

Islamic Education On Regional Autonomy (Case Study of Managerial and Financial Functions of Langkat Regency Government Towards Islamic Educational Institutions)

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Abstract: *This study aims to know the managerial functionalization of Langkat Regency government towards Islamic educational institutions, Langkat Regency government financial policy towards Islamic educational institutions, Langkat Regency government programs overcome the obstacles that faced by Islamic educational institutions and models to improve the Islamic education that conducted by Langkat Regency Government. This research uses qualitative approach through Case Study model design. Data collection techniques were conducted through: (1) interviews, (2) participant observation, (3) documentation study, and (4) reference investigation. Informants were taken by purposive sampling technique and then combined with snowball sampling. Data is processed using Miles and Huberman model, that are through three steps, the first is data reduction, the second is presenting the data, and the third is withdrawal or verification conclusion. The result of the research shows that the managerial functionalization of Langkat Regency Government towards Islamic educational institution is done by 4 (four) activities: planning with steps that is identify problem, formulate the purpose, assess the benefit, set the target goal, and followed by a form of planning; resource management, curriculum development and coaching of madrasah personnel to achieve the planning targets, organizing with job description activities, developing working hours, and developing working mechanisms with unity targets in integrity, carrying out activities with resource management, accountability, personnel guidance, development of education planning according to target of implementation target, and conduct supervision; preliminary supervision, supervision of the implementation of activities, monitoring of feedback on target implementation targets. Langkat Regency Government's financial policy towards Islamic Educational institution by conducting financial assistance from regional APBD each year. The obstacles of the Islamic Educational institution to regional autonomy are the lack of Preparation from Islamic Education Resources, the socialization of the Regional Autonomy Policy is done only temporarily. Langkat Regency Government program in overcoming obstacles in improving the quality of Islamic Educational Institution conducted in synergy with the government of the Ministry of Religious Affairs in Langkat Regency.*

Keywords: *Islamic Education, Regional Autonomy, Managerial and Financial Functions*

I. INTRODUCTION

Education is a fundamental issue concerning the nation's development principles and policies. Through education is expected that the young generation can grow bloom as a nation of noble children, character, and have the intelligence, skill, and willingness to work hard. The nature of education itself is the formation of the aspired human being (Haidar Putra Daulay; 2004:3). Thus, Islamic education is the process of human formation in the direction aspired to Islam.

Islamic education has an important role in improving the quality of Human Resources (HR). In accordance with its characteristic as an education characterized by religion, ideally Islamic education functions in preparing human resources of high quality, both in the mastery of science and technology and in terms of character, moral attitude, appreciation, and practice of religious teachings. In other words, Islamic education ideally functions to coach and prepare learners who knowledgeable, tech, high-skilled. As well as devout and do good deeds.

As the basic framework that became the basis of the implementation of Islamic education that compatible with the needs of society and the development of an increasingly advanced era, as well as able to overcome the various problems that plagued the world of education itself, an Islamic education system should be total and comprehensive adjusted to the socio-cultural conditions of society. The National Education System Law, which was dated July 8, 2003 by the president, has been ratified become Law No. 20/2003 on the National Education System to replace Law No. 2/1989. Based on the law of National Education System (Sisdiknas) No. 20/2003 it is stated that the government and local government have the right to direct, guide and supervise the implementation of education in accordance with the applicable legislation (Hadi Setia Tunggal; 2006:9). By involving the participation of the community in planning, implementing, supervising, and evaluating of education programs also provide services and convenience, and ensure the implementation of education quality.

Dualism of educational development by government institutions, then on the technical level has implications on the dualism of education implementation concerning curriculum structure, provision of educational personnel, education funding and education facilities / infrastructure. The problem then began to shift. With the enactment of Law No. 32/2004, renewed by Law No. 23 of 2014 on local government, provides greater opportunities for regions to develop themselves in the present and future in various fields including education in accordance with Regional needs, regional developments and global demands / free markets. Madrasah as Islamic institutions have a big and strategic responsibility in the process of educating the generation of Islam.

Law number 22 year 1999 regarding Regional Government is one of the juridical foundations for the development of autonomy regions in Indonesia. The laws states that the development of aotonomy on regencies and municipalities is organized by taking attention on principles of democracy, community participation, distribution and justice, and attention to the potential and diversity of the region (Mardiasmo; 2004:8).

