

ISLAMIC RELIGIOUS EDUCATION MANAGEMENT PROGRAM IN PACKAGE C IN THE CONTEXT OF POLICY AND IMPLEMENTATION (Study on PKBM in Cimahi City)

AGUS RUSWANDI

Nusantara Islamic University, Bandung, Indonesia. Email: agus_ruswandi@uninus.ac.id

SAOPI BURHAN

Nusantara Islamic University, Bandung, Indonesia. Email: saopiburhan_pais2_2020@uninus.ac.id

BAGUS HENDRO PRASETYO

Nusantara Islamic University, Bandung, Indonesia.
Email: hendrobagusprasetyo_pais2_2020@uninus.ac.id

Abstract

Out-of-School Education carried out by PKBM not only provides general knowledge learning, but also very main and basic learning, namely Religious Education. This lesson aims to shape its character, attitude, personality, morals, and practice in accordance with religious teachings. The importance of Religious Education is explained by the Government Regulation of the Republic of Indonesia Number 55 of 2007 concerning Religious Education and Religious Education, in Article I Article 1 (1) and (2). Related to religious education that collaborates with students to understand and be able to practice their religious values, researchers seek to take pictures to explore existing problems and examine more deeply what happens, is experienced, and felt, so as to answer these problems. Researchers will try to uncover the factors that support its completion, solutions, and appropriate strategies to be applied in the future in making changes for the better. The method that the author used in this study is an analytical descriptive method with case studies. where the researcher will describe, then analyze in depth about the findings of the study.

Keywords :Islamic Religious Education Management, Package C Program, Policy and Implementation

INTRODUCTION

In Indonesia, education has been clearly formulated as stated in the preamble to the 1945 Constitution, that everyone has the right to develop, has the right to get an education and benefits from science and technology, art, and culture to improve their quality of life.

The implementation of education in Indonesia is achieved through the formal education and non-formal education (PNF) or out-of-school education (PLS). Non-Formal Education in practice is widely carried out by the Center for Community Learning Activities (PKBM) as a PNF unit which is a forum for making changes, a place to get knowledge, attitudes, and behaviors for the community as students. Through this container, the interaction of the learning process of students is expected to increase reasoning, understanding and understanding of their environment.

Out-of-School Education carried out by PKBM and the like, not only provides general science learning, but also very main and basic learning, namely Religious Education. This

lesson aims to shape its character, attitude, personality, morals, and practice in accordance with religious teachings. The importance of Religious Education is explained by the Government Regulation of the Republic of Indonesia Number 55 of 2007 concerning Religious Education and Religious Education, in Article I Article 1 (1) and (2). Related to religious education that works to prepare students to understand and be able to practice their religious values, it has also been explained in Law No. 20 of 2003 concerning The National Education System article 30.

Reviewing the contents of PP No55 of 2007, that the government has visited the Ministry of Religious Affairs both at the provincial and district/city levels, to take policies in the management of Islamic religious education and the management of Islamic religious education units. But in practice, on the path of non-formal education, religious education is still a "stepchild". This condition is shown, among others, by the following indicators: First, the government's policy that Islamic Religious Education is not prioritized and tested nationally. Second, the competence of Islamic Religious Education tutors on the non-formal education / PKBM path is still minimal. Third, there are no additional (extracurricular) religious activities outside the PBM process in the classroom. Fourth, the implementation of guidance on PKBM is very limited. Fifth, the function of PKBM as a supplement, complement and substitution is still substitution. The policy and implementation of national education uses the approach of the education production function or input-output analysis that is not carried out consequently. In addition, there is, that education is known to be Package C is the same as the Equation Examination (PER) in which managers and residents learn to pay attention to the learning process, it needs to be continuously difficult to learn directly want to follow, on the contrary, questions are similar to the Decree of the Minister of National Education No. 86 / U / 2001.

Nationally, Hanun (2014) reported the results of his survey research from 385 institutions surveyed, as many as 318 (82.60%) have organized religious education and only 67 institutions (17.40%) have not organized religious education. This shows that not all package programs feel the need to learn to get religious education.

