observation and documentation. The data obtained is then analyzed by means of data reduction, data presentation, and conclusion/verification. <b>Result:</b> This research resulted that (1) the substance and (2) background of this Perda Kabupaten Sampang. The substance of Sampang Regional Regulation can be classified into six key aspects: 1) Objectives and targets of Madrasah Diniyah Takmiliyah; 2) Administration; 3) Rights and obligations of students, educators, parents, and the local government; 4) Curriculum; 5) Supervision and monitoring; 6) Funding. And the background of this regulation included: (1) Implementation of government decentralization; (2) Response Results Identification of problems, needs, and community aspirations; (3) NPM implementation; and (4) the reality of madrasah diniyah.

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## A. INTRODUCTION

In the contemporary era of decentralized governance, regional governments are increasingly proactive in designing policies aimed at accelerating local development across multiple sectors (Tang 2021; Aziz and Arnold 2003). While economic growth remains a central concern (Peruzzi and Terzi 2021; Aziz and Arnold 2003), local governments have also begun to expand their involvement into socio-cultural domains, including religious education (Mu'ti 2023). This shift reflects a broader understanding that education—particularly faith-based education—plays a strategic role in shaping social cohesion, moral development, and human capital at the local level.

One manifestation of this trend is the growing engagement of local governments in the governance of Islamic religious education, especially *Madrasah Diniyah Takmiliyah*. Across Indonesia, many districts and municipalities have issued regional regulations (*Perda*) or executive decrees to strengthen the institutional capacity, management, and sustainability of madrasah diniyah as part of broader regional development agendas (Hakim 2019; Ismail 2017). These policies are not merely administrative instruments but represent deliberate political choices that respond to local socio-religious realities.

A similar policy trajectory can be observed in Sampang Regency, which in 2019 enacted Regional Regulation No. 7 concerning *Madrasah Diniyah Takmiliyah*. The issuance of this regulation indicates the local government's perception of a policy urgency related to the condition of madrasah diniyah. Prior to the regulation, madrasah diniyah in Sampang faced a number of persistent challenges, including weak institutional administration, limited funding sustainability, uneven educator welfare, lack of standardized curriculum implementation, and minimal state supervision. Although these institutions were deeply rooted in community initiatives, their reliance on voluntary contributions and informal management increasingly constrained their capacity to respond to growing educational demands. These conditions created a sense of policy crisis, prompting the local government to translate community aspirations into a formal regulatory framework.

Despite operating primarily within civil society, madrasah diniyah are not detached from the responsibilities of local government. Under regional autonomy, local governments possess greater flexibility to innovate and align governance practices with local social dynamics (Dedi Mulyadi et al. 2024; Aziz and Arnold 2003). However, this involvement is not without controversy. The role of local governments in religious education policy remains contested, as Islamic religious affairs are formally excluded from regional authority under Indonesia's decentralization framework (Kosim 2021; Danisworo 2023). Law No. 23/2014 on Regional Government explicitly categorizes religion as a centralized governmental domain, alongside defense, security, foreign affairs, fiscal and monetary policy, and judicial affairs.

Nevertheless, empirical realities demonstrate a growing divergence between normative legal frameworks and policy practices at the local level. District and city

governments increasingly engage in Islamic religious education through regional regulations, budget allocations, and institutional partnerships. This paradox—between formal jurisdictional limitations and practical policy interventions—raises important theoretical and empirical questions regarding the boundaries of decentralization, policy discretion, and local governance innovation (Kosim 2021; Danisworo 2023).

Sampang Regency, located on Madura Island, provides a particularly relevant case for examining this issue. The region is characterized by a strong religious culture and a dense network of Islamic educational institutions. Data from the East Java Provincial Education Office indicate that Sampang Regency hosts 1,210 *Madrasah Diniyah Ula* and *Wustha*, serving approximately 156,802 students (Ismail 2017). This scale underscores the strategic significance of madrasah diniyah within the local education ecosystem and highlights the substantial social impact of any regulatory intervention affecting them (Ashari et al. 2023).

From a policy perspective, Regional Regulation (*Perda*) represents a legally binding outcome of political negotiation at the regional level. According to Law No. 12/2011 on the Formation of Legislation, as amended by Law No. 15/2019, *Perda* is positioned within the formal legislative hierarchy beneath presidential regulations, granting it legitimate legal authority (Sedubun 2020). At the regency level, *Perda* (*Perdakab*) is jointly formulated by the regent and the Regency House of Representatives (DPRD), reflecting an interaction between executive power, legislative deliberation, and public participation (Susanto et al. 2025; Hidayati et al. 2024).

## B. Method

This study employs a qualitative research approach to explore the formulation and substance of Sampang Regency Regulation No. 7 of 2019 concerning *Madrasah Diniyah Takmiliyah*. The data sources consisted of key stakeholders involved in the policy-making and implementation processes. These included executive officials from the Sampang Regency Government, such as the Regent and Deputy Regent, officials from the Regional Education Office, and representatives of the Ministry of Religious Affairs at the regency level. Legislative perspectives were obtained from members of the Sampang Regency House of Representatives (DPRD), including the Chairperson, Deputy Chairperson, and the Chair of Commission IV. In addition, data were gathered from civil society actors, namely representatives of the Forum for Diniyah Takmiliyah Education (FKDT), as well as heads and teachers (*ustadz*) of madrasah diniyah in Sampang Regency.