The autonomy that given to districts of regency and municipalities is implemented by given the wide authority, real and accountable to the local government proportionally. This means that the responsibilities will be followed by sharing arrangement, and utilization and national resources, as well as the balance of central and regional finance.

The essential of this law are the strength of efforts to encourage community empowerment, the development of initiative and creativity, the enhancement of community participation and the development of the roles and fuctions of the DPRD. This law provides complete autonomy to districts area and municipalities to establish and impelement policies according to community initiatives and aspirations. It means that, now the region has been given full and unanimous authority to plan, implement, supervise, control and evaluate local policies. With the growing participation of the society, decentralization then will influence the shift in government orientation, from *command and control* become orientation to public demands and needs. Such an orientation then will become the basis for the implementation of the role of government as a stimulator, facilitator, coordinator and *entrepreneur* in the development process.

One of aspect of local government that must be carefully regulated is the issue of local financial and local budgets management (Mardiasmo; 2004:10). As already well known, local budgets are local government work plans in the form of money (rupiah) in a certain period (one year). Regional Budget or regional Reveue and Expenditure Budget is the main policy instrument for Local Government. As a policy instrumet, the Regional Budget occupy a central position in efforts to develop the capabilities and effectiveness of local government. Local Budgets are used as a tool for determining income and expenditure, helping decision making and development planning, future expenditure authorizations, sources of development of standard measures for performance evaluation, tools to motivate employees, and coordination tools for all activities of various work units. In this regard, the process of formulating and implementing the budget should be focused on efforts to support the implementation of activities or programs that become priorities and preferences of the area concerned.

In the implementation of regional autonomy and decentralization, public accountability is a keyword. To support the implementation of public fund management (*public money*) that based on the concept of *value for money*, it is necessary Local Financial Management System and Regional Budget that oriented to the performance. This is to support the creation of public accountability of the regional Government in the context of autonomy and decentralization.

The present of widespread aouthonomy and decentralization that is now enjoyed by the District Area and Municipal Government, paves the way for local governments to reform the Regional Financial Management System and the Regional Budget. The emergence of Law No. 22 and 25 of 1999 has spawned a new paradigm in the management of local finance, the new paradigm is a demand for public financial management that is oriented to the public interest (*public oriented*). This includes demands for local governments to make Financial Reports and transparency of budgetary information to public.

In generally, regional financial management can be divided into two parts, namely the management of local revenue and management of regional expenditure. Evaluation of local financial management and regional development funding has enormous implications. Both of these components will greatly determine the position of a local government in order to implement regional autonomy (Mardiasmo; 2004:104).

The logical consequences of the implementation of regional autonomy based on Law No 22 of 1999 and Law No 25 of 1999 caused a change in regional financial management. These changes include the need for *budgeting reform*.

Budget reform includes the process of preparing, approving, implementing and accounting for the budget. Unlike Law No. 5 of 1974, the process of arranging, impelementation mechanisms and accountability of regional budgets under Law No. 22 of 1999 is no longer necessary for ratification by the Minister of Home

Affairs for Provincial APBD and the approval of the Governor for the District /City Budgets, but enough approval from the Regional House of Representatives (DPRD) through the Regional Regulation (Perda).

The principles underlying the regional financial management are transparency, accountability and *value for money*. Transparency is openness in the process of planning, arranging, implementing of local budgets. Transparency means that community members have equal rights and access to the budget process because it involves the aspirations and interests of the community, especially the fulfillment of people's living needs. Another aspect of budget reform is the change in the local budget paradigm. This needs to be done to generate local budgets that truly reflect the interests and expectations of the local community on regional financial management in an economical, efficient and effective manner.

One of the regional governments of many districts/cities in the province of North Sumatera is Langkat Regency. This regency become the main objective of the research location because it has a concern with Islamic educational institutions. This is a unique phenomenon because it is certain that Langkat Regency are very heterogeneous when viewed from religious followers. Some of the concerns given by the Langkat Regency government are the coach of madrasah teachers and financial assistance. Based on the above problems, the writer tried to investigate the existence of Islamic education position in regional autonomy especially in Langkat Regency, with the focus of research on Islamic Education in Regional Autonomy (Case Study of Managerial and Financial Function of Langkat Regency Government towards Islamic Education Institution).