Then related to package program institutions that organize religious education, PKBM occupies the top position as many as 258 institutions (81.13%), organized by foundations of 44 institutions (13.84), Non-Governmental Organizations (NGOs) as many as 5 institutions (1.57%), Regional Technical Implementation Units (UPTD) 4 institutions (1.26%), others 7 institutions (2.2%). The above problems there are also other problems including (1) there are still tutors who have not met the pai tutor competency standards of 72 tutors (24.3%), there are still many package program institutions that do not have houses of worship, namely 54 institutions (80.60%),

Preliminary research by researchers at several PKBM in Cimahi City shows that PAI learning activities in PKBM are still rarely carried out. Only a few PKBM carry out PAI learning activities and even then the tutors are as Islamic teachers in a formal school

(SMA) and as ustadz around the PKBM. Similarly, the presence of learners at religious activities is still rare.

Paying attention to this phenomenon, the researcher seeks to take pictures to explore the existing problems and examine more deeply what happened, experienced, and felt, so that they could answer these problems. Researchers will try to uncover the factors that support its completion, solutions, and appropriate strategies to be applied in the future in making changes for the better. This needs to be a process that is carried out through observation, more in-depth research, to find out the flow, starting from inputs, processes, outputs, and the results of problems that occur.

RESEARCH METHODS

The method that the author used in this study is an analytical descriptive method with a case study where the researcher will describe, then analyze in depth about the research findings. Techniques and data collection are carried out through observation activities, interviews and documentation studies. Interviews were conducted with informants consisting of PKBM chairmen/managers, PAI Tutors, Dikmas Supervisors, Kasi Dikmas, and several students, as well as parents of students who were considered to be more aware of the situation of organizing PAI in the Package C program in Cimahi city.

RESULTS OF RESEARCH AND DISCUSSION

1. Policy for The Implementation of Islamic Religious Education in the Package C Program

Juridically / legally, the policy of implementing Islamic Religious Education in the Package C Program path at PKBM has a strong basis and foundation, both structural and operational basics in the form of laws and policies set. Laws or policies on the implementation of religious education through state documents in the form of laws and regulations.

The policy of providing Islamic religious education is based on the basis of the State Philosophy, namely Pancasila, the first precept: The One True Godhead, the structural basis of the 45th Constitution in chapter XI article 29 paragraphs 1 and 2, The operational basis of tap MPR No II/1993 concerning the outlines of the direction of the state which basically states that the implementation of religious education directly in the curriculum of formal schools, starting from elementary school to higher education, the National Education System Law Chapter IV article 12 paragraph 1 point (a) reads: "Every student in each educational unit has the right to get religious education in accordance with the religion he adheres to and is taught by a religious educator." , Article 30 paragraphs (1), (2) and (3) reads: "Religious education is organized by the Government and/or community groups of religious believers, in accordance with laws and regulations;" "Religious education works to prepare students to become members of society who understand and

practice the values of their religious teachings and/or become experts in religious science;" and "Religious education can be held on formal, non-formal, and informal education channels"; Chapter X article 36 paragraph 3: "the curriculum is prepared in accordance with the level of education within the framework of the unitary State of the Republic of Indonesia with due regard to the improvement of faith and piety". And article 37 paragraph (1) deals with religious education as a mandatory curriculum at the primary and secondary education levels; PP No. 19 of 2005 concerning national standards for education article 6 paragraph 1 explains that: "the curriculum for general, vocational and special types of education at the primary and secondary education levels must also contain groups of religious subjects and noble morals" and PP No. 55 of 2007 concerning Religious Education and Religious Education. It is explained in Chapter I Article 1 paragraphs (1) and (2) namely: "Religious education is an education that provides knowledge and shapes the attitudes, personalities, and skills of students in practicing their teachings, which can at least be done through subjects / lectures in all pathways, levels, and types of education;" "Religious education is education that prepares students to be able to carry out roles that demand knowledge about religious teachings and / or become experts in religious science and practice their religious teachings"; Chapter II Article 2 paragraphs (1) and (2) explain each of the functions and objectives of religious education; "Religious education functions to form Indonesian people who have faith and piety in God Almighty and have a noble character and are able to maintain peace and harmony between and interfaith relations;" "Religious education aims to develop the ability of students to understand, live, and practice religious values that promote their mastery in science, technology and art." ; Article 3 paragraphs (1) and (2) each explain the implementation and management of religious education: "Each unit of education in all pathways, levels, and types of education is obliged to provide religious education paragraphs;" The management of religious education is carried out by the Minister of Religious Affairs" ; Article 4 consists of 7 paragraphs, explaining the form of religious education, religious education educators, places of religious education, partnerships for the implementation of religious education, and worship facilities; Article 5 contains 10 paragraphs explaining the curriculum, stages, motivations, results, development of attitudes to grow critical attitudes, models and content of religious education".

