THE ROLE OF COMMUNICATION IN THE IMPLEMENTATION OF MA'HAD ALY'S GOVERNANCE POLICY

Deni Lesmana[1], A. Fatoni[2]
[1]STEBI Global Mulia Cikarang, Indonesia
email: denilesmana.nuha@gmail.com
[2]UIN Raden Intan Lampung, Indonesia
email: aa.fatoni99@gmail.com

Abstract: In a study to examine the role of communication in implementing Ma'had Aly's Governance Policy in the institutions of Ma'had Aly Al-Hikamus Salafiyah in Cirebon and Ma'had Aly Mifathul Huda in Tasikmalaya, this research uses a qualitative approach, with the descriptive method. The data collection techniques used in this research were observation, interview and documentation. The results of this study indicate that: first, communication between policy makers and recipients appears contradictory and the interpretation of orders received by executors is hampered by selective perceptions and ignorance; second, the quantity and quality of human resources needs to be improved. Institutional budget limitations. The use of facilities and infrastructure is shared with pesantren education; third, the appointment of employees is in accordance with bureaucratic standards. Providing incentives for employees is not yet feasible; fourth, the unavailability of standard operating procedures in the Ma'had Aly institutions. There was a breakdown of coordination and accountability due to limited human resources; fifth, Ma'had Aly's performance which includes education, research and community service is not in accordance with regulations, especially in the research aspect. This caused a distortion in Ma'had Aly's management of the existing regulations.

Keywords: Policy, institutions; Ma'had Aly; organization; governance.

INTRODUCTION

The quantity of pesantren in Indonesia from year to year has increased. Data from the Ministry of Religion for 2012, for example, shows that the number of Islamic boarding schools registered with the Ministry of Religion is 27,230. This number is much higher than the 1997 data, which only recorded 4,196 units. The largest population of Islamic boarding schools is in the provinces of West Java, East Java, Central Java and Banten, amounting to 78.60% of the total number of Islamic boarding schools in Indonesia. With details of West Java 7,624 (28.00%), East Java 6,003 (22.05%), Central Java 4,276 (15.70%), and Banten 3,500 (12.85%).

Of all the existing Islamic boarding schools, based on the typology of Islamic boarding schools, there were 14,459 (53.10%) Salafiyah Islamic boarding schools, 7,727 (28.38%) Khalafiyah / Ashriyah and 5,044 (18.52%) combined Islamic boarding schools. Still from the data from the 2011-2012 Islamic Education Statistical Analysis,

the Director General of Islamic Education, the total number of Islamic boarding school students is 3,759,198 students, consisting of 1,886,748 male students (50.19%), and 1,872,450 female students (49.81%) (EMIS Mahad Aly, 2020).

It seems that from the data of santri based on gender, it is quite balanced between men and women. This means that for santri parents, in placing their children in Islamic boarding schools with the same goal without distinguishing boys or girls. The total teaching staff of Islamic boarding schools is 153,276, consisting of 102,495 (66.87%) male teachers and 50,781 (33.13%) female teachers. Based on this information, the teaching staff at the Islamic Boarding School is dominated by male teaching staff. The number of teaching staff when viewed based on educational qualifications, educated <S1 is 108,816 people (70.99%), of this number 74,398 people (68.37%) are male, and 34,418 female (31.63%) 42,019 people with undergraduate education qualifications (27.42%), of these 26,212 people (63.38%) were male, and 15,807 people (37.62%) with educational qualifications ≥S2. 2,441 people (1.59%), of that number 1,885 people (77.22%) were male, and female were 556 people (22.78%) (EMIS Mahad Aly, 2020).

From these data, it is noted that educational qualifications <S1 reach 71.99%, only 28.01% have an education ≥S1. The ministry, in this case Dipropionate, stated that there is a need to continue to improve the human resource improvement program, especially for teaching staff at Islamic boarding schools, at least an increase in the minimum qualifications of S1, so that the quality of learning in the boarding schools is getting better. The number of teaching staff based on their position, Kyai numbered 29,583 people (19.30%), of which 27,559 people (93.16%) were male, and 2,024 were female (6.84%). Badal Kyai numbered 8,161 people (5.32%), of that number 6,351 people (77.82%) were male, and female were 1,810 people (22.18%), Ustadz/teachers totaled 115,532 people (75.38%), of this number 68,585 people (59.36%) were male, and 46,947 people (40.64%) were female (EMIS Mahad Aly, 2020).

Kyai based on educational qualifications, education qualifications <S1 are 25,312 people (85.56%), S1 qualifications are 3,771 people (12.75%), and ≥S2 education qualifications are 500 people (1.69%), Badal Kyaib is based on educational qualifications 5,508 people with <S1 qualifications (67.49%), 2,429 undergraduate qualifications (29.76%), and 224 people with ≥S2 qualifications (2.75%), Ustadz / teachers based on educational qualifications, qualifying education < S1 as many as 77,996 people (67.51%), with undergraduate qualifications as many as 35,819 people (31.00%), and qualification education ≥S2 as many as 1,717 people (1.49%) (EMIS Mahad Aly, 2020).

In terms of educational qualifications, kyai (boarding school leaders) is still very low, only 11.06% have a bachelor's degree. This greatly affects the administrative and management system of Islamic boarding schools which is still not good and is slowly developing. It seems that establishing a program to improve the quality of the management of the boarding school leadership is needed, such as providing educational scholarships, comparative education studies or management science coaching, etc. This needs to be done so that the ability of the boarding school leadership to manage and develop learning in the Islamic boarding school is getting better (Amarullah, et al., 2020; Yahya, 2015).

From the data obtained, there were 3,759,198 students and 153,276 teachers / ustadz in Islamic boarding schools so that the ratio of ustadz: students at Islamic boarding

schools is 28, this means that in every Islamic boarding school in Indonesia there is 1 teacher / ustadz to foster 25 people. Students. This condition is still quite ideal. However, in some provinces the ratio of teachers: santri is quite large, such as in East Java 91, North Sumatra 69, Gorontalo 44 and South Sumatra 42. Therefore, it is necessary to carry out an additional teaching staff program in these areas. The data above is the latest data held by the Ministry of Religion for 2011-2012. It is predicted that the data has now developed and undergone several changes. However, the assumption is that the increase is in terms of quantity. And changes in the type of pesantren are assumed to continue to experience changes towards pesantren that combine religious scientific traditions with general education. As mentioned above, this is done to meet the needs of society and the challenges of the times (EMIS Mahad Aly, 2020).