II. LITERATURE REVIEW

Management is the science and art of managing the process of utilizing the human resources and other resources effectively and efficiently to achieve the goal. Management is a process of cooperation to achieve common goals. Although, the Qur'an does not mention the term of management, but it alludes to management terms using *yudabbiru* phrase, the meaning is directing, implementing, operating, controlling, managing, managing well, coordinating, making predetermined plans (Inu Kencana; 2000:27).

Toha, argues that management is defined as "a process of achieving organizational goals through the efforts of others" (Miftah Toha; 2005:8). A similar phrase expressed by Nawawi, namely: "Management is an activity that requires cooperation of others to achieve the goals" (Hadari Nawawi; 1993:13)

The opinion of the two experts mentioned above, it can be conclude, that management is a process of cooperation between two or more people to achieve common goals. Futhermore, the defenition of management is expressed by Martayo, that "Management is the efforts to determine, interpret and achieve the goals of the organization by the implementation of the function of planning, organizing, personnel or personnel development, directing and leadership and supervision (Susilo Martayo; 1980:3).

Management is a process of cooperation to achieve common goals. Although, the Qur'an specifically does not mention the term of management, it refers to the term of management by using the word *yudabbiru*, which means directing, executing, operating, controlling, organizing, managing well, coordinating, making a predetermined plan (Inu Kencana; 2000:27). Thus, with management, is the process of achieving organizational goals through the arrangement of others to implement the various jobs required.

Planning of work within the organization also manifests from Surat Al-Hashr verse 18 which means: O you who believed, fear Allah. And let every soul look to what it has put forth for tomorrow – and fear Allah. Indeed, Allah is Acquainted with what you do (Departemen Agama RI; 2005:289).

The above verse becomes an inspiration for madrasah managers to use management that can improve the quality of madrasah, as *At-Thabary*, gives meaning to pay attention of what it does for tomorrow is an activity with true faith (Ibn Jarir Tabariy; 1968:49), so with activities that based on good intentions and faith which is true, the madrasah managers get the good value from Allah SWT.

In line with the above verse, Rasul saw explains the value of a worthy charity motivation in accordance with what is intended, as the following hadith: "Hadith of Humaidi Abdullah ibn Zubair, Sufyan hadith, he said the hadith of Yahya ibn Sa'id al-Ansari, Muhammad ibn Ibrahim at-Taimy report to him that he heard 'Alqamah ibn Waqqas al-Laisi said he heard Umar ibn Khattab ra speaking on the pulpit, he said I heard Rasullullah saw said: All deeds depend only on intentions. Everyone only gets according to his intentions. Then, who hijrah because Allah and Rasululllah, so his hijrah accepted by Allah dan Rasululllah. Who hijrah because of the world or woman who to be married, the result of his hijrah is in accordance with what he intended" (Abu Abdullah bin Muhammad Ismail al- Bukhari; tt:79).

While the term managemnt of education can be interpreted as the art and science of managing educational resources to create the atmosphere of learning and learning process so that learners are actively developing their potential to have a religious spiritual strength, self-control, personality, intelligence, noble character, and skills required him, society, nation, and state (Husaini Usman; 2008:9).

Management education is the management that applied in the development of education. In a sense, it is the art and science of managing the resources of Islamic education to achieve the goal of Islamic education effectively and efficiently. It is also can be defined as the process of planning, organizing, directing and

controlling the educational resources of Islamic education to achieve the goal of Islamic education effectively and efficiently. Management education is more general for all educational activities in general, while Islamic education management more specifically leads to the management applied in developing Islamic education. In a sense, how to use and manage the resources of Islamic education effectively and efficiently to achieve the development goals, progress and the quality of the process and outcomes of Islamic education itself. Of course, the aspects of the *manager and leader* who are imbued with Islamic teachings and values and/or that are characteristic of Islam must be attached to the management of Islamic education (Muhaimin, dkk:2009:5).

Islamic educational institutions besides Islamic Boarding School or Madrasah, which have been assumed to be lower than the quality of other educational institutions, although many Madrasah are better than public schools, but some of these qualified Madrasah have not been able to erase the negative assumptions which has grown in the society.

According to Ibrahim Anis in Haidar Putra Daulay, the Madrasah is originally derived from Arabic, which means it is a place of learning. While in the Encyclopedia of Indonesia, the equivalent of Madrasah in Indonesia Language is a school more devoted to Islamic religious schools (Haidar Putra Daulay; 2004:93).