The religious and religious education policy is a joint agreement of parties representing Muslims, Christians, Catholics, Hindus, Buddhists and Khonghucu as stated in the Explanatory Gazette of PP RI No. 55 of 2007 concerning Religious Education and Religious Education in Part I general, Paragraph 6. The Explanatory Gazette above also provides an explanation of Article 12 of the 2003 SISDIKNAS Law where the SIS states that this provision has at least 3 (three) of these objectives, namely: First, to maintain the integrity and teachings of religion; second, the existence of religious tutors who are as religious as religious and qualified as appropriate for teaching can maintain harmony in life for students who are religious but learn in the same educational unit; third

The policy on the program of implementing package C in general is based on Law number 20 of 2003 concerning the National Education System (Sisdiknas), Article 5 paragraphs (1 and 5) including paragraph 1) Every citizen has the same right to obtain quality education, and paragraph 5) Every citizen has the right to the opportunity to improve lifelong education; Article 18 paragraph 3 of secondary education in the form of High School (SMA), Madrasah Aliyah (MA), Vocational High School (SMK), and Vocational Aliyah Madrasah (MAK), or other equivalent forms; Chapter. IV article 26 paragraph 4) non-formal education units consist of course institutions, community training institutions, study groups, learning activity centers, and taklim assemblies, as well as similar educational units. Hierarchically,

Especially with the Islamic religious education curriculum in the C package program, religious tutors are appointed to organize religious education in accordance with content standards, process standards and graduate competency standards in the C package program, especially. Curriculum Development in learning package C, based on the principles outlined in PP No. 19 of 2005, concerning SNP, namely: (1) Centered on the potential, development, needs, and interests of students and their environment; (2) Diverse and unified; (3) Be responsive to the development of science, art and technology; (4) Relevant to the needs of life; (5) Rescue and rummaging; (6) Lifelong learning; (7) Balance between national and regional interests; (8) Thematic; And (8) Participatory

The policy of implementing PAI in the Package C program in Cimahi City is already in place, and detailed to be the basis for its implementation. These policies refer to: firstly Pancasila: The One True Godhead, secondly, article 28 c) of the 45th Constitution Chapter XI article 29 (1 and 2); third; TAP MPR No. II/1993 which guarantees everyone to embrace religion and free to worship according to their respective beliefs, the right to self-development, the right to get education and the benefits of art, culture and others, include religious education curricula in schools both formal and non-formal; fourth; The National Education System Law Chapter IV article 12 paragraph 1 point (a) strengthens operationally that every education unit has the right to religious education, Chapter X article 36 paragraph mandates that the curriculum must pay attention to the improvement of faith and piety; article 37 paragraph (1) of the Law on Religious Education is used as a mandatory curriculum at every level; fifth; PP No. 19 of 2005 concerning National Education Standards article 6 paragraph 1 all levels and types of education must contain groups of religious subjects and noble morals. The authority to handle religious education is vested in the Ministry of Religious Affairs, which is substantially included in the national education section. Government Regulation No. 55 of 2007 concerning Religious and Religious Education becomes a legal umbrella that is regulated in detail starting from the definition, function, purpose, form, educator, place, partnership and religious education facilities.