Data collection was conducted primarily through semi-structured interviews and document analysis. The interviews were designed using an interview guide that allowed flexibility while ensuring consistency across informants. The key themes explored in the interviews included: (1) perceptions of the condition and challenges of madrasah diniyah prior to the enactment of the regulation; (2) the motivations and considerations

underlying the formulation of the regional regulation; (3) the roles and interactions of executive, legislative, and community actors in the policy process; (4) the substance of the regulation, including curriculum, funding, and institutional management; and (5) perceived impacts and implementation challenges following the enactment of the regulation. This thematic focus ensured that the data collected directly addressed the research questions and objectives of the study.

Document analysis complemented the interview data and included regional regulations, meeting minutes of DPRD deliberations, policy drafts, official reports, and relevant institutional documents. These materials were used to corroborate interview findings and to trace the formal policy process.

Data analysis followed the interactive model proposed by Miles and Huberman, which involves data reduction, data display, and conclusion drawing/verification (Lim 2025; Huberman and Miles 2009). During the data reduction stage, interview transcripts and documents were systematically coded using both deductive codes derived from the research questions (e.g., policy background, regulatory substance, actor roles) and inductive codes that emerged from the data. In the data display stage, the coded data were organized into matrices and thematic narratives to facilitate comparison across informant groups and to identify recurring patterns. Finally, conclusions were drawn through an iterative process of interpretation, verification, and triangulation between data sources and methods. This analytical process enabled the researchers to develop credible and well-substantiated findings regarding the background and substance of the Sampang Regency regulation.

## **C. RESULT AND DISCUSSION**

### **Theoretical Framework for Policy Analysis**

Policy is a detailed plan outlining how something will be executed (Collin 2004). Policy can also be understood as a course of action designed for a specific purpose, intended to be implemented by policymakers to address particular issues or concerns (Dawson-Amoah et al. 2023; Hosio 2006). According to Harold Lasswell and Abraham Kaplan, public policy is a program that projects specific values, goals, and practices (Virani 2019; Nugroho 2014; Dawson-Amoah et al. 2023). Jenkins defines policy as a set of interrelated decisions that determine objectives and strategies for their achievement (Dawson-Amoah et al. 2023; Rohman and Wiyono 2010). James Anderson describes public policy as a collection of deliberate activities carried out by an individual or group of actors in response to a specific issue (Agustino 2012). Thomas R. Dye defines public policy as the actions taken by the government, the reasons behind them, and the expected outcomes (Nugroho 2014). Similarly, David Easton views public policy as a result of government activities (Nugroho 2014).

Public policy involves identifying and analyzing its design, conceptual framework, and instruments. This identification and analysis generate the policy's objectives, rationale, tools, executors, and underlying assumptions (Hellström and Jacob 2017;

Sidney 2015). Consequently, a public policy comprises six essential elements: rules of engagement, formulation of activities, actual activities, actors, the public, and impact (Hellström and Jacob 2017; Nugroho 2014). The "public" refers to individuals and their activities, which are deemed significant for management and regulation by the government, communities, or at least through social action (Hellström and Jacob 2017; Parsons 2014).

Referring to the theories above, it is evident that public policy always has a background, objectives, and strategies for achieving them. For instance, Mitchell and Mitchell assert that the typical goals of policy include reducing poverty, eradicating crime, controlling population growth, or altering certain social conditions (Etzioni 2015; Sidney 2015).

The formulation of policy involves a series of activities conducted by policymakers through specific stages. The policymaking process is inherently political, encompassing sequential steps over a period of time. These stages include problem identification, forecasting, recommendations, monitoring, and evaluation (Dunn 2018; 2003). Other perspectives outline the policy formulation process as consisting of (1) problem identification, (2) policy agenda setting, (3) selection of policy alternatives for problem-solving, and (4) policy determination (Winarno 2014; Dunn 2003; 2018).

Several theories underpin policy formulation, including institutional theory, elite theory, rationalism, incrementalism, integrated observation theory, democratic theory, public choice theory, systems theory, and deliberative theory. However, this study will focus on three policy formulation theories—elite theory, deliberative theory, and democratic theory—due to their relevance to this research.

Elite theory suggests that regardless of how democratic a system is, there is always a bias in policy formulation because, ultimately, policies reflect the preferences of the elite. According to this theory, policy formulation follows a top-down approach, where elites create public policies to be implemented by public administrators for the general populace (Rosenberg 2007). This theory can be viewed both positively and negatively. The negative aspect is that policies produced through this approach are tailored to the preferences of political elites and aim to maintain the status quo (Holcombe 2021). In this context, the public is often manipulated to prevent their direct involvement in policy formulation. On the other hand, the positive perspective argues that leaders (elites) inherently possess a vision for governance, and public policy is part of their efforts to realize that vision (Winarno 2014). C. Wright Mills contends that significant policies are determined by a small group of individuals in powerful positions. He states that "the power elite consists of individuals whose positions allow them to transcend the ordinary environments of men and women; they are in positions to make decisions with significant consequences. Whether they do or do not make such decisions is less important than the fact that they occupy such crucial positions" (Mills 1956).

This theory is labeled "democratic" because it advocates for the broadest possible participation of all "democracy holders." It is often associated with the implementation of good governance, which mandates that policy formulation should accommodate constituents and beneficiaries (Rosenberg 2007). Given its emphasis on broad participation, this theory aligns closely with public choice; however, it has a weakness—it may be ineffective in addressing critical, urgent issues, or when resources are scarce (Tilaar and Nugroho 2012).