The information mentioned can be understood that the Madrasah mentioned is the emphasis as an institution that teaches Islamic sciences. The word Madrasah in the Arabic country is intended for all schools in general, but in Indonesia is intended for schools that study about Islam. Madrasah in principle is a continuation of the Islamic Boarding School system.

In the world of Islamic Boarding School known known for the main elements of Islamic Boarding School, namely: cottage, mosque, recitation of classical books, students (*santri*), and teachers (*kiai*). These five elements are the pillars of Islamic Boarding School. In the Madrasah system there is no need for cottages, mosques, and recitation of classical books. Instead of the preferred elements in the Madrasah, there are: Class for study, teachers, students, lesson plans, and leaders.

This Government Regulation on education still refers to the Law. Law no. 2 of 1989, while the new Government Regulation refers to Law no. 20 of 2003. There are several articles in Law no. 2 of 2003 which alludes to Islamic education. In the rule mentioned there are at least three things that related to Islamic education. *First*, formal institution, non formal, and informal. And also emphasized about his position as a school that has characteristic of Islam. Furthermore, *majlis taklim* is recognized as non-formal education and *Raudhathul Athfal* is incorporated as an early childhood educational institution, and is also affirmed as a religious education institution. *Second*, Islamic education as a subject: the emphasizing of religious subjects as one of the subjects that must be given to learners in all pathways, types, and levels of education. *Third*, Islamic education as a value; there is a set of Islamic values in the national education system.

In the context of national education, the importance of value education is unquestionable. The emergence of a successful value education effort is imperative when associated with the current life phenomena that are often less conducive to the nation's future. The values of life that are kept to falter and even gradually disappear. The outside cultural propagation that less friendly towards the indigenous cultures in turn demands the role of value education to truly secure the birth of a formidable generation intellectually and morally (Rohmat Mulyana; 2004:106).

Currently, the National Education faces a variety of challenges that really big especially in the effort to prepare the quality of human resources (HR) that can compete in the global era (Suryadi dan Dasim; 2004:3). Efforts to build the quality of human life through school education continues to be done and will not stop. This process takes place in a stimulant and sustainable manner, the present human existence is determined by the previous educational process and the presence of human beings in the future is determined by the current educational process. Therefore, education in the schools should give priority to arouse the values of life and explain its implications for quality of people's life (Mulyana; 2004 :113).

The enactment of Law No. 22 of 1999 on regional autonomy which was then revised by law No. 32 of 2004 which was amended by law No. 23 of 2014, has brought a considerable influence in the system of governance and performance of bureaucracy both at central and local government including in the relation to the field of education.

In the context of educational autonomy, one of the strategic aspects of the birth of Law No. 22 of 1999 is the government's efforts to do decentralize and autonomize the implementation of education. The implications of the policy are strengthening the role and participation of local governments and communities in managing education. According to Tilaar, decentralization of education is a must. There are three reasons why education decentralization should be done is to: 1). Development of a democratic society; 2). Development of *social capital* and, 3). Increased the nation competitiveness (H.A.R Tilaar: 2002:20).

The necessity for the implementation of the current decentralization of education is not negotiable, because the implementation of education in Indonesia today requires a new paradigm that appropriate and in accordance with the demands, changes, and developments of the times. In line with this Dede Rosyada suggests that two new paradigms in education today are the autonomization and democratization of education. Autonomy

encourages principals and teachers have a greater responsibility for the quality of learning outcomes. The role of government in this case is to facilitate various educational activities, both infrastructure, manpower, and learning programs that have been planned by schools. While democratization is increasing the role and participation of the community in education, it is not just in the context of the contribution of donation of education money, but rather in the discussion to identify the various requests of *stakeholder* and *school user* about the competence of students to be produced (Dede Rosyada; 2004:6-7). In this case the government and society must have concern for quality and success of education. Communities are challenged to be active even proactive as the person in charge of education.

Madrasah as one of the educational institutions which currently occupies a position as a public school based on the National Education Law No. 20 of 2003, it means that Madrasah as a sub-system of national education. Although, Madrasah is under the Department of Religious Affairs, but because it is a sub-system of national education and an integral part of the national education system, Madrasah is actually included in the field of education with the management of local government both provincial and district/city governments. Because of its position, the local government should provide equal treatment without empowering dichotomy in providing facilities, infrastructure, funding, and manpower development, with no distinction between public and Madrasah schools and between public and private schools.