2. Implementation Of PAI Policy in Package C Program in PKBM Cimahi City

To overcome the problem of equalization of education, the government issued an education policy, because currently there are still many people who are still low. One of the manifestations of the solidarity education program is PKBM, there is no preparation for PKBM Bina Mandiri Cipageran and PKBM Srikandi Cimahi City. The implementation of solidarity education is the responsibility of the PKBM itself. The observation results showed that the second PKBM that became the research obyek already had an adequate organizational structure.

The implementation of PAI in package C, is used as a benchmark for the success of students in having Islamic religious values, depends on the managers, tutors and supporting resources, related PNF stakeholders, has a commitment to their respective main tasks and functions that are carried out properly, and all cannot develop PAI subjects based on existing basic policies and regulations and community needs.

The Cimahi City Government does not establish an Islamic religious education policy in formal schools or in non-formal educational institutions (PKBM) as subjects that must be prioritized or UN-kan. It is clear that it has been stated in the 1945 Constitution, that the state recognizes the religions adopted by Indonesian citizens, namely, Islam, Catholic Christianity, Protestant Christianity, Hindu Buddhism and Khonghucu. Therefore, it may be PAI in UN-kan, but 2 PKBM with their tutors have tried to apply it in the teaching and learning process of PAI, namely through natural development approaches or methods that are adapted to the characteristics of their students. The minimum score of PAI subjects is determined to be a minimum score of 7 (seven). As one of the strategies motivating PD in following PAI must be followed seriously.

Regional Regulations on the implementation of education in Cimahi City have been launched, in fact, several improvements have been made, lastly in 2014 a design has been made, which at the time the research was carried out (2015) just waiting for the ratification of the DPRD, Islamic religious education in Cimahi City will be developed, to reflect that Cimahi is a religious city".

The process of implementing non-formal education as a substitute, enhancer and complement to formal education, pleasant experience education with the results of formal education programs after going through an equalization process by an institution appointed by the government or government where students meet with training, especially for secondary education (package C program) have the same eligibility rights and are equivalent to holders of high school / MA / SMK diplomas to be able to register in educational units that higher.

For example, there are study learning activities in the afternoon in collaboration with the Depag / Ministry of Religion of Cimahi City, DKM, religious leaders, and Disdikpora as the implementer and person in charge of the activity. This was agreed with the council members (DPRD), because it is in line with the vision of Cimahi City to be achieved,

namely CIMAH I CERDAS (Creative, Egalitarian, Responsive, Dynamic, Religious and Synergistic)

3. Implementation of Islamic Religious Education in the Package C Program

PAI Learning Planning.

Planning and implementing the teaching and learning process, including PAI in the C package program, are always planned at the beginning of the academic year into the Learning Implementation Plan (RPP), especially for PKBM Bina Mandiri. Perencanaan Pelaksanaan Pembelajaran Pendidikan Agama Islam dilaksanakan sebagaimana pendidikan formal, sebelum melaksanakan pembelajaran. Sedangkan pada PKBM Srikandi Cimahi, dalam pelaksanaannya, tutor langsung terjun ke kelas tanpa menyusun rencana pembelajaran (RPP) terlebih dahulu. Sehingga para tutor hanya mengacu pada buku modul yang tersedia.

Pai Learning Process in Package C Program

In the learning process at PKBM Bina Mandiri Cimahi, the implementation of Islamic Religious Education learning, it is known that the learning carried out is the same as other public schools, the learning process is carried out in the morning precisely at 07.00 WIB to 12.00 WIB The learning system used is based on the applicable curriculum, namely KTSP, which is carried out by tutors who teach, including preparation before teaching to follow-up by using learning methods that are deemed appropriate and appropriate to the conditions of Chasing Package C. diantaranya (1) lecture method, (2) question and answer method, (3) discussion method, (4) resitation method. Learning strategies in PAI learning in the Package C PKBM Bina Mandiri Cimahi program, PAI tutors use two approaches.

The PAI learning approach uses a rational, emotional, habituation, exemplary approach. In contrast to what happened to PKBM Srikandi, the process of implementing PAI learning was not as smooth and structured as it was running on PKBM Bina Mandiri. PAI learning activities are carried out, adjusted to the situation and conditions of learning residents.