Also known as the "deliberative" or "consensus" theory, this framework was developed by Maarten Hajer and Hendrick Wagenaar, building upon the ideas of Frank Fischer and John Forester. This theory positions the government primarily as a legislator of "public will," while policy analysts act as facilitators of public dialogue to ensure that policies reflect the collective decision-making process (Rosenberg 2007).

This section uses the 12 pt Garamond font, 1.5 line-spacing; don't add space before and/or after paragraph. This section contains descriptions regarding the theories that you build to guide research and analysis. There are no standard limits on the number of sub-item details the discussion is, only the description of this theory is adjusted to the needs, but the theory is at least able to represent the problem to be discussed.

#### **Substance of Regional Regulation No. 7 of 2019 on Madrasah Diniyah Takmiliyah**

An analysis of the local government's policy on the administration of Islamic religious education reveals four critical aspects that serve as the focus of the local government's efforts to improve the quality of Islamic religious education. These four aspects include: (1) Curriculum and educational materials in Islamic religious education, (2) Competency development for educators, (3) Welfare of educators, and (4) Provision of educational facilities and infrastructure (Ismail and Fauzi 2022; Masturin 2023).

Both regional regulations and regent/mayoral regulations stipulate the necessary educational content that should be delivered to students. This is done to ensure that the community receives a guaranteed quality of Islamic religious education aligned with the intended educational objectives. Educational administrators also benefit from these curriculum provisions, as they provide a legal framework for the operational aspects of religious education (Riantina et al. 2024; Ismail and Fauzi 2022).

Additionally, the local government's policy emphasizes improving teacher competency, enhancing educator welfare, and ensuring the availability of adequate educational infrastructure. These three components are deemed essential, as they directly influence curriculum implementation, the teaching-learning process, and the overall achievement of educational goals (Haque and David 2022). Consequently, the local government's commitment to improving teacher competence, welfare, and infrastructure is highly relevant to efforts aimed at enhancing the quality of Islamic religious education. The main challenges faced by institutions providing Islamic education include low teacher competency, insufficient educational facilities and infrastructure, weak management, and limited operational and development funding

(Fathurrahman 2016). Ideally, both the Ministry of Religious Affairs (Kemenag) and local governments (Pemda) should take a more active role in addressing these issues. For instance, this could be achieved by providing funding for educational facilities and infrastructure, offering undergraduate (S1) scholarships for educators and school principals, and optimizing the role of educational supervisors (Alia 2016). Strategic solutions to address challenges in Islamic religious education—including madrasah diniyah and pesantren—include enhancing teacher competence, ensuring the availability of textbooks, strengthening supervision and monitoring, mapping educational institutions, and fostering synergy between provincial and district/city governments (Muhaemin 2012).

The policy substance of the Sampang Regency Government can be classified into six key aspects: 1) Objectives and targets of Madrasah Diniyah Takmiliyah; 2) Administration; 3) Rights and obligations of students, educators, parents, and the local government; 4) Curriculum; 5) Supervision and monitoring; 6) Funding

Each of these aspects is explained in detail below:

### **Objectives, Targets, and Administration**

The Sampang Regency Government has emphasized that the primary objective of Madrasah Diniyah Takmiliyah is to instill faith (iman) and devotion (taqwa) to Allah SWT in students. Additionally, it aims to develop students' abilities, knowledge, attitudes, and skills to become experts in Islamic sciences (mutaffaqih fiddin) or practicing Muslims who apply Islamic teachings in their daily lives. Furthermore, it seeks to shape students with noble character (akhlaqul karimah), who demonstrate both individual and social piety while upholding the values of sincerity (ikhlas), simplicity (kesederhanaan), independence (kemandirian), Islamic brotherhood (ukhuwah Islamiyah), humility (tawadhu), tolerance (tasamuh), balance (tawazun), moderation (tawasuth), exemplary behavior (uswah), a healthy lifestyle, and patriotism (cinta tanah air) (Perdakab Sampang No. 7/2019 2019). Through this regional regulation, the Sampang Regency Government intends to safeguard and ensure that the community has access to Islamic religious education, providing a foundation for individuals to become devout and responsible members of society. The primary target of Madrasah Diniyah Takmiliyah, both ula (elementary) and wustha (secondary), includes school-age children at the level of elementary (SD/MI) and junior high school (SMP/MTs) or their equivalents (Perdakab Sampang No. 7/2019 2019). This age group aligns with the local government's jurisdiction in managing basic education.

Regarding the administration of Madrasah Diniyah Takmiliyah, the Sampang Regency Government policy delegates full authority to the community. These institutions may operate independently or integrate with other formal and non-formal educational institutions, provided they adhere to the regulations established by the Ministry of Religious Affairs (Perdakab Sampang No. 7/2019 2019). The autonomy

granted to communities in managing Madrasah Diniyah serves as a driving force for the continuous growth and expansion of these institutions in Sampang Regency.

#### Rights and Obligations of Students, Educators, Parents, and the Local Government

This policy also regulates the rights and obligations of key stakeholders in Madrasah Diniyah Takmiliah, including students, educators, parents, and the local government.

Students are entitled to receive Islamic religious education that aligns with their talents, interests, and abilities, as well as their stage of psychological development (Masturin 2024). They also have the right to assessment and certification of their learning outcomes. Students are obligated to practice Islamic teachings in accordance with the principle of *wasathiyah* (moderation); actively participate in learning activities while upholding noble character (Masturin 2024); respect educators and educational staff; maintain harmony and social cohesion; take responsibility for school facilities, cleanliness, safety, and order; uphold the reputation of their educational institution; and comply with all applicable regulations (Perdakab Sampang No. 7/2019 2019).