As in some pesantren, there are those that adopt a formal classical system such as those in madrasah and public schools. A total of 95 Islamic boarding schools or 0.84%, have organized Islamic Religion Higher Education (PTA), 23 or 0.20% have developed Skill Aliayah Madrasah, 135 (1.19%) have organized Religious Aliyah Madrasah (MAK), 1,305 (11.54 %) Madrasah Aliyah, 93 (0.82%) owned open Madrasah Tsanawiyah (MTsT), 2,256 (19.94%) opened MTs, 1,904 (16.83%) opened MIs, and 3,327 (29.94%) operated Madrasahs Diniyah Ula, 2,080 (18.39%) Madrasah Diniyah Wustho, and 1,332 (11.78%) Madrasah Diniyah Ulya, several Islamic boarding schools held higher education (Ma'had Aly) (EMIS Mahad Aly, 2020).

With regard to Ma'had Aly, this institution is actually not a new institution in the world of Islamic education. As mentioned in the pesantren journal by A. Malthuf Siraj Rasyid. That the concept of Ma'had Aly itself actually originated from the idea put forward by R. As'ad Syamsul Arifin, the leader of the Sukorejo Islamic boarding school at that time. He was concerned when he saw the many scholars / fuqaha who had died, such as Bisri Syansuri, Mahrus Ali, Ma'shum and others. Meanwhile, existing Islamic education institutions such as Islamic boarding schools, public and private universities have not been able to prepare a replacement. This is what prompted Kiai As'ad to convey the idea, on December 26, 1988 a gathering was held between pegasuh pesantren of all the ex-Karesidenan Besuki in Sukorejo. During the meeting, the Situbondo branch of the NU syuriah committee and the leadership of the RMI (Rabithat al- Maahid al-Islamiyah / Association of Islamic Boarding Schools in NU) were present as well as other special invitations. This gathering gathered views on the opening of an ulama cadre centered in a boarding school in East Java (Arifuddin, 2018; Mustafa, 2018).

During his development and journey, Ma'had Aly struggled independently and still lacked attention from the government. It can be seen that Ma'had Aly is surviving, there are also new plans. It was recorded that until 2007, there were 21 Ma'had Alys throughout Indonesia. About two decades have passed, now finally Ma'had Aly as one of the pesantren-based tertiary institutions has now been recognized by the state and has the same rights as higher education institutions in general. This is an extraordinary achievement for the santri and Muslim community in Indonesia in general. The government's recognition of the pesantren world seems too late to be compared to the struggle of the santri in fighting for the independence of this nation long before this nation became independent. This recognition is contained in the Regulation of the Minister of Religion (PMA) No 71/2015.

Of a number of Ma'had Aly's scattered throughout Indonesia, the government for 2016 only granted establishment permits to thirteen Ma'had Aly's at Islamic boarding schools throughout Indonesia and based on PMA No. 71 of 2015 article 10 that each Ma'had Aly is only allowed to open one study program. One year later, in 2017 the government issued another establishment permit SK to 14 Ma'had Aly, which was contained in the Decree of the Director General of the Director General of Islamic Education No. 3.844 of 2017. Then in 2018 the government issued a decree for establishment permits to 8 (eight) Ma'had Aly in accordance with the Decree of the Director General of Islamic Education (Dirjen Pendis) No 972 of 2018 concerning the permit to establish Ma'had Aly. After the law on pesantren was passed, back in 2019 the government issued a decree for establishment permits to 11 (eleven) Ma'had Aly (PMA No 71, 2015).

Until now, the total number of Ma'had Aly's who have been recorded as obtaining operational permits from the Ministry of Religion are currently 46 (forty-six) Ma'had Aly's who are scattered throughout Indonesia with various study programs. To find out about educational activities in Ma'had Aly after PMA No. 71 of 2015 concerning Ma'had Aly, a preliminary study was carried out on two Ma'had Aly in West Java, namely Ma'had Aly Al Hikamus Salafiyah in Cirebon on Friday 27 January 2017 and Ma'had Aly Miftahul Huda in Tasikmalaya on Tuesday, January 31, 2017 (PMA No 71, 2015).

Both Ma'had Aly have been able to fully implement the PMA as expected. Based on the information obtained by the two Ma'had Aly's, they still have limited management of institutional /organizational management, educational performance including curriculum, teaching materials and the problem of improving the quality of human resources, both teachers and students. Seeing this reality, the government, in this case the Ministry of Religion, is trying to minimize the various forms of inequality that might occur by trying to realize PMA No. 71 of 2015 concerning Ma'had Aly to improve the performance of Ma'had Aly. The existence of PMA Regulation No. 71 of 2015 concerning Ma'had Aly should be the mandate of the government to realize this yellow book-based higher education is of quality and able to compete with other universities in Indonesia. However, in the implementation of the government, even though it still looks less serious, this is reflected in some of Ma'had Aly's omissions not to follow the rules of the government game as a policy maker. Ma'had Aly's condition, which is still like this and coupled with the government's not optimal attitude in the aspects of monitoring and evaluation, will become a structured problem that will hinder the implementation of PMA No. 71 of 2015 concerning Ma'had Aly. So that it will also have an impact on improving the quality of Ma'had Aly in the future (PMA No. 71, 2015).

METHOD

This research uses a qualitative approach. This research produces a complete picture and analysis related to the implementation of PMA No. 71 of 2015 concerning Ma'had Aly at Ma'had Aly Al-Hikamus Salafiyah Ciebon and Ma'had Aly Miftahul Huda Tasikmalaya which covers how communication, resources, disposition and existing bureaucratic structures are made of policies and policy recipients. So the approach used in this research is a qualitative approach. The design of this research is in the form of descriptive-qualitative with inquiry- naturalistic, which is a natural inquiry that can be categorized as a qualitative case study which is reported descriptively-analytic

(Moleong, 2012; Sugiyono, 2016). The research method used in this research is descriptive method of analysis of the natural picture of the implementation of PMA No. 71 of 2015 concerning Ma'had Aly at Ma'had Aly Hikamus Salafiyah Cirebon and Ma'had Aly Miftahul Huda Tasikmalaya Huda Tasikmalaya. Researchers chose descriptive research because there is some information that can be obtained for problem solving. First, information on the present condition, namely the second state of Ma'had Aly which will be the object of research at this time. Second, the desired information (what we may want), namely the state of Ma'had Aly which provides the information needed to obtain data, and third, how to get there, how to get there (how to get there), namely the existence of the two Ma'had Aly which is the object of affordable research and is located in West Java (Muhajir, 1996; Sukmadinata, 2011). The data sources referred to in this study are the subjects of the data obtained (John W Creswell, 2014). Sources of data in this study are managers and all things related to Ma'had Aly Hikamussalafiyah Cirebon and Ma'had Aly Miftahul Huda Tasikmalaya. Ma'had Aly Al- Hikamus Salafiyah is part of the Asaalafie Islamic Boarding School which is located in the Babakan Ciwaringin Islamic Boarding School, with an address at Jl. Gondang Manis No. 52 Pesantren Babakan Ciwaringin Cirebon-West Java. In 2016 Ma'had Aly Al-Hikamus Salafiyah received a Decree (SK) from the director general of education as one of Ma'had Aly who was recognized as a part of formal education. Adapaun Ma'had Aly Miftahul Huda Tasikmalaya is Ma'had Aly which is located at Kp. Pasir Panjang RT 05 RW 02 Desa Kalimanggis Kec. Manonjaya Kab. Tasikmalaya, West Java. Similar to Ma'had Aly Al-Hikamus salafiyah, Ma'had Aly also received an operational decree in 2016 and became one of the Ma'had Alys who was granted an operational permit apart from Ma'had Aly Al-Hikamus Salafiyah.