As one of an educational institution, in reality Madrasah face many problems and consequences that must be faced, especially the treatment of local government that is unfair and tend to ignore. Released SK. The Minister of Home Affairs No. 903/2429/ SJ about the guidelines for arranging of APBD of Fiscal Year 2006 which in Appendix 2 is used to assist vertical institutions in performing their duties and functions in areas that is not allowed (Republik; 28th Feb:2006).

The issuance of the decree (SK) mentioned is a proof of local government inequality in the empowerment of Madrasah, thus making Madrasah like stepchildren at home. As it is known that religious institutions (Masrasah) have a vertical relationship with the Ministry of Religious Affairs. With his position, causing Madrasah to bear the consequences of the birth of the decree (SK) and make the Madrasah can not get the budget allocation from the local government.

The "Discrimination" of the local government towards the Madrasah not only caused the blockage of the budgetary role of APBD, but it also the impact on manpower affairs especially regarding the issue of provisioning of Madrasah teachers. In 2005 there was a shortage of teachers in the Madrasah of 120.335 people consisting of 38.571 MI teachers 60.062 MTs teachers and 21.702 MA teachers. The shortage has not been resolved until now, because of the hiring of honorary teachers is prioritized in the schools under the Ministry of National Education (Republika; 23rd Feb: 2006).

Similarly in the field of facilities and infrastructure, 40.258 Madrasah for MI, MTs, and MA are mostly around 91 percent more is private Madrasah and rural areas (Imran Siregar & Umul Hidayati; 2007:4). Private Madrasah are largely supported by people with weak economic conditions, so that Madrasah have insufficient infrastructure. Research of Research Center for Religious and Religious education in 2005 about typology, the findings are among others that most Madrasah have insufficient infrastructure and supported by low income people.

III. METHODOLOGY

This research is qualitative, to obtain the data in holistic and integrative, and pay attention to the data relevance with purpose, then in collecting this research data using three techniques offered by Bodgan and Biklen, that are: (1) *indept interview*; (2) *participant observation*; (3) study documentation (*study document*). Sources of data is needed in this study, obtained from various "*key person*" and documentation of them are as follows: The Regent Of Langkat Regency, District Secretary of Langkat, The House Speaker of Langkat Regency, Head of The District-Level Social Health Department of Langkat, Head of Education and Teaching Office of Langkat Regency, Head of BPKAD in Langkat District Government and Staffs, Head Office of the Ministry of Religious Affairs Langkat, Head of Madrasah Education Section of The Ministry of Religious Affairs of Langkat Regency. Chairman of Langkat District Education Council, Community Leader Chairman MUI of Langkat.

The research that researcher do is qualitative research, therefore the data analysis is inductive. The data analysis technique that researcher do is the process of searching and arranging systematically data that obtained from interviews, field notes, and documentation by solving, creating categories or classifying, orgaizing, spell out into units and synthesizing to obtain pattern of relationships, interpreting to find what is important and meaningful and making conclusions so easily understood. In an effort to achieve the validity of the data in this study, researcher used triangulation technique. Triangulation is a technique of checking the validity of data that utilizes something other that that data for checking or as a comparison towards that data.

IV. FINDINGS AND DISCUSSIONS

Langkat Regency Government Planning on Islamic Educational Institutions must based on a planning mechanism that adapted from the Regent which affirms the realization of Langkat Regency society which is more advanced, dynamic, prosperous and independent, based on aspects that related to this religious aspect, then planning is specifically linked to improve the quality of Islamic education institutions.

Planning that related to the selection and preparation of activities, which then carried out strategic steps in achieving the objectives. Planning is a process that does not end when the plan has been established, then the plan must be implemented. At any time during the implementation and supervision process, plans may require improvements so that remain useful.

In particular the local government planning of Langkat Regency towards education is part of regional development planning which is meant as a systematic effort done by local government to advance all aspect of life field of society. The attention of local governments to educational institutions, Islamic educational institutions is part of the vision and mission that has been affirmed to realize Langkat Regency community is more advanced, dynamic, prosperous and independent, based on the religious aspect. In this regional development planning, it is of course done continuously to analyze the condition and implementation of regional development, to formulate the objectives and policies that determined in order to achieve measurable targets to achieve the target in RPJMD.

The implementation of managerial function of local government of Langkat Regency in the planning of education institution is related to formulate the phase of work program that are at the phase preparation of work program, compiled and formulated about work program, implementation phase of work program determined target, scope and target, supervise phase that is the efforts to do supervision toward the successful implementation of regional development work program of Langkat Regency, including in education development and especially towards planning of Islamic education institute in Langkat Regency.

