

Full-Day School Policy in The Islamic Education Management's Perspective

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Abstract

Islamic education policy regarding full-day school is a series of concepts and principles that form the lines of implementation of a job, leadership, and ways of acting that are implemented in Islamic education practically by paying attention to social, cultural, and religious. An aspect of the approach is a system of working knowledge with interdependence, with school programs where the learning process is carried out all day. Islamic perspective that integrates an intensive Islamic teaching system by adding particular time for students' religious deepening, prioritizing the nobility of morality and academic achievement. This journal aims to study the concept of full-day school policy from the point of view of education management by discussing text and context. This results in 1) applying the concept of Islamic boarding schools, which study without homework because time has been spent at school. 2) good management or good managerial is needed in the management of Islamic education by applying the concept of management planning, Organizing, actuating, and controlling (POAC) and using eight national education standards (content standards, processes, Competence of graduates, Educators and education staff, facilities, management, Financing, Assessment). 3) managing habits at school through learning and moral development. The application of this concept will foster good academic and moral skills that make the acceleration of development in Indonesia.

Keywords : Education Policy, Full day school, Islamic Education Management.

INTRODUCTION

Muhadjir Effendy will initiate a full-day school system. There are several reasons for implementing the idea or policy, including "With a system *full day school* by doing this, and students will gradually develop their character and not run wild outside school when their parents are still not home from work." The reason is that children are not alone when their parents are still working. If children stay at school, they can complete assignments. Schoolwork until their parents pick them up after working hours. In addition, children can go home with their parents so that when they are at home, they are still under supervision, especially by their parents, for other activities, such as reciting the Qur'an for Muslims. According to the Minister of Education and Culture, the school can call a teacher of the Qur'an (ustadz) with a known background and track record. If they recite the Koran outside, it is feared that they will be taught bad things.¹

¹ It was said the Minister of Education and Culture at the University of Muhammadiyah Malang (UMM), Sunday (7/8/2016) <http://edukasi.kompas.com/read/2016/08/08/12462061/ini.alasan.mendikbud.usulkan.full.day.School>.

The concept is applied in primary education (SD and SMP), both public and private. It is currently being socialized intensively in schools, starting at the center of the regions, and this concept has a legal umbrella, namely ministerial regulations (candy). This concept was carried out to restore primary and secondary education (SD-SMP), including character education for students. Apart from that, he will also fix policies relating to the professionalism of educators. Muhadjir said he would seek the correct formulation because not all high school graduates continue their education to the tertiary level, instead choosing to work. However, because they need more skills and expertise, they end up unable to do anything in the world of work. To improve the quality of education in Indonesia, one must have adequate expertise. If these skills are addressed, they will be protected by foreign workers who have international certification.² *Full-day school* is not filled with lessons but with extracurricular activities aimed at forming and developing children's character, personality, and potential.

The Ministry of Education and Culture started by taking samples from several schools and selecting 500 schools in Jakarta as part of the pilot program *Full-day school*. However, many respondents did not agree, such as distributing a questionnaire to 400 respondents regarding this policy. From this questionnaire, it was known that several reasons for rejecting this policy included burdening children physically and psychologically (88%), not yet needed, hurrying up with more important things (7%), Intermediate infrastructure and facilities unequal area (3%).³

It is for this reason that the author wants to study and explore the policies carried out by the government regarding *full-day school*. This journal will examine *full-day school* policies from the point of view of education management by using the literature review method.

FULL-DAY SCHOOL POLICY

The policy is an utterance or writing that provides general instructions regarding the determination of the scope that gives limits and general directions for a person to move. Etymologically, *a policy* is a translation of the word *policy*. A policy can also mean a series of concepts and principles that form the lines of implementing a job, leadership, and ways of

² It was said the Minister of Education and Culture at the University of Muhammadiyah Malang (UMM), Sunday (7/8/2016)

<http://edukasi.kompas.com/read/2016/08/08/12462061/ini.alasan.mendikbud.usulkan.full.day.school>

³<http://nasional.sindonews.com/read/1143115/144/ini-empat-alasan-orangtua-siswa-tolak-full-day-school-1475093733>

acting. Policies can take the form of decisions that top decision-makers carefully think out, not routine and programmed repetitive activities or related to decision rules. According to the UN: Policy is a declaration regarding the basic guidelines (to) act, a specific direction of action, a program regarding certain activities, or a plan.⁴