Meanwhile, educators at Madrasah Diniyah Takmiliah are entitled to; Receive compensation based on the financial capacity of the institution. Enhance their competencies in accordance with prevailing regulations. Obtain legal protection in the execution of their duties. Utilize educational facilities and infrastructure in their teaching activities (Wu and Tham 2023). Furthermore, educators are obligated to: Conduct teaching activities with dedication and responsibility. Uphold Islamic and national values in their behavior. Comply with all institutional regulations. Maintain their personal and institutional reputation in line with the trust vested in them by the community (Perdakab Sampang No. 7/2019 2019).

The policy also defines the rights and responsibilities of parents (Wu and Tham 2023). Among their rights, parents are entitled to ensure that their children receive adequate religious education and obtain information regarding their children's educational progress from the institution (Ikhwan et al. 2019). Parents or guardians are also obligated to: encourage their children to attend Madrasah Diniyah Takmiliah; contribute to the financial costs of running Madrasah Diniyah Takmiliah; and collaborate with educational institutions to ensure the success of their children's education (Perdakab Sampang No. 7/2019 2019).

To ensure balanced governance in the administration of Madrasah Diniyah Takmiliah, the Sampang Regency Government has outlined its responsibilities, which include: Providing educational resources and financial assistance. Safeguarding the autonomy and distinctive characteristics of Madrasah Diniyah, as long as they remain aligned with national education goals. Conducting accreditation processes to guarantee and regulate educational quality in accordance with national education standards. Providing educators when Madrasah Diniyah Takmiliah is unable to recruit its own



teaching staff. Conducting joint quality assurance and monitoring efforts in collaboration with the Ministry of Religious Affairs (Perdakab Sampang No. 7/2019 2019). The active role of the Sampang Regency Government, as demonstrated in this policy, is highly relevant to the realities of Madrasah Diniyah in the region. This initiative ensures a balanced distribution of responsibilities among key stakeholders and contributes to the sustainability of Madrasah Diniyah in Sampang Regency.

### **Curriculum, Supervision and Monitoring**

To achieve the objectives of Madrasah Diniyah Takmiliyah, this policy also regulates the implementation of the curriculum. The curriculum includes at a minimum: Al-Qur'an, Al-Hadith, Fiqh, Aqidah-Akhlak (Islamic Creed and Morals), Islamic Cultural History, and Arabic Language. Additionally, local excellence-based curriculum materials may be added based on proposals from the local government or the community (Perdakab Sampang No. 7/2019 2019). Conceptually, the Madrasah Diniyah curriculum outlined in the Sampang Regency regional regulation aligns with the madrasah diniyah curriculum theory explained by Steenbrink. According to Steenbrink, Islamic education until the early 20th century was structured in several stages: firstly, qur'anic Studies. This was considered the most basic form of education, focusing entirely on Qur'anic recitation. The primary goal was to learn to read specific passages from the Qur'an, especially those required for performing prayers, such as Surah Al-Fatihah and short surahs from Juz 30, often memorized. Additionally, teachings on prayer rituals, ablution (wudu), and supplications were provided. This form of education was conducted individually in mosques, small prayer halls (langgar or surau), or the homes of students whose parents held important positions in the community (Steenbrink 1994). The completion of this education was marked by a khatam (completion) ceremony (Djumhur and Danasuparta 1984).

Secondly, kitab studies. This was considered an advanced level of education. The key differences between kitab studies and basic Qur'anic studies included: a) Students generally resided in Islamic boarding schools (pesantren) (Ismail et al. 2025). b) The curriculum covered a broader range of subjects beyond Qur'anic recitation, often beginning with language studies. c) Learning was conducted not only individually but also in group settings. In kitab studies, students learned Arabic grammar (nahwu) through memorization of poetic texts (nazam) and received explanations from scholars (kyai or ustadz). Mastery of Arabic was a prerequisite for further studies in Fiqh, Tawhid (theology), or Ushuluddin (principles of faith), followed by Tafsir (Qur'anic exegesis). Once proficient in these core subjects, students could progress to more specialized disciplines such as Tasawuf (Islamic mysticism), Hadith studies, Islamic astronomy (hisab/falak), and others, depending on the expertise of their teacher (Djumhur and Danasuparta 1984). The curriculum outlined in the regional regulation of Sampang Regency aligns with the Ministry of Religious Affairs' regulations on madrasah diniyah education. According to Ministerial Regulation No. 13 of 2014 on Islamic Religious Education: The ula (elementary) level curriculum includes Al-Qur'an, Hadith, Tauhid,

Fiqh, Akhlaq, Tarikh (Islamic history), and Arabic Language. The wustha (secondary) level curriculum includes Al-Qur'an, Tafsir-Ilmu Tafsir (exegesis), Hadith-Ilmu Hadith (Hadith sciences), Tauhid, Fiqh-Ushul Fiqh (jurisprudence), Akhlaq-Tasawuf, Tarikh, Arabic Language, Nahwu-Sharf (grammar and morphology), Balaghah (rhetoric), and Ilmu Kalam (Islamic theology) (PMA No. 13/2014 2014). The implementation of the madrasah diniyah curriculum adheres to these regulations; however, the selection of reference books is left to the discretion of madrasah diniyah administrators, based on their respective considerations and needs.

