



Research Paper

A Policy of Equality and Equity Distribution of Religious Education and its Implementation at Islamic Senior High School (MAN) and Public Senior High School 1 (SMAN) in Rantauprapat Labuhan Batu

Siti Rohima

State Islamic University Of North Sumatera

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ABSTRACT. *The purpose of this study is to reveal the equality and equity of education policy and its implementation at MAN and SMA N 1 in Rantauprapat Labuhan Batu. This study used a qualitative approach to reveal the policy applied to two types of education are the same yet different ministries. The data collection were used interview, observation, documentation study. The first school under the Ministry of religion and the schools under the ministry of education and culture. This study aimed at eight national education standards to see how far the implementation of educational standards have been implemented to these two schools. Based on the results of the study revealed that equality and equity have been executed better. There is no discrimination in the educational facilities. Both of these schools get good facilities in accordance with the standards of infrastructure. Standard of graduates, standard of processes, financing standards, standards of educators and assessment standards have been implemented in accordance with applicable regulations.*

Keywords: *Educational Policy, equality and equity, Religious Education.*

I. BACKGROUND

National education System should be able to provide basic education for every citizen of the Republic of Indonesia, to each acquire at least basic knowledge and skills, which includes reading, writing and arithmetic as well as the use of the Indonesian language, which is required by every citizen to be able to participate in the life of society, nation and state.

System of National Education provides learning opportunities are completely open to every citizen, therefore in acceptance a person as learners are not justified any distinction on the basis of sex, religion, race, ethnicity, social background and level of economic capacity, unless there unit or educational activity that has the particularity to be heeded.

Efforts to increase the level and quality of life of the nation and the development of national culture, which is expected to raise Indonesia human dignity, held constantly learning, so that by itself requires adjustments to education in fact education is always changing. Education must also be constantly adapted to the demands of the development of science and technology.

The Government of Indonesia is no less attention to Madrasah or Islamic education in general, as evidenced by the establishment of the Department of Religion on 3 January 1946. In this part of the organizational structure are part of education Recourses care of the problem of religious education in public schools and religious education in religious schools (Madrasah and Pesantren) .However attractive observed, the attention of the government that is marked with the task of Religious Affairs and some decisions Working Committee of the Central Indonesian National Committee (BPKIP) seems unlikely to continue for long. This is seen by the government Education constitution No. 4 of 1950 as the first legislation governing the National Education does not provide space for religious education as well as to religious education which was then termed a religious teaching, these laws tend to be liberal with handing participation of students in teaching to the wishes and consent of parents.

However Madrasah considered to be outside the government system, because the system Madrasah education according to the government (Ministry of Education's culture) is dominated by the "heavies religion, using a curriculum that has not been standardized, has a structure which is not uniform, and impose poor

management can be controlled by government". Therefore began to appear discriminatory attitude of the government against Madrasah. With the new legislation issued on the provision of education, start of Religious Affairs are trying hard to promote Madrasah, because Madrasah under the responsibility of the Ministry of Religion, it can be seen from the various policies introduced by the Ministry of Religion. Very basic policy is to eliminate discrimination between Madrasah and Schools. As for the policy of the Department of Religion of the Madrasah pretty fundamental is made Joint Agreement Letter (MoU) of 3 Ministers on March 24, 1975, the Minister of Education and Culture, the Minister of Home Affairs and Minister of Religious Affairs on "Improving the Quality of Education in Madrasah".

Madrasah is the formal education units in the guided Minister of Religion which organizes general and vocational education to the particularities of Islam which includes Raudhatul Athfal (Kindergarten), Islamic Elementary School, MTs (Islamic Junior high School), Madrasah Aliyah (Public Senior high School), and Madrasah Aliyah Vocational

Madrasah is "Islamic educational institutions in Indonesia that was born after the emergence of ideas of renewal of Islamic thought in Indonesia. Because the elements found in modern education in Madrasah as a classical system, education management ". Religion and public subjects so balanced. Madrasah dynamics until recently bring into the school Madrasah distinctively Islamic religion (Haidar Putra Daulay; 2014: 10-11)

Research on Madrasah had been conducted by Haidar (1991), seeking the essence of Islamic education and looking at the Islamic curriculum that support by government. Muhammad Sirozi (1998), looking from politic of education where he analyzed based on government policy and the role of Moslem leader in education. Usiono (2015) looking at the National Standard at MAN 1 Medan. This research revealed that Madrasah experience good climate and have equality and equity in education compare to national public school.