The above understanding can be interpreted as an Islamic education policy. Islamic education policy is a policy that is implemented in practical Islamic education by paying attention to social, cultural, and religious aspects.⁵ The approach is a system of working knowledge with interdependence and, simultaneously, a network between activities and several components designed, an alternative interpreted as time and results.⁶

Meanwhile, *Full day school*, derived from English, means school all the time, but the meaning of Full day school, according to the term, is a school that provides full-day study hours between 07.00-15.30/ 16.00. Full-day school is a program that carries out the learning process all day. With a policy, more time and activities for children are spent in the school environment than at home. The children can be home again in the late afternoon. Full-day school is a public school model that integrates an intensive system of religious teaching, namely by providing a particular additional time for students' religious study. With additional hours held after the midday prayer until the Asr prayer, practically this model school starts at 07:00 WIB and goes home at 15:30. The ⁷the rationale for initiating the full-day school policy is to develop children's character, personality, and potential and foster children's habits toward science.

Full-day school from the perspective of Islamic education. According to Sismanto,⁸ Full-day school is a public school model that integrates an intensive Islamic teaching system by providing additional time for students' religious deepening. Usually, the extra hours are allocated after the Dhuhur prayer until the Asr prayer, so practically, this model school starts at 07.00 WIB and goes home at 16.00 WIB. It Departing from this understanding, it is concluded that a full-day public school integrates an intensive Islamic teaching system by

⁴Imran, Ali. *Education Policy in Indonesia*. (Jakarta: PT Bumi Aksara. 2002)10

⁵ Nur Kholis, M. (2023). كياهي الحاج عبد الحليم أفكاره ومواقفه عن السياسة الشرعية فيما بعد الاستعمار في إندونيسيا. *Dirosatuna: Journal of Islamic Studies*, 6(1), 66-78. <https://doi.org/10.31538/dirosatuna.v6i1.4818>

⁶ Aprilianto, A., Rofiq, M., Sirojuddin, A., Muchtar, N. E., & Mumtahana, L. (2023). Learning Plan of Moderate Islamic Religious Education in Higher Education. *Al-Mada: Jurnal Agama, Sosial, Dan Budaya*, 6(1), 158-169. <https://doi.org/10.31538/almada.v6i1.2792>

⁷Richard I. Arends, *Learning To Teach*, (Yogyakarta, Student Library, 2008)35

⁸Sardiman, *Interaction and Motivation for Teaching and Learning*. (Jakarta, PT Rajagrafindo Persada, 2010). John M. Echols and Hasan Shadily, *Indonesian English Dictionary*, (Jakarta PT Gramedia 2003)76

adding particular time for students' religious deepening. Full-day schools have the same core curriculum as regular schools but have a local curriculum. Thus the condition of students is more mature in terms of academic and non-academic materials. Full-day schools are generally established because of several demands, including: First, parents' time is minimal at home, more so because of high busyness outside the home (work demands).⁹ Second, there is a need to formalize extra religious hours because, with the minimum time for parents to be at home, automatic supervision of this is also minimal. Third, the need to improve the quality of education as an alternative solution to overcome educational problems. Improving quality will only be achieved by creating a representative and professional atmosphere and educational process. The description of the full-day school program is a boarding school.

A boarding school is where most or all students live during the part of the year they go to lessons. The word 'boarding' is used in the sense of "bed and board," i.e., lodging and meals. Some boarding schools also have day students who attend the institution by day and return to their families in the evenings.

The institutional, leadership and management aspects refer to the concept developed by the full-day school program that promotes noble morals and academic achievement. School leadership is driven by improving the quality of personality, increasing managerial skills, and knowledge of contemporary educational concepts supported by short-course activities, program orientation, and comparative studies, where these programs are implemented simultaneously and continuously. The quality of full-day school resources is selected from teachers in the field of study who are professional, qualified, and have high integrity. Improving the quality of academic staff, such as librarians and laboratory and administration experts, is also the focus of work on improving the quality of schools in the full-day school program. The programs also developed varied, involving school committees, supervisors, education, subject teacher deliberations administrators. Utilizing learning infrastructure using Multimedia improves the quality of educational facilities and infrastructure for laboratory equipment and rooms, namely physics, biology, language labs, and labs. Computers, mathematics, social studies, and others can support the implementation of learning in school. The school curriculum for the full-day school program is also worked out in such a way as to spur excellence in the aspects of science, religion, information

⁹ Umayyah, U., Wardhani, J. K., Junaidin, J., Latief, N. S. A., & Paryontri, R. A. (2022). Parent Judgment Factors: A Phenomenological Study of Early Marriage in Kunjorowesi Village. *Dirosatuna: Journal of Islamic Studies*, 5(1), 42-49. <https://doi.org/10.31538/drstn.v5i1.3649>

technology (IT)-based language, local content, vocational skills, and extracurricular and self-development.