To ensure the effectiveness and efficiency of Madrasah Diniyah Takmiliyah operations, the Sampang Regency Government has established a system for supervision and monitoring. The primary objectives of this system are to guarantee the quality and accountability of education. Supervision and monitoring are carried out by Islamic education inspectors under the Ministry of Religious Affairs, in accordance with applicable regulations (Perdakab Sampang No. 7/2019 2019). This provision highlights the collaboration between the Sampang Regency Government and the Ministry of Religious Affairs, which is responsible for overseeing madrasah diniyah through Islamic education inspectors (PAIS). This collaboration is expected to enhance the proportional management and performance of madrasah diniyah institutions.

### **Funding**

This policy stipulates that the funding for the administration of Madrasah Diniyah Takmiliyah shall be fulfilled independently by the community and the institutions managing madrasah diniyah takmiliyah. However, the Sampang Regency Government provides financial assistance to madrasah diniyah takmiliyah based on the financial capacity of the local government (Perdakab Sampang No. 7/2019 2019).

Although this local government policy does not fully meet all operational needs for Islamic religious education, it helps madrasah diniyah address some of the challenges they face. Consequently, Islamic religious education can continue to exist within the community. Moreover, this policy helps reduce the gap and discriminatory treatment by the government and/or local authorities toward madrasah diniyah in particular and Islamic education in general (Azra 2012). According to Azra, the Ministry of Religious Affairs has three possible responses to the discriminatory treatment of madrasah; (1) Allowing (status quo); (2) Issue a joint ministerial decree (SKB Tiga Menteri)—involving the Ministry of Religious Affairs, the Ministry of Education and Culture, and the Ministry of Home Affairs—to decentralize madrasah, and (3) Transfer the management of madrasah to the Ministry of Education and Culture (Azra 2012).

However, the Sampang Regency Government has not remained passive but has increased its involvement in managing madrasah diniyah. Madrasah diniyah that do not receive financial support from the central government through the Ministry of Religious Affairs have access to funding programs and financial aid from the regency government.

This initiative allows madrasah diniyah to address and resolve some of their operational challenges.

### **Background of Regional Regulation No. 7 of 2019 on Madrasah Diniyah Takmiliyah**

The enactment of Sampang Regency Regional Regulation No. 7 of 2019 on Madrasah Diniyah Takmiliyah was not an arbitrary decision but was shaped by social, political, legal, and other processes. This regulation emerged as a public policy in response to existing social and political realities. The regulation was the outcome of a political process involving multiple stakeholders, from political institutions to the wider community. It holds legal standing as a reference point for the Sampang Regency Government in implementing programs related to madrasah diniyah. Several key factors contributed to the issuance of this regulation, including: Implementation of Government Decentralization, Implementation of New Public Management, Responses to Problem Identification, Community Needs, and Aspirations, and The Reality of Madrasah Diniyah. Each of these factors is explained in detail below:

#### **Implementation of Government Decentralization**

According to Cheema and Rondinelli, “Decentralization is defined as the transfer of authority, responsibility, and resources through deconcentration, delegation, or devolution from the center to lower levels of administration” (Cheema and Rondinelli 2007). Veliz, as cited by Maria C. Escobar-Lemmon, states that “Decentralization is something of an ironic policy. It requires the national government to give up power to subnational governments and to unmake the ‘centralist tradition’” (Lemmon 2006).

In Indonesia, Law No. 23 of 2014 on Regional Governance defines decentralization as the transfer of governmental affairs from the central government to autonomous regions based on the principle of autonomy. This system acknowledges the authority of local governments in policymaking, recognizing their potential and capabilities while involving local representatives in governance and development. Through this process, regional governments exercise their rights and responsibilities in a democratic society (Huda 2013).

Decentralization serves multiple objectives—not only for the broader public interest but also as a strategic tool for political elites to gain influence and opportunities. Escobar-Lemmon argues that “National governments (both executives and legislatures) saw decentralization as one way to regain popular support by creating new opportunities for participation and fostering greater accountability” (Lemmon 2006). Escobar-Lemmon further outlines two key reasons why administrative decentralization may be more advantageous than other forms of decentralization: Firstly, By making local governments responsible for public services (such as healthcare), central governments can avoid direct blame for service reductions and shift responsibility for poor service quality. Secondly, High levels of administrative decentralization, combined

with limited fiscal decentralization, allow central governments to retain control over how subnational governments provide these services (Lemmon 2006; Faguet 2014).

Falleti explains that the purpose of decentralization is to balance power between central and local governments in order to foster societal progress and welfare. She asserts that: "...articulates a sequential theory of decentralization in which she explains the form of decentralization in a country as a result of the order in which the reforms took place. In her view, "different outcomes for intergovernmental balance of power are less a result of the particulars of individual policy reforms than a product of the evolution of such reforms and of the type of actors they empower along the way"(Lemmon 2006; Faguet 2014). Atsukoi Toi emphasizes that decentralization should be evaluated based on its impact on social welfare: "If there is no improvement in the level of social welfare for local people, it cannot be said that the objective of decentralization has been fulfilled, even if authority has been transferred from the central government to local governments" (Toi 2010).