Educational planning including the Islamic educational institution becomes an important part in formulating the work plan of local government in realizing the vision and mission of Langkat Regent that is to realize Langkat Regency Society which is more advanced, dynamic, prosperous, and independent, based on religious aspect. This planning is certainly related to the selection and determination of activities. In this plan of course involving various authorities, sitting together in formulating what should be done, when, how and by anyone to education including the Islamic educational institutions in the region.

The conduct of managerial functions, especially with the planning of educational institutions of course also has a purpose and benefits. Based on the results of observations found managerial function in the planning of Islamic educational institutions by Langkat Regency are:

1. Deliberation of Village Development Planning (MUSREMBANGDES)
2. Deliberation of Subdistrict Development Planning (MUSREMBANGKEC)
3. Deliberation Regency Development Planning (MUSREMBANGKAB)

Furthermore, the implementation of managerial functions of local government in Islamic educational institutions in Langkat Regency, especially in planning of Islamic educational institutions of course by considering vision and mission of Langkat regent namely to realize Langkat Regency Society that is more advanced, dynamic, prosperous, and independent, based on religious aspect. Regional Strategic Unit Work Plan (Renstra SKPD) is a Regional Device Planning Document (SKPD) for the period of 1 (one) year and 5 (five) years ahead. The SKPD Renstra was formulated based on the Medium Term Development Plan (RPJMD) of Langkat Regency.

Thus, the programs of the Regional Head should be supported and produced by the activities of the Programs of the Regional Device Work Unit as the Tool Organization Element of Langkat Regency as a whole. The Renstra SKPD Regional Secretariat that creates the vision and mission, objectives, strategies, policies, programs and activities prepared in accordance with the main duties and functions of the regional apparatus unit and guided by the RPJMD and that is indicative.

Renstra of Langkat Regency, contains the vision and mission, objectives, strategies, policies, programs, and development activities prepared in accordance with the main duties and functions of Langkat Regency Secretariat and guided by RPJMD and indicative that will be guided for period 1 (one) year or 5 (five) years ahead of the year 2014-2019.

Managerial functions in the implementation of Langkat Regency Government towards Islamic education fully follow the phases of implementing stated in the general guidelines of planning and implementation of work programs that have been prepared and established by Langkat Regency government. This is because the concept and policy objectives have been established and there is delegation of tasks in each agency that be adapted to the respective fields and authorities.

The implementation of managerial function especially the implementation of Islamic education institutions in Langkat Regency has been standardized. This means that all activities that support the continuity administration and personnel have a standard reference or *Standard Operational Procedure (SOP)* in doing the

task. The implementation of managerial function in Islamic education institute in Langkat Regency directed to the achievement of better quality of education preparation of standard procedure, coaching in the field of community service, make education service standard that oriented to quality improvement, application of service system and internal management which become more integrated, and the equipping of physical facilities that re representative and fill the standards, so it can support the regional development include improving the quality of education in Langkat Regency.

The imolementation of managerial functions in Islamic educational institutions also by carrying out the machanism of delegation of tasks executed in accordance with the authority given. For instance, for educational institutions and general teaching is to be the authority of the Office of Education and teaching, while special educational institutions such as Islamic educational institutions, the managerial function in particular is the authority of the Ministry of Religious Affairs in Langkat Regency.

The implementation of local government managerial functions to educational institutions including Islamic educational institutions is in order to support improving the quality of education in the area so that the implementation of education is really able to provide a good service to the needs of society to education. Therefore, the service and the implementation of quality education becomes an important factor to improve the quality of education in the region.

With the Law and Government Regulation concerning regional autonomy, Regency/City and Regency/City DPRD, are authorized to make Regional Regulations, concerning education at Regency/City level. With decentralization of education management, Regency/City Education Office as an autonomous Regency/Municipal government tool, can make education policies, each according to the authority delegated to the Regency/City government in the field of education. Even in the management of education at the Regency/City level, each school is also given the opportunity to make its own school policies based on the concept of school-based management and community-based education.