Institutional cooperation and mobilizing community support are the hallmarks of Islamic schools which have become distinctive because Islamic schools are community-based education. The full-day program is implemented through the Integrated Curriculum and Activity approaches. At the same time, the development of a full-day school is needed to meet the developmental needs of children. The development of this program can be carried out through curriculum development and management of teaching and learning activities by teachers and managers of the foundations/institutions concerned. Curriculum development must be carried out by considering the principles of curriculum development. From this curriculum development, it is hoped that there will be improvements in the teaching and learning process management, which will support the effectiveness of learning. Effective learning according to children's needs and development will help them optimize their talents, interests, and positive potential.

ISLAMIC EDUCATION MANAGEMENT

Management is a direct translation of the word management, which means management, management, or governance, which is applied in the process of trans-internalizing Islamic values to students as a provision for achieving happiness and prosperity in this world and the hereafter. Therefore, Islamic education management can be defined as all available resources (Muslims, educational institutions/others), both hardware and software, utilization of which is through collaboration with others in an effective, efficient, and productive way—happiness and prosperity, both in this world and in the hereafter.

According to George R Terry ¹⁰His management function explains four things used to regulate *that: First, Planning* (educational policies designed based on educational goals based on the final results that students in graduation standards must achieve). Second, *Organizing* (how to organize policies that will later be included in the content material that must be taught and learned by students in content standards, teaching and educational staff, s infrastructure, management, and financing). *Third, Actuating* (How can these policies be implemented in learning related to teaching and learning methods in process standards). *Fourth, Controlling* (assessment of process suitability and achievement of learning objectives

¹⁰Suharsimi Arikunto and Lia Yuliana, *Education Management* (Yogyakarta: Aditya Media, 2008)7

in standard assessments) must meet the eight educational standards outlined in PP No. 19 of 2005 concerning national education standards, including content, process, and competency standards. Tensions, graduates, teaching and educational staff, facilities, management, financing, and assessment. This standard will guarantee and control the quality of national education according to national education standards using evaluation, accreditation, and certification. ¹¹The policy will later lead to quality improvement management described in the quality trilogy (Joseph Juran) ¹², including planning control and improvement for the long-term direction, which has four tasks in it including:¹³ New Product Specifications, Product Improvements, Process Improvements, Inspections¹⁴

Policies in the reform of education management must provide opportunities for the community to increase their knowledge and faith and manifest it in the form of daily pious behavior, pious towards oneself, family, society, nature, and God. The designed reform policies will be acceptable for the community as long as these policies provide real solutions and benefits for improving the quality of human resources.¹⁵

models can be grouped into two models: *top-down* and *bottom-up*. The author provides several models, including *Broad-Based Education* (BBE), SBM (*School-Based Management*), and CBM (*Community-Based Management*). The BBE policy focuses on a *Life-Skills educational approach*, followed by a Competency-Based Curriculum (CBC) development policy. This policy also coincides with implementing the SBM (*School Based Management*) model for school-based education and the CBM (*Community-Based Management*) for out-of-school education. BBE, SBM, CBM, *Life-Skills*, and KBK have structural linkages. BBE has been considered one of the most effective alternative approaches in education, not limiting education to aspects of formal attributes. SBM and CBM are considered as one the management models that are considered adequate for providing independent educational institutions on the school track (*formal*) and the outdoor school track (*non-formal*).¹⁶

¹¹Ministry of National Education, *KTSP Curriculum Training Materials* (Jakarta: 2010) 15-16

¹²Joseph M. Juran, *Jurans's Quality Handbook*, (New York: McGraw-Hill 1998) 2.5

¹³DT Johns, *Operations Management: A personal Skill Handbook* ter. Kunto Wibisono (Jakarta: Heritage assisted by Pressindo 1996) 170