Cheema and Rondinelli highlight another important aspect of decentralization, particularly its financial implications: "Decentralization could increase the financial resources of local governments and provide the flexibility to respond effectively to local needs and demands." (Cheema and Rondinelli 2007). Similarly, Rentanida Renata Simatupang explains that decentralization is expected to improve allocative efficiency by tailoring services to better meet local needs: "The next exercise explores the determinants of changes in education outcomes, as decentralization is expected to improve allocative efficiency by bringing services that better respond to local needs." (Simatupang 2010). From these perspectives, decentralization serves several key purposes: (a) For the central government, decentralization helps gain public support and enhance accountability, (b) It increases the efficiency and effectiveness of public services while maintaining central government oversight, (c) It balances the roles of central and regional governments in development, (d) It promotes social welfare, which is a more significant goal than merely transferring authority, (e ) It expands financial resources at the local level, and (f) It enhances allocative efficiency, ensuring that services are responsive to local needs. This framework justifies the authority of the Sampang Regency Government in managing its budget and developing its region. The allocation of the regional budget (APBD) for madrasah diniyah in Sampang Regency represents a formal implementation of local government authority in the era of decentralization.

Jalal and Mustafa, as cited in Sirozi, distinguish two concepts of educational decentralization: the first is Decentralization of policy authority, which involves transferring education policymaking power from the central government to local governments. The second is Decentralization of decision-making, which shifts educational decision-making from the government to the community. Both concepts indicate that the primary goal of educational decentralization is to enhance the quality of education (Sirozi 2010). Although madrasah diniyah is not part of the formal

education system, the Sampang Regency Government recognizes its significant contribution to society—not only in the religious sphere but also in overall community development. As an educational institution, madrasah diniyah plays a crucial role in shaping individuals and fostering societal progress.

### **Response to the Identification of Issues, Needs, and Aspirations**

To achieve the objectives of effective decentralization, Abdul Aziz and David D. Arnold emphasize that local governance involves several key responsibilities, including: (a) identifying public issues, needs, and aspirations; (b) effectively managing human and natural resources; (c) estimating the financial resources required; (d) formulating appropriate development strategies; (e) managing the potential of villages; (f) implementing standard operating procedures (SOPs); and (g) enforcing regulations (Aziz and Arnold 2003). In this context, the Sampang Regency Government recognizes Madrasah Diniyah as a critical issue, a public need, and an aspiration of the people that must be addressed to ensure a conducive, effective, and efficient governance process in Sampang Regency.

From a theoretical perspective, Weingast argues that decentralization improves economic efficiency, stating that: “One implication of the expansive literature on fiscal federalism is that decentralization can be a way for governments to improve overall economic efficiency by leaving some functions to subnational governments” (Lemmon 2006; Faguet 2014). Hayek further supports this argument, asserting that local governments are more knowledgeable about their community’s needs, stating: “Local governments are closer to citizens and thus are best positioned to know what they want” (Lemmon 2006; Faguet 2014). Another impact of decentralization is in financial administration, where local governments benefit from revenue-sharing mechanisms, as not all financial activities remain under central government control. According to Atsukoi Toi: “Changes implemented in the administration of local government finances due to decentralization have contributed to the widening gap in revenue sharing” (Toi 2010). Therefore, local governments must enhance their capacity and administrative competencies to optimize their governance performance and maximize their objectives. Without such improvements, decentralization risks failing to deliver its intended benefits. Cheema and Rondinelli warn that: “Decentralization often fails because of low levels of administrative and management capacity in local governments and in civil society organizations” (Cheema and Rondinelli 2007).

Decentralization also has significant implications for public political participation (Faguet 2014). In this era, communities actively participate in fundamental political decision-making processes, such as executive and legislative elections and the formulation of development policies (Hovik et al. 2024). Cheema and Rondinelli state that: “The impacts of decentralization on citizen participation also vary from country to country depending on the type of decentralization used and the political situation in the country” (Cheema and Rondinelli 2007).

Educational decentralization, therefore, does not solely yield positive outcomes (Kameshwara et al. 2020). While it offers several advantages, it also presents challenges, such as disparities between schools and regions. If left unaddressed, these inequalities could escalate into broader social and political issues—both at the micro-level (individual schools) and macro-level (society at large)—ultimately hindering educational development (Sirozi 2010). Recognizing these risks, the Sampang Regency Government has implemented policies to ensure that the negative impacts of governmental decentralization are tightly controlled, minimized, or even eliminated altogether.

Based on the discussion above, the effects of decentralization can be categorized into: (a) Positive impact include; (1) Increased economic efficiency, (2) Financial benefits for local governments, including increased regional revenue (Pendapatan Asli Daerah or PAD), (3) Enhanced competence and management capacity in local government administration, and (4) Greater public political participation at the regional level. Whereas in negative impact is emergence of disparities between different regions and schools, leading to educational inequality.

The concept of decentralization has evolved from traditional government to broader governance approaches. Cheema and Rondinelli explain that governance includes not only governmental institutions but also the participation of non-governmental organizations and private sector actors. They state: “The concept of governance expanded to include not only government but also other societal institutions, including the private sector and civil associations” (Cheema and Rondinelli 2007). Furthermore, they emphasize that good governance is characterized by transparency, representation, accountability, and public participation in decision-making processes: “Good governance came to be seen as transparent, representative, accountable, and participatory systems of institutions and procedures for public decision-making” (Cheema and Rondinelli 2007). Thus, the Sampang Regency Government's initiative to implement policies on Madrasah Diniyah aligns with the principles of good governance, ensuring that the decentralization process supports social development, educational equity, and economic efficiency while maintaining accountability and inclusivity.