Based on the above background, this research directed at government policies relating to the implementation of national education organized by the ministry of religion and national education ministries in terms of equality and equity to meet the national standards. This research is expected to be useful for madrasah in particular the ministry of religion in general. The details of the purpose of this study are: How can a policy of equality and equity were implemented at MAN and at SMAN I Rantauprapat; 2) How is Implementation policy of equality and equity towards achieving the eight national education standards (SNP) in the MAN and SMAN I Rantauprapat; 3) How is the ideal form of implementation of a policy of equality and equity in MAN and SMAN I Rantauprapat in achieving 8 Standart Naional Education.

II. LITERATURE STUDY

Madrasah (Islamic School) is an educational institution that is very old in Indonesia. Its existence is already exist since before the occupation of the Netherlands. It is estimated that these institutions already exist since Islam entered in Indonesia since VII century. Although at that time the shape was still very simple. Since the colonial era to the era of independence of Indonesia, these Madrasa have ups and downs in accordance with the times.

Madrasah in Colonial Era

The education system imposed by the Dutch colonial government in Indonesia departing from the experience and interests of the Netherlands itself and not for the benefit of Indonesia. It is natural for the Netherlands so quickly overpowered by Japanese soldiers as a result of the Dutch colonial system more emphasis on economics, politics, not least in the educational system, which is an extortion, exploitation and oppression of the people. All of them loves to hate the people of Indonesia and indifferent to the Netherlands when facing invasion of the Japanese army. As a result, the collapse of the Dutch East Indies in Indonesia occurred briefly unavoidable.

Identification of education above, Indonesia suffered the impact of education policy in the Netherlands did in the form of "the Dutch colonial government to attempt to let the Muslims who are the majority of this population remain ignorant. Proven with education subsidies not in Islam, also had to face the hostility that made the Netherlands between key government officials with Islamic figures as thinkers and implementers of educational activities in the form of Islam founder and founder of the Organization of Islamic schools. Dutch Colonial principal advisor named Snouck saw Madrasah very low, has no meaning didactic and students wasting time, also did not have a moralistic and intolerant, who is studying or seeking knowledge in Madrasah is just a waste of time. (Daulay, Haidar Putra; 2001: 10)

Likewise with Dutch officials named Brumund says that "Madrasah as a place to educate Muslim children so immoral and stupid. Another with Dutch officials named Colijn argues that "building a western schools for Muslims is like changing the sun's heat into heavy rain in hard ground. Rain will be the element that destroys the unity of Islam. Integrity and strength will be weak, so it would be easy for them to accept the Christian mission. (Muhammad Sirozi; 20004: 21).

The Dutch colonialists exert every effort so that Islamic education in Indonesia is weak, as evidenced subsidies for Islamic education at the stop, while subsidies for the Christian school added they even teach Christianity to Muslim students who are in school founded by the Dutch Colonial. Education for the Indonesian nation is an important instrument in building the nation's character and awareness programs Nationalism nation both general education and Islamic education (Islamic boarding school). Madrasah as one of the Islamic educational institutions have a greater role in social change. The mission of education in Madrasah which refers to the provisions of the Islamic norm values must be able to become a social reconstruction refers to the rules *almuhafadzah alal Qaim* as authentic, *wal akhdu bil jaded ashlah* (take the correct traditions and maintain good, take the better). (Nurhayati Djamas: 2009: 165).

Education in Madrasah is a witness of the struggle unrelenting. In the Dutch colonial era, Madrasah established for all citizens. History shows that the Madrasah was first established in Sumatra, *Adabiyah* Madrasah (1908, led by Abdullah Ahmad), 1910 stood at madrassas School Batusangkar by Shaykh Umar M. Taib, Tawalib established Madrasah Sheikh Abdul Karim Amrullah in Padang Panjang (1907). Then, Uman established Madrasah Nurul H. Abdul Somad in Jambi. Madrasah developed in Java began in 1912, there madrasa make the Dutch educational system plus, such as Muhammadiyah (1912) that established the Islamic elementary schools, junior secondary, Muallimin, Mubalighin, and Madrasah Diniyah.