The PAI learning curriculum in package C in two PKBM, is carried out according to the curriculum of subjects applicable in high school (formal), but has not used the 2013 curriculum. The organizer of Package C education until the issuance of the basic framework and curriculum structure in 2013, the Package C program still uses the KTSP curriculum, covering 7 aspects, namely: the Qur'an, al-Hadith, Faith, Worship, Muamalah, Sharia and Islamic Date, with a duration of time delivered 2 hours x 1 lesson for one week.

The educational media contained in the Package C program include: a team of tutors, a building complete with facilities such as whiteboards and folding chairs, sports fields, halls, and so on. However, the educational media contained in the Package C program is still fairly simple.

In organizing the class, the tutor uses a monotonous class setting where the arrangement of the class has nothing to change from what should be, the limitations of space so that the flexibility to change the atmosphere of the class form is limited.

In the experience of the presence of citizens learning also has an influence. The presence of learning residents in each learning activity is only around 60% of all learning residents so tutors also have difficulty in evaporating class settings that create interactive and fun learning. Material selection, PKBM Bina Mandiri tutors choose lessons that are really needed by residents to learn, tutors add more material related to the Qur'an, worship, muamalah and sharia because they are indeed commanded in daily life.

Meanwhile, pkbm Srikandi only provides learning using formal education package books (SMA) very little to provide education about morals and morals needed by residents to learn, especially those from street children. Pai learning time management In the package C program in the two PKBM in carrying out teaching and learning all subjects have been made schedules and subject matter, scheduled dates, days, and tutors are discussed together and agreed upon by the tutors at the PKBM by involving elements of the supervisor, tutors of each subject, and also involving the students themselves, so as not to interfere with work or working hours, for example, the day and time of the study meeting are determined, it is determined on Friday, Saturday and Sunday, meetings three times a week at PKBM Bina Mandiri are held every day for compulsory education age, so that the implementation of PBM all subjects can run well and smoothly, adjusted to the availability and ability of time they can come to teach, and for adult students / parents study at PKBM after work, in each week, pai subjects, are in accordance with the schedule that has been planned. Pkbm Srikandi also arranges a PAI schedule that is adjusted to the readiness of residents to learn and the readiness of tutors, as well as carrying out religious excursion activities in mosques.

Pai learning practiced at PKBM Bina Mandiri so far includes several stages as applicable to formal education. The process of implementing PAI learning at PKBM Srikandi is constrained by the willingness of tutors, but even so PKBM Srikandi, added hours through extra-curricular activities for students package C, learning PKBM Bina Mandiri friday to learn Islamic religious sciences as an additional lesson in the form of recitation or religious lectures and discussions.

At the stage of evaluating learning outcomes, the PAI tutor provides reinforcement or conclusions about the learning that has been delivered, especially those related to cognitive aspects and in PAI learning the focus is the practice of what has been received by students, in this case it is affective and psychomotor aspects besides that the tutor also provides suggestions related to PAI learning and improvement and is ended with prayers and greetings. In the Pkbm Bina Mandiri Cimahi Package C program, evaluation is carried out through tests and non-tests. Evaluation of non-test techniques is carried out by observing experiences, speech, self-control and daily experiences. For graduation standards, it is nominally below the graduation standards of formal education. Learning

outcomes measured through daily scores, end-of-semester exam scores and UN result scores, PAI subject scores in the C package program obtained varied, the scores obtained by only the majority of students.

The implementation of the PAI implementation policy in the C package program at the Cimahi City PKBM can be seen from the following indicators: (1) the formation of new organizational units and implementers; (2) there is an elaboration of objectives into various implementing rules (standard operating procedures / SOPs); (3) the coordination of various sources and expenditures in the target group, the division of tasks within and between the agencies and implementing agencies; and (4) the allocation of source sources to achieve the objectives. However, the four elements of implementation have not been implemented optimally. First, in terms of the new organizational unit, the Cimahi City Government has not formed a new organization intended for the implementation of the policy of implementing PAI learning in the C package program at PKBM. Organizations at the regional level are only handled by the Head of the Community Education Section who in its implementation and guidance is appointed by the Dikmas Supervisor. second,