¹⁴ DT Johns, *Operations Management: A personal Skill Handbook* ter. Kunto Wibisono (Jakarta: Heritage assisted by Pressindo 1996) 170

¹⁵ Yoyon Bahtiar Irianto, *EDUCATIONAL REFORM POLICY Concepts, Theories, and Models*. 16

¹⁶Ibid. 45

Meanwhile, efforts to formulate policies in the renewal of sound education development management systems must be directed at:¹⁷

1. The courage to leave feelings of pride in the past replaced an orientation towards social, national, and state life towards a better future.
2. Mastery of science and technology can benefit life today, tomorrow, and in the future.
3. Physical and spiritual health means carrying out endeavors and making ijthihad to meet life's needs, desires, and expectations.
4. Possession of high faith that can inspire the spirit of endeavor and ijthihad towards a better life.
5. Cleverness in being grateful for the blessings of Allah SWT is manifested in personal piety and social piety.
6. Ownership in patience and tenacity fights for life's needs, desires, and expectations.
7. Utilization of valuable wealth, namely, reason, as tools in fighting for their needs, desires, and hopes.
8. They were improving the dignity and self-esteem of the family, community, and nation by improving their morals and character by the guidelines for life in society, nation, and state.
9. Increased self-sufficiency can be used as the primary capital to produce works beneficial to oneself, family, community, and nation.
10. Increased appreciation of respect and loyalty to the community and its nation.

As stated by Ramayulis, Islamic education management is utilizing all available resources (Muslim community, educational institutions, or others). This utilization is carried out through collaboration with other people in an effective, efficient, and productive way to achieve happiness and prosperity in this world and the hereafter. Mujamil Qomar Islamic education management is a process of managing Islamic educational institutions in an Islamic way by dealing with learning resources and other related matters to achieve the goals of Islamic education effectively and efficiently.⁴

Management of Islamic Education where the form of management used in Islamic educational institutions. Educational Institutions are bodies or agencies, both public and private, that carry out educational activities and organize educational businesses and have essential components, including students, teachers, curriculum, facilities, and management.

¹⁷Ibid. 60

¹⁸In Indonesia, this educational institution is under the auspices of the Ministry of National Education, but other ministries participate in organizing education. For example, the Ministry of Religion, which organizes education, includes: Madrasah Ibtidaiyah (on the same level as Elementary School), Madrasah Tsanawiyah (on the same level as Junior High School), Madrasah Aliyah (equivalent to SMA) and the tertiary level there are STAIN, IAIN, and UIN.¹⁹ These institutions are known as Islamic educational institutions.

An Islamic educational institution is a regulatory system that is efficacious, a conception consisting of codes, norms, ideologies, and so on, whether written or not, including material equipment and symbolic organization: a human group consisting of individuals who formed intentionally or not, to achieve specific goals and the places where the group implements these regulations are mosques, schools, kutabs, Islamic boarding schools and so on.²⁰ Islamic and educational institutions generally significantly differ in the vision and mission achieved. Islam is an academic mission and a religious mission.²¹

The full-day school has been implemented in Islamic education institutions for a long time, especially in Islamic boarding schools. From the history of Islamic education in Indonesia, pesantren, as a traditional Islamic education system, has played an essential role in shaping the quality of human resources in Indonesia. Islamic boarding schools are the first model of Islamic educational institutions supporting the continuity of the national education system. There is no doubt about their contribution in the context of educating the life of the nation as well as creating intellectual cadres who are ready to appreciate their scientific potential in society. Islamic boarding schools are symbols of the original Indonesian (Archipelago) educational culture. Pesantren comes from the *santri* word, with the prefix *pe-* and ending by *-an*, *which* means the place for the santri. The characteristics of traditional pesantren in terms of their educational tradition are five main elements that are very striking, especially in the Java region. *First*, Pondok, or the boarding school for the students. *Second*, a Mosque or a place to carry out ritual activities and, simultaneously, a place for learning. *Third*, Santri is students who study religion. *Fourth*, Kyai is the leading figure who provides religious teaching and guidance and is used as a student role model. *Fifth* is the yellow book (classical books on Islamic teachings and main issues of Islamic teachings).²² From the first

¹⁸Ibid. 15

¹⁹Suharsimi Arikunto, *Education Management*. 16

²⁰<http://ponpesaliklasboyolali.blogspot.com/2012/11/conceptual-dasar-organization>.