There are also models of AL-Irsyad (1913) which established the Madrasah Tajhiziyah, Muallimin and Tahassus, or model Madrasah PUI in West Java which developing agriculture madrasah, that's a brief history of Madrasah in Indonesia. In 1915 Madrasah stood for women, namely Madrasah which was founded *Rangkayo* Diniyah daughter Rahmah Al-Yunisiah. Labai Zaiuniddin first set up the Union of Islamic Religious Teachers (PGAI) in Minangkabau in 1919. Then in 1918 AD Mahmud Yunus founded Diniyah School as a continuation of the Madrasah School. In 1919 there was a model in the form of NU Pesantren Madrasah Awaliyah, Ibtidaiyah, Tsanawiyah, Muallimin Wustha, and Muallimin Ulya. (Haidar Putra Daulay; 2012: 95-96).

Madrasah in New Era (Independent Era)

With the development of the times, including in education, and the encouragement of reforms to make changes in terms of equity and equality of education, government and educational leaders felt the need to enhance education law, then on 18 August 2000, the Assembly decided enactment of the Constitution of the amendment that mandates that the government draw up a national education system. Besides, age education law is already eleven years ago (Educational Constitution No. 2 of 1989), then the stout criticism and input that the government and Parliament to revise the education law, in addition to a stout problems that occur in the world of educational institutions, learners, educators, facilities and pre ingredients, etc. (Rosyada, Dede; 2004: 35). The 1945 Constitution is amended to read as follows: The Government shall manage and organize a national education system, which enhances faith, devotion and noble character in the context of the intellectual life of the nation, (Chapter XIII of the 1945 Constitution, article 13). By fulfilling the mandate of the Constitution was amended, as well as public pressure and demands for education reform, then on July 8, 2003, Constitution No. 20 of 2003 on National Education System.

As a consequence of MOU of 3 Ministers is that the whole Madrasah must make changes to the curriculum, where 70% of the material being taught is a general science and the remaining 30% is the science of Religion, listed in Chapter 1, section 1. With this expected educational institutions Islam can improve their quality so that they can compete with the public schools. Differences exist only government department acting upon problems. Madrasah / Islamic educational institutions under the Ministry of Religious Affairs, while schools (public) under the Ministry of National Education. Another difference is the proportion of Islamic religious subject matter in both institutions. Madrasah religious material in more than a religious subject taught in schools.

Implicitly, this provision requires submission of the implementation of Madrasah education who have used the national curriculum to the Ministry of Education and Culture. Interesting to observe, that the policy of the Presidential Decree 34/1972 which was then reinforced by Presidential Directive 15/1974 describe loud enough tension in the relationship between National Education and Madrasah.

The Born of MOU of 3 minister is indeed intended to address the concerns and anxieties of Muslims will be the abolition of Madrasah education system in the national education system as a consequence and the Presidential Decree on top. Joint Decree (MOU) 3 Ministers can be seen as a model solution which on the one hand give recognition to the existence of Madrasah, and on the other hand provide certainty for a continuing effort aimed at the establishment of the National integrative education system.

With the onset of change and renewal regulations, Education Constitution, as MOU of 3 minister in 1975, the Education Constitution No. 2 in 1989 and renewed again by the National Education Law No. 20 of 2003, all education in Indonesia has received legitimacy (people want accept and recognize the authority) of the government but the problem is whether it can compete with the Madrasah education school or otherwise. Measuring the standard of education both in the Madrasah and Schools, the government made a reference or

size in government regulation No 19 of 2005, as described in Chapter I, Article 1 point 1, the National Standard of education is the minimum criteria regarding the educational system in the entire territory of the Unitary Republic of Indonesia, With this reference, the authors measure the equality and equity of religious education in MAN and SMAN I, as where as outlined in Chapter 2, Article 2 on "scope of National Education Standards include, Content Standards, Process standard, Standards of competence of graduates, educational standards and educational staff, Infrastructure Standards, management Standard, Financing Standard, and Assessment Standards of Education.