In addition, the sources of information in this study were also obtained from the Directorate of Early Education and Islamic Boarding Schools, the Ministry of Religion of the Republic of Indonesia. Among them are Ahmad Zayadi, Aceng Abdul Aziz, Ahmad Rusdi, Agus Umar, Winuhoro Hanum Bhawono and Hery Mulyana. Researchers obtained primary data from interviews with informants managing Ma'had Aly Hikamus Salafiyah-Cirebon, namely: Arwani Syaerozi and Ma'had Aly Miftahul Huda-Tasikmalaya, namely Ahmad Syaban and officials of the Ministry of Religion as policy makers in this case the Directorate of Early Education and Islamic Boarding Schools . From this primary data, data is obtained in the form of words and attitudes or actions obtained through interviews and observations or observations, either directly or indirectly when conducting research. Other secondary data are graphic documents (tables, records), photos, photos, video recordings, other objects that can enrich primary data (Jhon W Creswell, 2014; Muhadjir, 2017; Sugiyono, 2012).

This study uses data extracted from books (book reviews), journals, articles, the internet related to study materials, namely those related to public policy and Ma'had Aly (Moleong, 2017). Because that's where various materials and information can be obtained about the implementation of PMA No. 71 of 2015 concerning Ma'had Aly in Ma'had Aly Hikamus Salafiyah-Cirebon and Ma'had Aly Miftahul Huda Tasikmalaya. At the data analysis stage, the researcher carried out several stages as follows: first, reducing primary, secondary and tertiary data according to research needs; second, perform the data presentation process in accordance with the variables and sub variables in the problem formulation; third, perform the data analysis process and draw

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conclusions through deductive and inductive approaches. The most recent stage was carried out to examine the implementation of PMA No. 71 of 2015 concerning Ma'had Aly at Ma'had Aly Hikamus Salafiyah Cirebon and Ma'had Aly Miftahul Huda Tasikmalaya Huda Tasikmalaya. The grand theory used is the theory of public policy implementation George C. Edwards III which states that "four critical factors or variables in implementing public policy: communication, resourcess, dispositions or attitudes, and bureaucratic structure". These factors or variables are communication, sources, tendencies or behaviors and bureaucratic structure (Edwards, 1980).

RESULT AND DISCUSSION
Communication between Policy Makers and Policy Recipients

Communication between policy makers, policy implementers and policy targets is the initial stage in any policy implementation. Abdul Wahab regarding the important role of communication in public policy. He stated that communication is one of the important factors that determine the successful implementation of a public policy. Communication activities to ensure whether the implementation is in accordance with the content of the public policy. Communication does play an important role for coordination and implementation in general. However, communication that is truly perfect is actually a difficult condition to achieve (Sidauruk, 2013).

In addition, it is stated that implementation will run effectively if the measures and policy objectives are understood by individuals who are responsible for achieving policy objectives. Clarity of the size and objectives of the policy thus needs to be communicated appropriately with the implementers. Consistency or uniformity of the basic measures and objectives need to be communicated so that implementers know precisely the size and objectives of the policy. Communication in organizations is a very complex and complex process. A person can hold it only for certain purposes, or make it public (Londah et al., 2018; Meluwu, 2016).

In addition, different sources of information will also give rise to different interpretations. For implementation to be effective, those who are responsible for implementing a decision must know whether they can do it. In fact, policy implementation must be accepted by all personnel and must clearly and accurately understand the aims and objectives of the policy. If policymakers have seen the ambiguity of policy specifications they actually do not understand what they are actually aiming for. Policy implementers are confused about what they are going to do so that if it is forced it will not get optimal results. Insufficient communication to the implementers seriously affects policy implementation (Permana, 2019).

Communication on the implementation of PMA No. 71 of 2015 concerning Ma'had Aly has been running effectively. Ideally, the implementation of this PMA will run effectively if the person in charge of the program while performing services is in accordance with the flow and to whom the service is provided. To obtain this information will be discussed and analyzed communication No. PMA. 71 of 2015 concerning Ma'had Aly by using communication indicators in Edward III's theory of public policy implementation, namely transmission, consistency and clarity (PMA No 71, 2015; Yasid, 2010).

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Previously it was discussed that the main factor affecting policy communication is transmission. Before officials can implement a decision on the flow of bureaucracy has been made and the actors appointed as executing it know what they should do. Policy decisions and orders must be passed on to the appropriate personnel before decisions and orders can be followed. Of course, the communication must be accurate and must be carefully understood by the implementer (Arifuddin, 2018; Sidauruk, 2013).

PMA No. 71 of 2015 concerning Ma'had Aly is the formulation of a team from the ministry of religion and appointed experts. The results of the interview with Suwendi obtained information that the drafting of PMA No. 71 of 2015 concerning Ma'had Aly was reviewed with the team before being signed by the Minister of Religion and regulated in 2015. Suwendi admitted that as one of the PMA formulating teams, that the challenge of PMA No. 71 of 2015 concerning Ma'had Aly is in its implementation. This is because the PMA component is exactly the same as the PTKIS provisions in general. Meanwhile, Ma'had Aly is a pesantren education institution which has its own characteristics in management and learning patterns.

However, the community's request to the government to recognize Ma'had Aly as a yellow book- based university as part of formal diniyah education must be made immediately, this is claimed because Ma'had Aly is historically part of Islamic boarding school education which has been active for a long time in producing religious experts and nation struggle. In addition, it was also conveyed that PMA Regulation No. 71 of 2015 concerning Ma'had Aly has gone through a strong stage because it is based on a familiar regulation, namely Law no. 12 of 2012 article 30 which states that religious education can be in the form of universities, high schools, academies or Ma'had Aly, then there is PP No. 55 of 2007 on religious and religious education, after which PMA No. 71 of 2015 concerning Ma'had Aly (PMA No 71, 2015; Suryadilaga, 2019).