²¹Mujamil Qomar, *Islamic Education Strategy* (Jakarta: Erlangga 2013)73

²²Fuad jabali and Jamhari, *LAIN*... p. 95

characteristic of a pesantren, which is a hut or dormitory for students, the existence of a dormitory indicates that the learning system in the pesantren uses the concept of an entire day school or boarding school.

SUPPORTING FACTORS POLICY ANALYSIS

1. Complete day school policy analysis from the political perspective of education

policies are often easily swayed by the political climate. Policies regarding the National Examination have continued to change from year to year due to public resistance voiced through the media. Likewise, the 2013 Curriculum policy has been back and forth due to political pressure. Now, discourse *full-day school*, the symptoms are the same. Even though the three issues above are seen from a pedagogical perspective, they are good. So, now is the time for the world of education to speak out and defend issues that, according to the standard of education, are correct.

2. Full-day school policy analysis from a social and cultural perspective

As a good form, this is using a pilot that implements a full-day school in South Korea which has experienced rapid development after the implementation of full-day school. Even in several types of technology, Korea has surpassed Japan and China. Why is Indonesia far behind South Korea, which was in the same position before Indonesia underwent the Reformation? The key is education. Elementary schools in Korea have long implemented this *full-day school*. Ask only junior high and high school students. Elementary school students in the country of ginseng go to school starting at 07.00 and go home at 16.00. While junior high school students also go home at 07.00 and 19.00, while high school students go home at 21.00 WIB. Practically, high school students start to get busy from 05.00 and can only rest at 23.00.²³

RESULTS AND DISCUSSION

In this journal, the authors conduct text and context discussions. The results of the text discussion are as follows:

1. Application of the Pesantren Concept

In ancient times, Islamic education implemented full-day schools, especially Islamic boarding schools. The minister of education may want to unify the concept of

²³<http://berita.upi.edu/?p=10359>

Islamic boarding schools, which he wants to use in public schools. In this case, there have been many considerations and many controversies in implementing this policy.

We learn from pesantren, which were built before general education existed. In this case, pesantren graduates who were able to produce reliable graduates in their fields were followed by madrasas in Indonesia by building boarding schools with the same application. The results of madrasah can outperform schools in general.

2. Good Managerial

Good management is needed in the management of Islamic education. How the concept of management planning, Organizing, actuating, and controlling (POAC) using eight national education standards can be known

a. Content standard

Adding want means that programs are included in the standard content that must be planned before implementation.

b. Process

I am planning how the process will be implemented, considering the eight educational standards of the course, and paying attention to child psychology because it takes a long time to learn.

c. Competence of Graduate

The planned graduate competencies are competencies that meet international standards and have character.

d. Educators and Education Staff

Preparation of professional staff by empowering training and paying attention to educators who can foster the character of students well and master the skills they have so that they graduate in the adaptive and normative fields but must produce products from the results of their skills.

e. Infrastructure

Paying attention to the infrastructure owned by every school, both in urban and regional areas, what is feared is that the 500 schools as a pilot do indeed have adequate facilities and infrastructure to implement full-day school, and when it is true that the policy is implemented it is not by the schools in the 3T area (Foremost and Outermost)

f. Management

Management must be carefully planned for how to manage schools when used by students for a full day.

g. Financing

To finance the implementation of full-day school, we must think about financing students' health to fulfill the nutrition of the nation's children. The government must provide consumption for students while at school.

In its implementation, the full-day school requires much money. Many parents disagree because it will be more expensive. We know that the Ministry of Education says that compulsory nine-year "free" schooling is, in reality, not wholly free. State schools apply additions that are used to support educational facilities. Sometimes the fall is more significant than those who pay, not to mention the existence of extortion in education. , as an educator, it is very troubling. There is an example recently where there is a stipulation that to enter elementary school must be seven years old. He is a child under seven or 6.5 years old, so the principal asks for additional money to enroll him in that school. This news spread among the guardians. Student.

h. Assessment

The assessment, of course, will be different from the previous K13 curriculum, in which additional aspects of the assessment will have to be added in additional time.