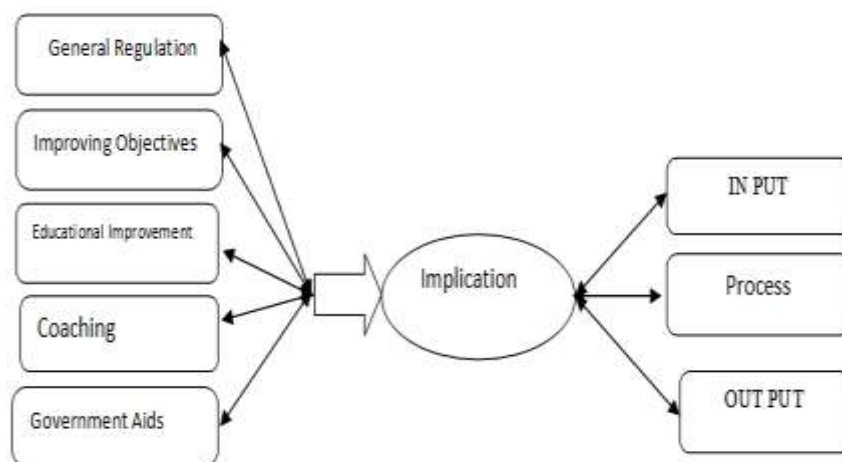


Figure: Scheme between Madrasah and Public School Equality with the Born of MOU of 3 Ministers, the Education Law No. 2 Year 1989, and the National Education Law No. 20 Year 2003

III. RESEARCH METHOD

This research was conducted at Islamic Senior High School (MAN) and Senior High School 1 Rantauprapat. The study began in February 2016 to November 2016. This study used mode of inquiry qualitative interactive approach refers to the opinion of Burhan Bungin (2008: 69), and Moleong (2012: 5). For collecting data, the method in collecting data used interview, observation and documentation study. Researchers used observations by direct observation of learning activities in the classroom, and outside the classroom to the subject of research. Data analysis technique conducted by: the data reduction, data display and data analysis (Matthew B. Miles and A. Michael Huberman; 1992:16). Informants of this research are principals of both Islamic senior high school and Public Senior High School, teachers, and staffs, students and school committee.

IV. FINDINGS AND DISCUSSION

Implementation of education in both MAN and SMA N 1 refers to the law in 1945 and legislation national education system in 2003 which set the objectives and implementation of education. as for the purpose education law of 2003 is as follows: for the development of students' potentials to become a man of faith and fear of God Almighty, noble, healthy, knowledgeable, skilled, creative, independent, and become citizens of a democratic and to be responsible.

National Education Standards are the minimum criteria regarding the educational system in the entire territory of the Unitary Republic of Indonesia. National Education Standards itself consists of 8 points to be possessed and filled by the organizers and / or units of education in Indonesia. 8 of these standards are: 1) Competency Standard, 2) Content Standards, 3) Processing Standards, 4) Standards of Education and the Education Personnel, 5) Infrastructure Standards, 6) Management Standard, 7) Education Funding Standards, and 8) Education Assessment standards. In the PMA No 165 of 2014, Chapter III, has been set up specifically for MAN both public and private about the standard of graduates where graduates must have the attitude, knowledge and skills as follows:

- a. Attitude. Behavior that reflects the attitude of the faithful, noble, knowledgeable, confident, and responsible to interact effectively with the social and natural environment as well as in placing itself as a reflection of the nation in the association world.
- b. Knowledge. Having knowledge of factual, conceptual, procedural, and metacognitive in Science, technology, art, and culture with human insight, national, state, and civilization-related causes and effects of phenomena and events.
- c. Skills. Having the ability to think and act of effective and creative in the realm of the abstract and concrete as the development of learned at school independently.

Table 1. Graduates Competence

Madrasah Aliyah (MAN)	
Dimension	Qualification Ability
Attitude	Behavior that reflects the attitude of the faithful, noble, knowledgeable, confident, and responsible to interact effectively with the social and natural environment as well as in placing itself as a reflection of the nation in the association world
Knowledge	Having knowledge of factual, conceptual, procedural, and metacognitive in Science, technology, art, and culture with human insight, national, state, and civilization-related causes and effects of phenomena and events
Skill	Having the ability to think and act of effective and creative in the realm of the abstract and concrete as the development of learned at school independently

From the Regulation of the Minister of Religion No. 165 of 2014, we can see that education in Madrasah is designed to be a strong man good attitude, but do not miss its Social science and skill. Learners in Mandrasah Aliyah Rantauprapat every year graduated or passed the national exam 100%, is due to the quality of the teachers who are its qualification have reached the category either, as a teacher in Mandrasah Aliyah Rantauprapat of 50 teachers for civil servants and salaries, which is already certified there were 41 people, 48 people S1, and for S2 there are already 2 people.