From this description, the existence of Ma'had Aly was motivated by the concern of the pesantren to be able to produce candidates for the next generation of scholars who are currently very difficult to obtain with competences that control comprehensive branches of Islamic scholarship, that the element of politicizing the emergence of PMA No. 71 of 2015 concerning Ma'had Aly cannot be avoided either, this can be seen from the request of certain elements of society to immediately make Ma'had Aly a part of formal higher education without the government considering carefully the readiness of the Ma'had Aly institution to implement PMA No. 71 of 2015 concerning Ma'had Aly or maybe even Ma'had Aly was developed more because of a trend as an effort to legitimize pesantren from being out of date (PMA No 71, 2015; Wajdi & Aulia, 2019).

Furthermore, from the transmission side, there is a slight contradiction in opinion between Ma'had Aly's institution against several components of PMA No. 71 of 2015 concerning Ma'had Aly and the regulations under it. Suppose that Ma'had Aly's opinion is a higher education institution that has broadness in the implementation of learning but in the learning regulations it has goals and time limits set either in the form of credits or in face-to-face numbers. This PMA still needs time and a planned program so that all messages PMA No. 71 of 2015 concerning Ma'had Aly can be understood and can be implemented properly by policy recipients in the field. This is also caused by the absence of a trial for the implementation of PMA No. 71 of 2015 concerning the Ma'had Aly. However, there is a transmission side that does not experience significant obstacles for policy recipients, namely the transmission of information. Information transmission

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has a short bureaucratic route. This certainly makes it easier for implementers to access information easily and quickly, especially now that information technology is increasingly sophisticated (Edwards, 1980; PMA No 71, 2015; Taruna, 2013).

The implementation of a policy will be effective if the implementation orders are consistent and clear. Even though the orders sent to the implementers of the policies have an element of clarity, if the orders are contradictory, the orders will not make it easier for those implementing the policies to carry out their duties properly. It is further stated that the effectiveness of policy implementation will run if clear objectives can be consistently implemented by implementers in the field based on the consistency of policy makers in predicting probabilities at the time of implementation. The inconsistency of the implementers in implementing policies from the top level to the implementers in the field makes it possible for distortions to occur in program achievement. PMA Inconsistency No. 71 of 2015 concerning Ma'had Aly is a challenge. Because the manager of Ma'had Aly as the recipient of the policy was not fully able to implement PMA No. 71 of 2015 concerning Ma'had Aly. This can be seen from several articles that should be a reference for Ma'had Aly recipients but cannot yet be implemented, for example in article 13 concerning lecturers, it states that lecturers at Ma'had Aly must meet the qualifications and requirements as professional educators in accordance with statutory regulations. (Fadli & Antoni, 2017; PMA No 71, 2015).

From the objective conditions in the field, as it has been explained that in both Ma'had Aly, lecturers who are in accordance with these provisions have not been presented. So from this, the consistency of PMA No. 71 of 2015 concerning Ma'had Aly still seems loose for policy recipients. Ma'had Aly as a university based on the yellow book actually has its own characteristics compared to other universities, so that the rules set forth in PMA No. 71 of 2015 concerning Ma'had Aly is actually not suitable for the full application of Ma'had Aly. So that the review of PMA No. 71 of 2015 concerning Ma'had Aly and SNMA must be carried out immediately by looking at the real situation in accordance with the development needs of Ma'had Aly.

However, theoretically the rules must still be obeyed so that the authors mention again that the inconsistency of implementing PMA No. 71 of 2015 concerning Ma'had Aly in both Ma'had Aly there are still several articles in PMA No. 71 of 2015 concerning Ma'had Aly and SNMA. So that the government as a policy maker should follow up on this as a form of monitoring and controlling the regulations that have been established. One of the conditions for the policy to be easy to implement, then the guidelines should be clear. If the implementation instructions are not clear, then the implementers will experience confusion about what they should do. In addition, they will also have the freedom to impose their own views on policy implementation, views that may differ from those of their superiors or views that should be used as a reference (Frank Fischer, 2017; PMA No 71, 2015).

A regulation with number PMA No. 71 of 2015 concerning Ma'had Aly has sufficient clarity. This is evident from the indicators of the unclear theory of communication presented by Edward III, which do not appear in PMA No. 71 of 2015 concerning Ma'had Aly. In line with this, the homecoming of both Ma'had Aly acknowledged that PMA No. 71 of 2015 concerning Ma'had Aly and other regulations have been quite clearly described not to cause a double understanding which will lead to wrong implementation of the PMA. However, even though PMA No. 71 of 2015

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concerning Ma'had Aly, in terms of clarity, it is already good, but from the other side this PMA raises several problems in its implementation efforts. So, it is necessary to evaluate and improve on an ongoing basis. In Islamic education itself, communication in the form of the process of delivering information, ideas, ideas must be conveyed properly to avoid unclear information, differences in understanding. The above verse provides important information that Luqman, with his son, uses interpersonal communication in the form of face to face (face to face). But the educational communication activities carried out by Luqman by the Koran are described in a monologue, where Luqman gives advice and teachings while his child listens. In this case, there are no active reciprocal interactions (Edwards, 1980; Hill, 2020; PMA No 71, 2015).

Resources Owned by Policy Makers and Policy Recipients

Policy implementation will not run effectively if the carrying capacity of resources is weak or lacking. This resource component includes the number of staff with the expertise of the implementers, relevant and sufficient information to implement policies and fulfillment of related resources in program implementation, the existence of authority that ensures that the program can be directed to as expected, and the existence of supporting facilities can be used to carry out program activities such as funds and infrastructure. The same is the case with the implementation of PMA No. 71 of 2015 concerning Ma'had Aly, ideally policy implementation should pay attention to existing resources, both from policy makers and policy recipients (PMA No 71, 2015; Parsons, 1995; Sapru, 2004).

Human Resources (HR) can be said to be the most influential factor in policy implementation because policy implementation will not be successful without the support of adequate quality and quantity of human resources. The quality of human resources is related to skills, dedication, professionalism and competence in their fields, while the strength is related to the number of human resources whether it is sufficient to cover all target groups. Human resources are very influential on the success of implementation, because without reliable human resources, policy implementation will run slowly (M Hill et al., 2002).

HR analysis in making draft PMA No. 71 of 2015 concerning Ma'had Aly is in accordance with its capacity as a state institution. However, the author tries to further analyze related human resources who continue to be directly involved in monitoring the existence of Ma'had Aly who is already operating or Ma'had Aly who is in submission. From the information obtained, the strength of human resources at the Directorate of Dinyah Education and Islamic Boarding Schools is divided into several sub-sections as follows; Subdirectorate of Madrasah Education Diniyah Takmiliyah; Subdirectorate of Diniyah and Mahad Aly Education; Subdirectorate of Equality Education (Mc Cool, 1995; PMA No 71, 2015).