### **Implementation of New Public Management (NPM)**

A concrete form of decentralization is the emergence of the concept of New Public Management (NPM). According to Cheema and Rondinelli, “New public management focused on making government mission-driven rather than rule-bound, results-oriented, enterprising, anticipatory, and customer-driven” (Cheema and Rondinelli 2007). In other words, New Public Management (NPM) focuses on making government missions driven by rules, results-oriented, proactive, and responsive to the public (or customers) (Pratama and Kalalinggi 2019). Cheema and Rondinelli further explain that: “As the concept of governance expanded, so did thinking about the rationale, objectives, and forms of decentralization. Decentralization now encompasses not only the transfer

of power, authority, and responsibility within government but also the sharing of authority and resources for shaping public policy within society. In this expanding concept of governance, decentralization practices can be categorized into at least four forms: administrative, political, fiscal, and economic” (Cheema and Rondinelli 2007). In this context, the Sampang Regency Government demonstrates that its policy responses to the issues, needs, and aspirations of the people represent a form of NPM implementation. The issuance of Regional Regulation No. 7 of 2019 on Madrasah Diniyah Takmiliyah is a real-world manifestation of the Sampang Regency Government's commitment and initiative to address educational challenges, particularly those faced by Madrasah Diniyah. This policy represents an effort to meet the needs of Madrasah Diniyah, which had previously been constrained, and responds swiftly to the aspirations arising from the pesantren (Islamic boarding schools) and madrasah diniyah communities in Sampang Regency.

As a concept, governance has expanded, as has the thinking about the rationale, objectives, and forms of decentralization. Decentralization now not only involves the transfer of power, authority, and responsibility within government but also includes sharing authority and resources to shape public policy within society. This evolving concept of decentralization can be categorized into at least four forms: administrative, political, fiscal, and economic. Political and fiscal devolution are two forms that are inseparable in the practice of decentralization (Faguet 2014; Hovik et al. 2024). According to Cheema and Rondinelli: “Transferring power and authority from the central government to subnational administrative and local government units and opening the political process to widespread participation provide an institutional framework for local autonomy and empower communities to pursue local aspirations. Two dimensions of devolution, political and fiscal, are complementary. Political devolution provides a legal basis for the exercise of power at the local level and enables citizens to influence local policymaking and priority setting. Fiscal devolution assigns functions and revenues to subnational and local governments and the resources by which to implement local policies and programs” (Cheema and Rondinelli 2007). Another form of decentralization is through partnerships and cooperation. Cheema and Rondinelli state: “Partnerships and other forms of cooperation among government agencies, civil society, and the private sector are being used to develop and expand energy and utility networks and services, extend transportation systems, construct and operate water and waste treatment facilities, and provide such basic services as primary health care, education, and shelter” (Cheema and Rondinelli 2007). Thus, partnerships and various forms of cooperation among government agencies, civil society, and the private sector are used to develop and expand energy and utility networks, extend transportation systems, build and operate water and waste treatment facilities, and provide essential services such as primary health care, education, and shelter. Theoretically, decentralization can take two forms: political (or democratic) decentralization and administrative decentralization (Faguet 2014).

From the discussion above, it can be concluded that decentralization manifests in the following forms: (1) Deconcentration; (2) Devolution; (3) Delegation; (4) Development is not only carried out by local governments but also involves civil (private) sector partners; (5) The application of SOPs as a reflection of transparency, representation, accountability, and participatory systems, and (6) New Public Management (NPM) (Pratama and Kalalinggi 2019). Referring to educational regulations and local governance, the educational decentralization implemented in the current era of regional autonomy is a combination of political (or democratic) decentralization and administrative decentralization. Local governments are given the authority to establish various agendas for the development of basic and secondary education in their regions, alongside the responsibility and authority to manage planning, management, finance, and other activities related to schools. However, key elements of education, such as pedagogy, curriculum, organization, and evaluation, remain under the jurisdiction of the central government (Sirozi 2010).

### **The Social Presence of Madrasah Diniyah**

Another significant factor that prompted the Sampang Regency Government to issue its local regulation was the growing presence and role of madrasah diniyah as a social and educational institution. In this context, madrasah diniyah is not merely an entity responsible for delivering education or a formal learning institution, but also a vital social reality (Suwarno and Roqib 2025).

Madrasah diniyah grows and evolves in accordance with its place and proportion within society, meaning it both influences and is influenced by the surrounding community (Ikhwan et al. 2019; Suwarno and Roqib 2025). These institutions have become focal points in society because their development is closely tied to the growth and transformation of the Sampang community itself.

This assertion is supported by clear indicators—particularly the significant number of madrasah diniyah operating in Sampang Regency. In 2016, there were 20,011 madrasah diniyah awwaliyah (elementary level) across East Java, and at that time, Sampang Regency alone was home to 1,268 madrasah diniyah—the highest number of such institutions in the entire province (Ismail 2017).

The number has continued to increase over the years. In 2022, Sampang Regency recorded a total of 1,954 madrasah diniyah, consisting of 1,325 awwaliyah/ula and 629 wustha institutions (Agama 2023). Compared to the 2016 figures, this reflects an increase of 706 institutions, or a 56% growth over six years.