A more in-depth analysis using the quality trilogy is introduced, such as: planning control and improvement. The critical aspect is making improvements that can improve the quality and education in Indonesia. Indonesia has used 14 Deming points.²⁴

- a. Create constancy of purpose for improving the product and service to become competitive, stay in business, and provide jobs.
- b. Adopt the new philosophy.
- c. Cease dependence on mass inspection to achieve quality
- d. End the practice of awarding business based on price

²⁴ Edward Sallis, *Total Quality Management In Education* third edition(London: Kogan Page)48, W. Edwards Deming, *The new Economic for industry, government, education*, second edition, S.L Tang, *Construction Quality Management* (Hongkong: Hongkong university pers 2005)7-8 and Stave Brown, etc. *Operations Management policy, practice, performance, improvement* (Oxford: Elsevier 2001)272

- e. Improve constantly and forever the system of production and service to improve quality and productivity, thus constantly decreasing costs.
- f. Institute training on the job.
- g. Institute leadership.
- h. Drive out fear so that everyone may work effectively for the company.
- i. Break down the barriers between departments.
- j. Eliminate slogans, exhortations, and targets, asking for new productivity levels without providing the workforce with the methods to do the job better.
- k. Eliminate work standards that prescribe numerical quotas.
- l. Remove the barriers that rob people of their right to pride in quality.
- m. Institute a vigorous program of education and self-improvement.
- n. Put everyone in the company to work to accomplish the transformation.

Indonesia has created something to improve the quality of education and service to the community by adopting a new philosophy, "full-day school." However, this policy is only implemented indirectly in some schools to avoid mass inspections. Therefore Indonesia takes 500 schools that are used as pilots. In this case, Indonesia has yet to be able to implement a policy that is not based on the price of education in Indonesia. This policy is feared to increase the cost of education in Indonesia. In implementing this policy and improving quality, professional teachers are needed. In education, because the full-day school requires a long time at school so that there is no saturation of students while at school, training and leadership must be empowered

3. Manage Habits

One of the goals of the full-day school is managing habits because habits are essential for implementing one's lifestyle. If students in Indonesia learn habits, it will be easy to apply habits when they reach adulthood with a learning lifestyle and vice versa. Routine, especially at home, is so important.

4. Acceleration of Development in Indonesia

The results of reliable graduates in their fields will give them reliable generations and human resources to develop development in Indonesia. Indonesia only needs reliable resources to manage Indonesia's abundant natural resources, not managed by other nations. So far, it is still managed by other nations.

The results of the text discussion above show four classifications in Islamic education policy: applying the concept of Islamic boarding schools, good managerial, managing habits, and accelerating development in Indonesia. Meanwhile, in the context discussion, it produces:

1. Schools without homework take the example of the *sabilillah* school in Malang, which has successfully educated its students with various skills and good morals.
2. Eliminate Qu'ran activities outside of school because time is spent at school, and many children - especially in the village after school when they come home are made to recite the Qu'ran.
3. There was a school ordinance, which was the order of the Dutch government to frustrate the spread of Islamic teachings through education, which was Dutch Colonial politics towards the Indonesian people who were predominantly Muslim.
4. It calculated the benefits and his *mudhorot* on how to calculate the benefits and disadvantages of the policies that have been implemented.

From the discussion on the current literature review, the author found results from the temporary text, including:

1. Application of the pesantren concept
2. Good managerial
3. Manage habits
4. Acceleration of development in Indonesia

Meanwhile, in the context discussion, it produces:

1. Schools without homework take the example of the *sabilillah* school in Malang, which has successfully educated its students with various skills and good morals.
2. Eliminate reading activities outside of school.
3. There is a school ordinance.
4. I am calculating the benefits and his *mudhorot*.

CONCLUSION

Islamic education policy regarding full-day school is a series of concepts and principles that form the lines of implementing a job, leadership, and ways of acting that are implemented in Islamic education practically by paying attention to social, cultural, and religious aspects. This approach is a system of working knowledge with interdependence,

with school programs where the learning process is carried out all day. Islamic perspective intensively integrates the Islamic teaching system by adding particular time for students' religious deepening, prioritizing the nobility of morality and academic achievement.

Applying the Islamic boarding school's concept without homework managing habits in learning schools and fostering morals with such a concept will foster good academic and moral skills from there, accelerating development in Indonesia. However, this concept also considers benefits and *mudhorot*, where the negative form eliminates recitation activities in village mosques. A school ordinance also repeated itself during the Dutch colonial period. According to studies on education management, this policy cannot be implemented evenly because many aspects need to support it. This policy can be maximally enforced in urban areas rather than rural ones.

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