The following is a description of the duties and functions of the Diniyah Education Sub-directorate and Mahad Aly. Its duties are to carry out the preparation of formulation, coordination and implementation of policies, formulation of norms, standards, procedures, criteria, technical guidance and supervision, and evaluation in the field of Diniyah and Mahad Aly education. The functions of the Sub-directorate for

Diniyah and Mahad Aly Education are; preparing materials for the formulation, coordination and implementation of technical policies in the fields of curriculum, manpower, infrastructure, institutions and cooperation, as well as Diniyah and Mahad Aly queuing education; preparing materials for the preparation of norms, standards, procedures and criteria in the fields of curriculum, personnel, infrastructure, institutions and cooperation, as well as Diniyah and Mahad Aly's queuing education; preparing materials for the implementation of technical guidance and supervision in the fields of curriculum, workforce, infrastructure, institutions and cooperation, as well as Diniyah and Mahad Aly queenship education; and preparing materials for the implementation of evaluations and reports in the fields of curriculum, workforce, infrastructure, institutions and cooperation, as well as Diniyah and Mahad Aly's queuing education (PMA RI No 42, 2016).

Human resources are considered to be still lacking in quantity and quality. It appears that the sub-directorate of Diniyah and Ma'had Aly Education is only filled with 6 (six) human resources who manage all the needs of the directorate. Apart from that, from the quality side, not all of them have an Islamic boarding school background. So that directly or indirectly this will affect the quality of Ma'had Aly in an effort to implement PMA No. 71 of 2015 concerning the Ma'had Aly. Furthermore, HR is seen from the policy recipients, in general either Ma'had Aly Al-Hikamus Salafiyah Cirebon or Ma'had Aly Miftahul Huda Tasikmalaya in terms of quantity have limited human resources, this can be seen from the objective circumstances in both Ma'had Aly. In terms of the quality of Ma'had Aly's human resources in terms of religious knowledge, this can be seen from the masayikhs or lecturers who have the title of Kiai.

However, when referring to PMA No. 71 of 2015 concerning Ma'had Aly and Ma'had Aly National Standards HR in both Ma'had Aly is not enough. This is because most of the management or lecturers do not have an academic degree that matches the provisions. The human resources of Ma'had Aly have not been fully able to fulfill the criteria of PMA No. 71 of 2015 concerning Ma'had Aly. This can be seen from the qualification standards for lecturers/masyaikhs that have not met the overall PMA No. 71 of 2015 concerning Ma'had Aly and SNMA. This is inseparable from the government's inability to plan and read the situation in the field, so that PMA No. 71 of 2015 concerning Ma'had Aly, a regulation that seems soft and does not have a strong authority in enforcing a rule (PMA No 71, 2015; Seftiani & Hafshoh, 2018).

In implementing budget policy, it is related to the adequacy of capital or investment in a program or policy to ensure the implementation of the policy, because without adequate budget support, the policy will not run effectively in achieving the goals and objectives. Based on information from Ministry of Religion officials, information was obtained that the education budget under the Ministry of Religion was very minimal when compared to the needs that hadto be met. Suwendi stated that this was due to two things, namely, Law Number 33 of 2004 concerning Financial Balance between the Central Government and Regional Governments and Law Number 14 of 2005 concerning Teachers and Lecturers (RI Law No 33, 2004; RI Law No 14, 2005).

The availability of a special budget at the Director General of Islamic Education will become a separate obstacle and challenge for Islamic education, especially for Ma'had Aly, who was just established if Ma'had Aly's budget is still less than what it

should be. Due to the minimal budget there is the implementation of PMA No. 71 of 2015 concerning Ma'had Aly will find it difficult to accelerate to catch up. So that the authors convey again the strengthening of resources in this case the budget is very much needed in the development of Ma'had Aly. Whereas in Islam, financing education for all levels is entirely the responsibility of the state. All education funding, both regarding the salaries of teachers / lecturers, as well as regarding infrastructure and educational facilities and infrastructure, is fully the obligation of the state (Hidayat & Seftiani, 2018; PMA No 71, 2015; Taruna, 2013).

Facilities or infrastructure are one of the factors that influence policy implementation. The provision of proper facilities, such as buildings, land and office equipment will support the successful implementation of a program or policy. The second objective condition of Ma'had Aly is that both of them have sufficient inventory of infrastructure, even though the infrastructure is used jointly with the boarding school education that houses it. The government has prepared a budget for facilities and infrastructure assistance for Ma'had Aly who asks for needs. However, this assistance budget is also limited. Ma'had Aly Miftahul Huda Tasikmalaya has received assistance in the form of classroom buildings. However, in the Ma'had Aly National Standard (SNMA) it is stated that in order to meet these facilities and infrastructure standards, the government provides a fairly long time threshold, namely at least 20 (twenty) years since the establishment permit for Ma'had Aly was stipulated by Ma'had Aly. must meet predetermined quality standards (Fadli & Antoni, 2017; Hidayat & Seftiani, 2018; Wajdi & Aulia, 2019).

Disposition (attitude) of Policy Recipients

Another variable that is considered influencing policy implementation is the disposition / behavior or attitude and perceptions of the implementer towards the duties and responsibilities they carry, for example at the level of Ma'had Aly and at the level of the Directorate of Early Education and Islamic Boarding Schools of the Ministry of Religion. George Edward III calls this phenomenon "the dispositions of implementors" which is often characterized by negative attitudes and behaviors such as parochialism, reluctance, being selective towards favorable aspects of policy and neglecting aspects that are incompatible with the original organization (Edwards, 1980; MJ Hill & Ham, 1997).

The success of policy implementation is also influenced by how the characteristics of the implementer and recipient with the various problems they face. The difference can be seen from the geographical, socio-economic and socio-cultural aspects, the size of the target of policy implementation and the status of the institution (state or private) concerned. Furthermore, the behavioral trends or characteristics of policy implementers play an important role in realizing policy implementation in accordance with the goals or objectives. Important characteristics that must be possessed by policy implementers are honesty and high commitment. Honesty directs implementers to stay in the program that has been outlined, while high commitment from policy implementers will make them always enthusiastic in carrying out their duties, powers, functions, and responsibilities in accordance with established regulations (M Hill et al., 2002; Prayoga et al., 2020).

The attitude of the policy implementer will greatly influence policy implementation. If the implementer has a good attitude, those concerned will be able to carry out policies well as what the policy maker wants, on the other hand, if the attitude is not supportive, the implementation will not be carried out well. Referring to the above matter regarding the attitude of policy makers and policy implementers there are at least 2 (two) indicators of disposition (attitude) in an effort to implement PMA No. 71 of 2015 concerning Ma'had Aly (PMA No 71, 2015; Parsons, 1995; Sapru, 2004).