Student and teacher (ustadz) data from madrasah diniyah in Sampang is equally noteworthy. In 2020, there were 156,182 students, including 124,455 awwaliyah students and 31,727 wustha students. By 2021, the number had grown to 160,394 students, with 127,668 awwaliyah and 32,726 wustha students. In 2022, the number further increased to 162,047 students, comprising 128,393 awwaliyah and 33,654 wustha students (Agama 2023).



In terms of teaching staff, there were 12,048 ustadz (teachers) in 2020, including 8,869 awwaliyah ustadz and 3,179 wustha ustadz. In 2021, this rose to 12,405 ustadz (9,047 awwaliyah, 3,358 wustha), and by 2022, the number reached 12,948 ustadz (9,469 awwaliyah, 3,479 wustha) (Agama 2023). A summary of these data can be presented in the following table:

Madrasah Diniya	Data of Institutions	2020		2021		2022	
		Data of		Data of		Data of	
		Student	Teacher	Student	Teacher	Student	Teacher
Awwaliyah	1.325	124.455	8.869	127.668	9.047	128.393	9.469
Wustha	629	31.727	3.179	32.726	3.358	33.654	3.479
Grand Total	1.954	156.182	12.048	160.394	12.405	162.047	12.948

Table Data of Institutions, Students, and Teachers of Madrasah Diniyah in Sampang Regency (Agama 2023)

The data on students and teachers in madrasah diniyah from 2020 to 2022 clearly reveal a consistent upward trend. Year by year, both enrollment and staffing levels have grown—evidence that these institutions are not only surviving but thriving. This growth is not merely administrative; it reflects something deeper: madrasah diniyah have become a living, breathing part of the social landscape in Sampang.

Every academic year, approximately 160,000 students and 12,000 teachers are actively involved in madrasah diniyah. If we consider each student has two parents, that adds another 320,000 individuals. Likewise, teachers also come from families—adding roughly 24,000 more. Altogether, this means that nearly 350,000 people are directly connected to madrasah diniyah in Sampang Regency. When compared with the total population of the regency—976,020 people—this means that around 36% of Sampang’s citizens are part of the madrasah diniyah ecosystem. These are not just numbers—they are people, families, and communities engaged in and shaped by religious education.

This massive involvement helps explain why madrasah diniyah cannot be dismissed or ignored. Their influence is far-reaching, and their continued existence is critical to the social fabric of the region. Recognizing this, the Sampang Regency Government deemed it both reasonable and necessary to issue a strategic policy to safeguard the sustainability and continued growth of madrasah diniyah. Regional Regulation No. 7 of 2019 is one such policy—establishing a legal basis for developing programs that strengthen the role of madrasah diniyah as a driver of regional progress.

More than that, madrasah diniyah have drawn increased attention in response to another pressing issue: the low Human Development Index (HDI) in Sampang Regency. In 2019, Sampang’s HDI stood at 61.94, well below East Java Province’s average of 71.50 (Nursiyono 2020). This prompted a re-evaluation of local educational priorities, and madrasah diniyah were identified as key stakeholders in efforts to elevate education quality and, by extension, raise the HDI. By empowering these institutions, the

government aims not only to nurture spiritual values but also to contribute to broader development goals. Over time, it is hoped that such initiatives will push the HDI of Sampang closer to provincial levels—perhaps reaching the 70-point mark and beyond. In this light, the reality of madrasah diniyah is not just statistical—it is strategic. Their continued recognition and support form the backbone of an inclusive, community-driven approach to education and development in Sampang Regency.

## CONCLUSIONS

Based on the findings and discussion, this study concludes that Sampang Regency Regulation No. 7 of 2019 concerning Madrasah Diniyah Takmiliyah contains substantive policy provisions related to: (a) the regulation of Islamic religious education curricula and learning materials; (b) the development of educator competence; (c) the improvement of educator welfare; and (d) the provision of educational facilities and infrastructure. The formulation of this regulation is underpinned by several interrelated factors, namely: (a) the implementation of government decentralization; (b) the adoption of New Public Management principles; (c) responses to the identification of policy problems; (d) accommodation of community needs and aspirations; and (e) the empirical reality of madrasah diniyah as a dominant social and educational institution in Sampang Regency.

Beyond its local relevance, this policy offers an important model for other regions with similar socio-religious characteristics. Local governments seeking to strengthen community-based Islamic education can draw lessons from the Sampang experience by: (1) formulating legally binding regional regulations that provide recognition and protection for madrasah diniyah; (2) maintaining a balance between community autonomy and government oversight through collaborative governance with the Ministry of Religious Affairs; (3) allocating regional budget support (APBD) to improve educator welfare and institutional sustainability; and (4) integrating madrasah diniyah development into broader regional human development and education planning. These measures enable local governments to respond to community needs while remaining aligned with national regulatory frameworks.

This study also suggests that policymakers and educational administrators should view madrasah diniyah not merely as supplementary religious institutions but as strategic partners in improving educational quality, social cohesion, and human development outcomes. In regions with low human development indicators, strengthening madrasah diniyah through responsive local policies may contribute positively to long-term social and educational advancement.

For future research, longitudinal studies are needed to examine the long-term impact of this regulation on educational quality, educator professionalism, student outcomes, and community welfare. Comparative studies across regions would also be valuable to assess how variations in local policy design, funding mechanisms, and governance models influence the effectiveness of madrasah diniyah regulation. Further

research could additionally explore the perspectives of students and parents to enrich understanding of policy outcomes at the grassroots level. Such studies would deepen the empirical foundation for developing more inclusive and sustainable policies for Islamic religious education in decentralized governance contexts.

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