Based on the percentage of students MAN and SMAN1 Rantauprapat who pass the national exam followed equally reach 100%, but in terms of the quality of students' graduation SMAN1 Rantauprapat better than students at MAN Rantauprapat, MAN students got a C while SMAN1 Rantauprapat, got B.

Tabel 2: National Exam of Students Score of MAN Rantauprapat 2015-2016 academic year.

Score		Subjects						Total
		Indonesi an	English	Math	Physic	Chemistr y	Biolog y	
1	Category	C	C	C	B	B	B	B
2	Mean	66,72	66,92	60,81	78,20	82,14	71,40	426,19
3	Minimum	22,0	20,0	20,0	10,0	30,0	25,0	194,0
4	Maximum	92,0	82,0	87,5	92,5	97,5	90,0	513,0
5	Standard Deviation	13,90	9,46	10,37	11,56	10,88	10,57	45,54

Table 3: National Exam of Students Score of SMAN 1 Rantauprapat 2015-2016 Academic year.

Score		Subjects						Total
		Indonesi an	English	Math	Physic	Chemistr y	Biology	
1	Category	B	B	B	B	A	B	B
2	Mean	75,83	75,52	83,17	82,35	87,34	75,66	479,87
3	Minimum	42,0	48,0	22,5	60,0	25,0	52,5	396,0
4	Maximum	90,0	86,0	97,5	92,5	100,0	92,5	530,0
5	Standard Deviation	8,92	5,27	8,39	4,18	10,69	5,70	20,90

From these two tables it can be seen that the SMAN 1 sores of National examination was better than that of MAN Rantauprapat. From the number of teachers and education personnel in MAN is already standard between the number of teachers, staff and the number of learners. While teachers and education personnel in SMAN 1 is more 11 people compared with MAN, while for teachers is more than in MAN, thus between MAN and SMAN 1 for teachers and education personnel are not many different. The number of teachers at SMAN I Rantauprapat as many as six people, consisting of civil servants 4 people, women 4 and the non-civil servants as much as 2 consisted of two men. Educators comprise to 6 people. From the results of this research, educators in MAN exceeds 20% compared with educators in SMAN I. From the data obtained by the author related to facilities and infrastructure, MAN and SMAN I Rantauprapat is not very different. MAN and SMANI Rantauprapat are alike in gaining A in accreditation. Administration, management and arrangement of goods and arrangement of items, neatness and cleanliness of the park MAN Rantauprapat is better than SMAN

Management Standard of both MAN and SMAN1 Rantauprapat, based on the results of the study revealed that: two types of schools can already be carrying out a duty in terms of implementing the National Education 8 standard. Financing Standard available at Madrasah Aliyah (MAN), based on the results of the research can be said that the government had already made equal and equity in Indonesia Education.

Assessment is used in the learning process at MAN Rantauaprat using the KTSP curriculum and K- 13 curriculum with a variety of techniques. A wide variety of techniques are used to assess the affective, cognitive and psychomotor student. Assessment conducted in SMAN 1 Rantauaprat not much different from that done in MAN. Assessment in SMAN 1 used KTSP curriculum.

The quality of education in the MAN and SMAN I was not much different, and each has a plus and a minus. Both of these schools have accreditation A. This is not apart from the intentions and goals of learners and parents as advisors, mentors and protector. When observed and internalized how the history of education in Indonesia is quite apprehensive but after the Education constitution No. 20 of 2003, there is no discrimination, and marginalization at MAN.

V. CONCLUSION

Based on the findings of this study concluded that a policy of equality and equity were implemented at MAN and SMAN 1 Rantauaprat is already running well. The government conducts equality and equality under the law, and implementation in the field has been inconsistent so there is no discrepancy between the two educational systems that have different characteristics. Equality is measured by eight national education standards that must be done in schools. Implementation of equality and equity of education by eight national education standards have been idealized in its implementation.

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