The disposition or attitude of the executor will create real obstacles to policy implementation if the existing personnel do not implement the policy desired by the higher-ranking officials. Therefore, the appointment and selection of policy implementing personnel must be people who are dedicated to the policies that have been determined, more specifically to the interests of the community. In addition to the appointment or formation of the bureaucracy in the Ministry, bureaucratic appointments are also made in policy recipients. The appointment of leaders in both Ma'had Aly is carried out and determined by consensus agreement under full supervision and recommendation from the boarding school caretaker. In connection with the willingness of Mudir and all management tools to accept PMA regulation policy No. 71 of 2015 concerning Ma'had Aly. In general, the homecoming of Ma'had Aly Al-Hikamus Salafiyah and Ma'had Aly Miftahul Huda Tasikmalaya accept and will try to implement PMA No. 71 of 2015 concerning the Ma'had Aly. Although in several aspects there are considerations that can be reviewed as stated in the discussion of communication between policy makers and recipients.

Ideally in implementing PMA No. 71 of 2015 concerning Ma'had Aly Mudir should be a manager who is able to carry out management functions, where the homecoming must be able to bring policy implementers together with the team to achieve the expected policy direction. This is in accordance with Gridle's theory which states that whatever influence there is in policy implementation, the most important attitude to strive is to bring implementers towards a well-disposed toward particular policy, and prevent them from falling into a zone of indifference or a zone of indifference. If a person is asked to execute a program which he or she does not approve of, there may be an unwanted slip between expectations and performance reality. In Islamic education itself, obedience or obedience to leaders in state / muamamalah affairs that aim at benefit is mandatory (John, 2011; Theodoulou & Cahn, 1995).

Therefore, it is necessary to emphasize professional obedience in an effort to implement PMA No. 71 of 2015 concerning Ma'had Aly, especially for policy recipients, in addition to policy makers must be wise in implementing a policy. In addition, community support or public support in policy implementation is needed, so that the factor of community support, parents, students and the entire academic community is needed. One of the techniques suggested to overcome the problem of attitude of policy implementers is by providing incentives. Basically, people move based on their own interests, so the provision of incentives by policy makers affects the actions of policy implementers. By adding a certain profit or cost, it may be the driving factor that makes the executors carry out orders well. This is done as an effort to fulfill personal or organizational interests (Edwards, 1980; Knill & Tosun, 2012; PMA No71, 2015).

Incentives for Ma'had Aly managers are still given on a limited basis and even tend to be periodic, monthly incentives do not exist. This is due to the lack of education

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budget for the Ministry of Religion as previously explained above. Incentives for teaching staff are provided according to the capacity of each institution. From the other side of assistance, in the notes Ma'had Aly Al-Hikamus Salafiayah and Ma'had Aly Miftahul Huda Tasikmalaya have received assistance in the form of 3 (three) new classrooms, kemahasantrian development (BEM organization), and library development. From this there has been an effort by the government as a policy provider to provide incentives based on several aid programs. Although the amount of assistance is still limited and very minimal to support the improvement of Ma'had Aly's quality. Examining this and based on the theory previously stated that giving incentives is a must as a sign of professional work is also an award / reward given to motivate employees/ members of the organization so that motivation and work productivity are high. In Islamic education itself that giving incentives is something that needs attention.

Bureaucratic Structure and Main Functions of Policy Makers and Recipients

Bureaucratic structure, namely the characteristics, norms, and patterns of relationships that occur repeatedly in executive bodies that have a potential or real relationship with what they have in carrying out policies. The structure within the organization is made to run the organization according to the duties and functions of each position. The organizational structure is able to clearly separate the responsibilities and authorities of its members. If an institution does not have an important component in the organizational structure, it may experience disruption in the future, one of which is in terms of management and management flow (Febtiasari, 2018; John, 1998).

The organizational structure describes the position and position of each member. In this case through the organizational structure chart can clarify the flow of communication between teams. Coordination is needed to avoid missed communication which can have a negative impact on developing businesses and can be used as a basis for completing work that requires communication between positions. The next function of organizational structure is clarity in relationship paths. In carrying out their duties and responsibilities, each member in the organization must be clearly visible so that the work process is more efficient and provides mutual benefits (Prayoga et al., 2020; Suryadi, 2015).

The existence of an organizational structure is important for the control and supervision of a leader over his subordinates. The achievement of the objectives of the establishment of a business is through routine control and supervision to evaluate performance in accordance with the duties and functions of each member. Furthermore, according to Edward III, the most important things that must be discussed when discussing the organizational structure in implementing public policies are standard operating procedures (SOP) and fragmentation. However, there are actually several other things that also need attention (Edwards, 1980; Michael Hill, 2020; Parsons, 1995).

The organizational structure of the Directorate of Early Education and Islamic Boarding Schools clearly illustrates the separation of work activities from one another and how the relationship between activities and functions is limited. In this organizational structure, the established coordination pattern places the Director as the highest official where every part of the organization is connected by a direct chain of command to the Head of Sub-Directorate and the Kasi Kasi under him. However, different from the perspective of policy recipients, the fact is that there is a slight

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fragmentation of authority and overlapping of tasks in the implementation of main tasks and organizational functions which are not sufficiently in accordance with the existing organizational chart. Apart from that, there were no written archives related to management duties and functions (PMA RI No 42, 2016).

One aspect of the bureaucratic structure that needs attention is fragmentation. Fragmentation has resulted in the narrow views of many bureaucratic institutions. This will have major adverse consequences for the successful implementation of the policy. Edward reminded that he reminded that sometimes fragmentation is needed when policy implementation requires many programs and involves many institutions to achieve its goals. The more actors and institutions involved with a particular policy and the more interdependent on their decisions, the less likely it is for successful implementation to be. Fragmentation implies a diffusion of responsibility and this makes policy coordination difficult. The resources and authority needed to solve comprehensive problems are often distributed among many bureaucratic units. The fragmentation of program responsibility is often so great that it confuses and overwhelms the programs they are supposed to serve (Edwards, 1980; M Hill et al., 2002; Theodoulou & Cahn, 1995).

In this case, organizational culture is a unity of values, systems, which are adopted and used as guidelines for both individuals and groups in an organization or an institution. Organizations or groups will experience development and progress, if the organizational culture in an organization and institution is well organized and running. This includes all organizations involved in implementing PMA No. 71 of 2015 concerning Ma'had Aly. Government institutions and management of the Ma'had Aly institution as an Islamic educational institution must have the same views and intentions regarding how to develop Ma'had Aly in the future and eliminate fragmentation in the organization so that there is no dualism or split in views. Because the existence of fragmentation in the organization will obscure the main purpose of the organization. so that Ma'had Aly becomes a professional institution and is ready to compete nationally and globally in producing alumni who are tafaquh fiddin wa mutafaqih fii masholihil kholqi will be choked up (Edwards, 1980; PMA RI No71, 2015; Taruna, 2013). SOPs serve as guidelines for every implementer in acting so that policy implementation does not deviate from policy goals and objectives. By using SOPs, implementers can make use of the available time. In addition, SOPs also uniform the actions of officials in complex and scattered organizations, which in turn will lead to great flexibility and great equality in the application of regulations. Lack of the necessary resources to properly implement policies will help explain the repeated use of SOPs. Practitioners rarely have the ability to conscientiously and individually provide for each situation they face. Instead, they rely on ordinary procedures that simplify decision making and adapt program responsibilities to existing resources (Bertelli & John, 2013; John, 2013).