In an effort to implement the managerial function of local government of Langkat Regency specifically to fulfill the mandate of Law No. 25 of 2004 regarding National Development Planning System. Law No. 17 of 2003 regarding State Finance. Law No. 32 of 2004 regarding Regional Government, Government Regulation No. 21 of 2004 Concerning Preparation of Work Plan and Budget of Ministry/Institutions, Government and Regulations Compulsory to formulate Long Term Development Plan (RPJP/RPJM), Medium Term Development Plan (RPJM), Local Government Work Plan (RKPD) as the Annual Plan and Regulation of President No. 7 of 2005 on the National Medium Term Development Plan, after conducting internal discussions and discussions at the Regional Secretariat of Langkat Regency, Strategic Plan of Local Government Work Units (Restra SKPD) on 2014-2019.

Futhermore, the implementation of managerial function is guided by Regional Strategic Plan (Renstra) of Langkat Regency Secretariat which is guided by Local Medium Term Plan (RPJMD) of Langkat Regency on 2014-2019 synchronize with current and future situation and condition.

The desired condition and forward projection is to overcome the above conditions, it is necessary to improve the Human Resource (HR) Apparatus in accordance with the main task and function, and can overcome the expected condition at 5 (five) in the next year. Renstra regional Secretariat of Langkat Regency in responding to the changes and developments that will occur such as the demands of the community on the performance of the Government in implementing Services to the community, so the Regional Secretariat of Langkat Regency must be able to change themselves so that have the ability, willingness, and discipline and reponsible in organizing wheels in Field of Public Administration Service, Institutional Arrangement, and coordination between Implementation Unit of Development and improvement of service to society.

Therefore, the local government of Langkat Regency projects various efforts or future efforts to implement the local government program optimally by doing:

1. Provide the widest opportunity to the Apparatus to follow the Education, Training / short courses and Technical Guidance in accordance with the field of the main duty and function.
2. Improving the technical guidance of General Administration, Institutional Arrangement in order to increase the insight of the Apparatus with other areas.
3. Improving social welfare and equitable in accordance with the financial capacity of the region.

Based on the results of observations on the managerial functions of the district government toward Islamic educational institutions in Langkat Regency can be put forward the form of implementation are follows:

- 1) Langkat Regency Government's Policy on Islamic Education did not do completely because formal Islamic education is within the Ministry of religious Affairs, the the implementation of the managerial function of Islamic education is conducted by Government of Langkat Regency coordinates with the Ministry of Religious Affairs in Langkat Regency. Implementation in the field has not fully followed the implementation phase as stated in the general guidelines of implementation.

- 2) The transparency or openness of Madrasah management, especially financial management has been realized its importance by the head of Madrasah and has been implemented, even made one of the way and is the key factor in increasing the participation of parents and community, besides transparency can reduce friction between the head of Madrasah and teachers that often occur in old patterns, where more financial affairs handled by the head of Madrasah itself. The existence of “restrictions” on the use of *block grant* funds is an important issue and needs to be considered again.

If some indicators of the research results such as the existence of learning that prioritizes *joyful learning*, increased community participation, and implementation of transparent management, as an indicator to assess the success of this program, then the implementation of Madrasah autonomy policy can be quite effective and can be promised that the program is better rather than the conventional management and learning models. Nevertheless, the success of the program in achieving the goal of improving the quality of education still requires a lot of effort and depends on the courage and willingness and *goodwill* of all parties involved.

The involvement or public participation in the implementation of education, especially in the implementation of Madrasah autonomy policy in Langkat Regency is dominated in Physical aspect/building and other equipment which is realized in the form of student guardian contribution and other material aid. The awareness and participation to help children learn and their involvement in preparing Madrasah Plans, education and learning process of children, as far as the observation of researcher, only a small part of the Madrasah elements that have increased, this can be said that is still not optimal.

Inhabiting factors that become obstacles for Islamic educational institutions on regional autonomy in the local government of Langkat Regency are:

- a) The lack of preparedness from resources and the compulsion of policy implementers. Such as the lack of mastery of the concept of Madrasah autonomy in the era of regional autonomy, there is a demand for Madrasah managers to implement the management policies that refer to independent and transparency.
- b) The socialization of Madrasah autonomy policy in the era of regional autonomy is only done temporarily, so that the concept and objectives of the Madrasah autonomy policy are less socialized to the *target group* and *stakeholders*, and causes different perceptions and understanding of the policy actors towards the concept and objectives of Madrasah autonomy policy mentioned.
- c) Has no authority, independence, and freedom (autonomy) heads of Madrasah and teachers in managing Madrasah and implementing Madrasah autonomy policy.
- d) Low level of community education.
- e) There is attitude of educators who have been conditioned to be passive and not creative (waiting for the *Juklak* and *juknis*).
- f) The number of additional administrative activities that should be handled by the head of Madrasah and teachers. The ability of head master, and teachers in Madrasah as the key policy actors that believed to carry out the implementation of Langkat Regency Government policy in utilizing all of their potential, including maintaining and utilizing some of the supporting factors above will greatly determine the success of the policy implementation. The efforts of Langkat Regency Government to overcome the obstacles of Islamic educational institutions, especially to the existing formal education has made room for the head of Madrasah to apply the concept of Madrasah autonomy policy, the Madrasah autonomy program is better than the centralized program that has been applied. Some of these indicators include:
 - a) The Madrasah autonomy policy contains the participation of the community not only as a payer of education cost. They are demanded to participate maximally, both in order to improve the quality of education and monitor the learning process of his sons and daughters in Madrasah and at home. In this Madrasah autonomy policy, the community is also involved and required to prepare Madrasah work plan (together with Madrasah), as well as indirect implementer of learning process for students.
 - b) The Madrasah autonomy policy directs the administrative activities as well as the learning activities in a transparent manner. Head of Madrasah with teachers, and Madrasah committee to prepare work plan and budget of Madrasah. Openly delivered the source and amount of funds to be gained and the plan of its use. Some of the above things mentioned, before the Madrasah autonomy policy implemented has not been seen and has not been implemented, when the Madrasah autonomy policy implemented it becomes a necessity and leads to a change to a better direction.

V. CONCLUSION

1. The managerial functionalization of Langkat Regency Government towards the Islamic educational institutions, by doing:
 - a. Planning of Islamic educational institutions of course by considering the vision and mission of Langkat Regent is to realize Langkat Regency community is more advanced, dynamic, prosperous, and independent, based on the religious aspect. The planning function is determined through the Local

- Government Unit Strategic Plan (Renstra SKPD) on 2013, 2014, 2015, and 2016. The SKPD Strategic Plan is formulated based on the Medium Term Development Plan (RPJMD) of Langkat Regency.
- b. The implementation of activities in which all activities that support the continuity administration and personnel have a standard reference or *Standard Operational Procedure (SOP)* in carrying out the task. The implementation of Langkat Regency Government's managerial function to fulfill the implementation of Long Term development Plan (RPJP/RPJM) Medium Term Development Plan (RPJM) and Local Government Work Plan (RKPD) as the Annual Plan of Langkat Regency prepared Local Government Unit Strategic Plan (Renstra SKPD) on 2014-2019.
 - c. Supervision on the direction of Performance Achievement to be achieved based on the Strategic Plan (Renstra) of Langkat Regency on 2014-2019 in carrying a very strategic role in the effort to realize the implementation of *Good Governance* so that needs to be done, coordination between agencies implementation of development, coordination in Langkat Regency Government policy formulation, service to the community, performance achievement to be achieved in the future can not be separated from strategy and formulated policy, and implementation of supervision on working mechanism.
2. The government programs overcome the obstacles that faced by Islamic education institutions.
 - a) Providing information and explanation of the concept of Madrasah autonomy to regional autonomy so that it will establish the independence to Madrasah managers to implement management policies that refer to independence and transparency.
 - b) Socialize the Madrasah autonomy policy to regional autonomy which is socialized to the *target groups* and *stakeholders*.
 - c) Providing authority, independence and freedom of Head master and teachers in managing Madrasah and implementing Madrasah autonomy policy.
 3. Improving the quality of Islamic education institutions is conducted by the Government of Langkat Regency:
 - (a) The Madrasah autonomy policy makes the participation of the community not only as a payer of education costs only. They are required to participate maximally, both in order to improve the quality of education and monitor the learning process. In this Madrasah autonomy policy, the community is also involved and required to formulate Madrasah work plan (together with Madrasah), as well as indirect implementer of learning process.
 - (b) The Madrasah autonomy policy directs administrative activities and learning activities in a transparent manner. Head of Madrasah with teachers, and Madrasah committee to prepare work plan and budget of Madrasah. Openly, delivered the source and amount of funds to be gained and the plan of its use.
 - (c) *Monitoring* and evaluating to ensure that the planned program can be implemented in accordance with the objectives, by synergizing with the rows of the Ministry of Religious Affairs in Langkat Regency

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