But sometimes SOPs can hinder the implementation of new policies that require new ways of working or new types of parcels to implement policies. In addition, the greater the policy requires change in the usual ways of an organization, the greater the probability that SOPs hinder implementation. However, while SOPs can hinder policy implementation, SOPs also have benefits. Organizations with flexible procedures and greater control over flexible programs will find it easier to adjust to new responsibilities than rigid bureaucracies (Bochel & Bochel, 2017; Sabatier & Weible, 2014).

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In simple terms, the SOP is a work guide in the organization. SOP deals with organizational processes that are carried out sequentially (work stages). If the SOP is formulated and implemented properly, the organization will get the most optimal work results (effective & efficient). From the findings, it was found that the government regulation SOP has become a technical reference in running a program. In contrast to Ma'had Aly, in the findings of both Ma'had Alys that the SOP as a work reference in the two Ma'had Alys was not yet available. So that the workflow in the two Ma'had Alys is still in the form of oral instructions that are not archived.

The connection with this is that SOPs should not only be owned by the government as policy makers / supervisors, but field imolementators must also have clear and sequential work guidelines. SOP is needed in the world of education because it is useful as a tool to increase the accountability of each existing job, avoiding overlap in the implementation of service delivery tasks, assisting management in tracing procedural errors in providing services, helping to standardize how employees / lecturers do it in completing special work, including reducing errors and risks of negligence, working guidelines for every employee in the service unit in carrying out daily service delivery and helping the executive staff (lecturers) to become more independent and not dependent on management guidance However, SOPs must be dynamic in nature so they need to be revised in every different situation. Because SOPs made in the past may be intended to solve special circumstances that are different from the present situation. So that if it continues to be used, it will actually hinder changes in policy (Fadli & Antoni, 2017; Hidayat & Seftiani, 2018; Taruna, 2013).

Ma'had Aly's performance after the issuance of PMA No. 71 of 2015 concerning Ma'had Aly

The performance indicator referred to in this case is the achievement indicator which includes the tri dharma of higher education. This is the same as the national standards of other universities, both public universities or Islamic religious colleges, Ma'had Aly has the mandate to carry out the functions of higher education, namely carrying out education, research and national standards of community service according to national standards. The three standards are regulated by the minister in accordance with the explanation of PMA No. 71 of 2015 concerning Ma'had Aly Article 17 paragraph 1 and revealed in the Decree of the Director General of Islamic Education No. 7114 of 2017 concerning Education Standards, Research Standards, and Community Service Standards Ma'had Aly (Kep Dirjen Pendis No.7114, 2017).

Graduate competencies are qualifications or abilities of graduates that include attitudes, knowledge, and scholarly skills that are stated in the formulation of graduate learning outcomes. From the results of the field research described above, the two Ma'had Alys already have a formulation of attitudes and general skills formulations in SNMA, according to the author's opinion, is sufficient to represent the needs of Ma'had Aly graduates. However, Ma'had Aly has not defined the formulation of specific knowledge and skills that should exist. The learning content is learning material that must be given to students who are spread over a number of courses. When referring to SNMA, the learning material must have depth and breadth that refers to the learning outcomes of graduates. The level of depth and breadth of learning materials for each Ma'had Aly study program, is formulated with reference to the description of learning

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outcomes of KKNI graduates (Kep Dirjen Pendis No.7114, 2017).

In Islamic education, religious learning materials in tertiary institutions are differentiated for education providers, there are educational programs that aim to produce religious experts, there are also religious education programs that aim to fulfill the obligations of every religious adherent to know and practice the basics of his religion. Considering that this is Ma'had Aly, namely producing alumni who are tafaqquh fiddin, the Ma'had Aly material must be designed to produce religious experts. The material of pursuit in Islamic education itself has an important role and is highly respected because it contains scientific commitment which is the source of the progress of a nation (Hidayat & Seftiani, 2018; Taruna, 2013).

The material taught in Ma'had Aly Al-Hikamus Salafiyah Cirebon and Ma'had Aly Miftahul Huda Tasikmalaya, the teaching material sourced from the yellow book. Referring to the standard of learning content set out in SNMA, at least in terms of the content of learning Ma'had Aly Al- Hikamus Salafiyah Cirebon and Ma'had Aly Miftahul Huda Tasikmalaya, it does not fully refer to the learning outcomes of KKNI graduates. This is because the two Ma'had Aly have not established the formulation of specific knowledge and skills that should be determined.

The learning process is an activity or interaction between teachers and students inside and outside the classroom. From the results of observations and interviews, the author shows that the learning process carried out at Ma'had Aly al-Hikamus Salafiyah Ma'had Aly Miftahul Huda Tasikmalaya is learning with a classical pattern with the teacher as the center of learning (teacher center) and the methods used are dominated by lecture and bandongan methods. . Ideally, RPS as a reference for lecturers' learning does not appear to be used in the learning process at Ma'had Aly. Referring to SNMA and the results of the research, there are several aspects that Ma'had Aly cannot implement in this learning process, according to the author's opinion, this is due to the changing pattern of classical Islamic boarding school education traditions to formal education patterns, from this the Ma'had Aly managers need time. to adapt (Kep Dirjen Pendis No.7114, 2017).

The learning method in the learning process is often an important part of the learning process. This is as conveyed by the Chairman of the Modern Darussalam Gontor Islamic Boarding School, Kyai Syukri Zarkasyi, namely: at-thariqah ahammu mina-l-maddah, wa al-mudarris ahammu mina-t-thariqah, wa ruhu-l-mudarris ahammu mina-l-mudarris nafsihi. This first sentence can be understood that the method is indeed more important than the curriculum although what is more important than all in the end is the quality of the teacher. Ma'had Aly as an Islamic education institution has begun to try new methods as an alternative to the learning process so that learning does not seem monotonous, methods that can be tried include group discussions (musyawarah), simulations, case studies, bahtsul masail, collaborative learning and cooperative learning (Hidayat & Seftiani, 2018; Parsons, 1995; Seftiani & Hafshoh, 2018).

Learning assessments at Ma'had Aly Al-Hikamus Salafiyah Cirebon and Ma'had Aly Miftahul Huda Tasikmalaya were carried out using assessment techniques for the assessment of mastery of special knowledge and assessment of attitudes. To find out this, Ma'had Aly carries out exams at the end of each semester to all students. From what was conveyed, the authors saw that the learning assessment process of Ma'had Aly had implemented the principles of assessment which included educational, authentic,

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objective, accountable, and transparent principles carried out in an integrated manner. The standards of lecturers and education staff, when referring to SNMA, Ma'had Aly lecturers must have academic qualifications and competence of educators, be physically and mentally healthy, and have the ability to organize education in order to fulfill graduate learning outcomes. Lecturers for undergraduate programs must have the minimum academic qualifications of a master's degree relevant to the study program.

The Education Staff at Ma'had Aly at least consisted of 1 (one) Ma'had Aly Mudir and 1 (one) Naib Ma'had Aly, 1 (one) librarian, and 1 (one) Administrative or Administration. Ma'had Aly can have other educational staff such as laboratory assistants and technicians, as well as information engineering institutions. Education personnel at Ma'had Aly other than Administration or Administration personnel have at least the latest education level of 5 (five) KKNI, or an academic qualification of at least 3 (three) diploma program graduates who are declared with a diploma in accordance with the qualifications of their main duties and functions, or equivalent pesantren education. Education staff at Ma'had Aly for Administration or Administration personnel at least have the lowest academic qualifications at the level of Madrasah Aliyah or equivalent Islamic religious education (Kep Dirjen Pendis No. 7114, 2017).

Lecturers at Ma'had Aly Al-Hikamus Salafiyah and Ma'had Aly Miftahul Huda Tasikmalaya consist of academics, both university graduates and pesantren. However, if you refer to the standards that have been set regarding the requirements to become teaching staff for higher education, that is the minimum for a bachelor's degree (S-2) graduate. Ma'had Aly educators in addition to having to meet religious scientific qualifications must also at least meet the qualifications of educators marked by obtaining a legal formal minimum S2 diploma. The government itself in this case must provide educational assistance for educators at Ma'had Aly as a form of responsibility to improve the quality of Ma'had Aly educators.

Learning facilities and infrastructure, one of the aspects that should get the main attention by every education manager is regarding educational facilities. Educational facilities generally include all facilities that are directly used and support the educational process, such as: buildings, study rooms or classes, educational equipment or media, tables, chairs, and so on. Meanwhile, what is meant by facilities / infrastructure are those that indirectly support the education process, such as: yards, gardens or parks, or roads leading to educational establishments. While referring to the Ma'had Aly National Standard (SNMA) issued by the Director General of Education / learning facilities and infrastructure standards are the minimum criteria for facilities and infrastructure in accordance with the content and learning process needs in order to fulfill graduate learning outcomes. Learning infrastructure consists of at least land, classrooms, leadership rooms, lecturer rooms, administration or administration rooms, library rooms, laboratory rooms, and other infrastructure needed in the context of the learning process (Kep Dirjen Pendis No.7114, 2017).

Other infrastructure needed in the framework of the learning process is at least a mosque or prayer room, dormitories for students, roads as a circulation route between spaces, clean water sources as part of environmental sanitation infrastructure, as well as a power source with sufficient power, whose existence and availability are integrated with the pesantren. organizer Ma'had Aly. The land must be in an environment that is ecologically comfortable and healthy to support the learning process, and has a

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certificate of ownership or grants or waqf in the name of the organizing pesantren or Ma'had Aly or the boarding school legal entity. However, in the Ma'had Aly National Standard (SNMA) it is stated that in order to meet these standards, the government provides a sufficiently long time threshold, namely a minimum of 20 (twenty) years since the establishment permit for Ma'had Aly is stipulated by Ma'had Aly must meet the standard. quality that has been determined (Hidayat & Seftiani, 2018; PMA RI No 71, 2015; Kep Dirjen Pendis No.7114, 2017).

The management of learning at Ma'had Aly Al-Hikamus Salafiyah Cirebon and Ma'had Aly Miftahul Huda Tasikmalaya has not been maximized, but there have been several learning management such as curriculum archives, lecturer lists, lecture schedules, attendance and the existence of KHS. Seeing the transmission of classical education to modern education is one of the reasons why Ma'had Aly has not properly managed the administration of learning it takes time for Ma'had Aly to adapt. Learning financing in SNMA Ma'had Aly is obliged to seek funding from various sources outside of educational development donations (SPP) obtained from students, which come from among others: grants, professional services and / or expertise, sustainable funds from alumni and philanthropists, and / or cooperation between government and private institutions. From the information obtained, Ma'had Aly al-Hikamus Salafiyah's operational costs were obtained from SPP, government grants or funds from other non-binding sources. From the amount of availability, Ma'had Aly's operational funds are very minimal, this can be seen from the masyaikh (lecturer) fees given are not optimal.

As previously explained, the writer argues that related to the availability of a special budget at the Director General of Islamic Education, will be a separate obstacle and challenge for Islamic education, especially Ma'had Aly, who was just established if Ma'had Aly's budget is still less than what it should be. Due to the minimal budget there is the implementation of PMA No. 71 of 2015 concerning Ma'had Aly will find it difficult to accelerate to catch up. So that the authors convey again the strengthening of resources, in this case the budget is very much needed in the development of Ma'had Aly. Islam itself sees that financing education for all levels is entirely the responsibility of the state. All education funding, both regarding the salaries of teachers / lecturers, as well as regarding educational infrastructure and facilities and infrastructure, is fully the obligation of the state. In short, in Islam, education is provided free of charge by the state (PMA No 71, 2015; Munir, 2013).

Community Service (PKM) in Ma'had Aly al-Hikamus Salafiyah and Ma'had Aly Miftahul Huda Tasikmalaya have not shown optimal performance. This is shown by the indicator whether or not the research archives and coding to the community in the two Ma'had Alys. However, the authors believe, especially in terms of community service, the two Ma'had Aly have implemented PKM but it is not well documented. For example, from the role of lecturers in the community who are routinely performed either as lecturers or public

CONCLUSION

First, three aspects in the implementation of the Ma'had Aly governance policy, namely, transmission, consistency and clarity; second, three aspects of resources in policy **im**plementation, namely, human resources (HR), budgetary resources (SDA) and

equipment resources (SDP); third, there are two aspects of the disposition of policy implementation, namely the appointment of the bureaucracy and the provision of incentives; fourth, there is a clear flow of organizational activities in the form of standard operating procedure (SOP) and fragmentation; fifth, the performance of Ma'had Aly after the publication of PMA No. 71 of 2015 which includes education, research and community service, it seems that not all are in accordance with the regulations issued by the government.

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