4. The Problem of Learning Islamic Religious Education

In the implementation of PAI learning, several problems were found, including the lack of hour learning, the learning methods used by the tutors were not appropriate, the learning media in Kejar Paket C PKBM Bina Mandiri and Srikandi Cimahi were still limited, even in PKBM Srikandiri only seemed to be whiteboard. So that in its implementation, tutors cannot carry out learning with modern electronic media. More or less this can affect the implementation of learning, the problem of the professionalism of the tutor. The C package tutor program has met the qualification standards, namely the S.1 education level. however, in terms of relevance between disciplines and studies, there are still many that are not relevant. There are still many tutors who are educated in their S.1 elementary school class teachers or local religious leaders / DKM mosques around. Likewise, this tutor also teaches subjects of the field of study in packages B and C. There are also some tutors who concurrently have some subjects that are not in accordance with their expertise. In the C package program, PKBM Sriukandi does not have tutors with an S1 PAI background, while in PKBM Bina Mandiri already has tutors who have an S1 education, the problem of heterogeneous students in terms of knowledge and passion of students. In addition, there are differences in educational institutions achieved before entering education at PKBM while in PKBM Bina Mandiri already has tutors who have an S1 education, the problem of heterogeneous students in terms of knowledge and passion of students. Selain itu adanya perbedaan lembaga pendidikan yang dicapai sebelum entering education at PKBM while at PKBM Bina Mandiri already has tutors who have an S1 education, the problem of students who are heterogeneous in terms of knowledge and passion of students. In addition, there are differences in educational institutions achieved before entering education at PKBM.

Problems and weaknesses in the implementation of PAI learning in the package C program at PKBM, seem not optimal due to several things, namely: first, there is no special organization that handles the implementation of PAI in the package C program at PKBM. Second, there is no initiative to make SOPs related to the implementation of PAI in the package C program at PKBM. Third, weak coordination of both internal and external stakeholders and policy implementers at the field level, fourth, limited human resources, motivation of PKBM organizers, low tutor qualifications, limited infrastructure, and limited funds and other problems. Fifth, there is still a stereotype among the public that PAI in PKBM is not necessary and not a serious need and there is a dichotomy between religious and general education.

5. Repair and Troubleshooting Efforts

In general, efforts made in solving policy problems and the implementation of religious education found several improvement efforts both carried out by the Cimahi City Government in this case the Education Office and PKBM managers, including the package C program in which there is a PAI learning process. The Cimahi City Youth and Sports Education Office have made efforts, including through: Coaching by encouraging the improvement of the quality of the implementation programs implemented. The guidance and implementation of money by the Dikmas Supervisor, and Kasi Dikmas, at PKBM, aims to unify the learning process in quality control, the implementation of the PNF program can be implemented as well as possible; Strengthening Cross-Sectoral Cooperation and partnership by means of coordination and consultation in an effort to improve non-formal services for the community / students even though it is only limited to instructions to managers to establish cooperation with related parties, including with Penda's under the Ministry of Religion / Ministry of Religion, in formulating the development of PAI; Excavation of Funding Sources and Development of Parasarana Facilities; Improving the Competence of PAI Tutors in the Implementation and Development of Religious Values; Affirmation of the Role and Function of Dikmas Supervisors on the Tupoksi Pamong Belajar in Making Learning Models Package C. ; Synchronization of PKBM with Related Institutions in PAI Management in Package C.; Improving the Quality of PKBM management; PKBM accreditation; Improving the Ability of PAI Teachers; Institutional Revitalization of PKBM;

Future improvement efforts and weaknesses in the implementation of PAI in the Package C program at PKBM Cimahi City include: first, a new form of organization that handles the package C program in PKBM, at least there is a special field that handles the policy, second, to describe the SOP at a practical level, it is necessary to make manuals and instruments related to the implementation of PAI in the package C program at PKBM. Third, cross-sectoral cooperation and partnership are needed, and specifically for the implementation of PAI in the C package program in PKBM, efforts that can be made include synchronization of PKBM with related institutions, guidance and implementation of monitoring and evaluation by The Supervisor of Dikmas and Kasi Dikmas at PKBM.

Fourth, providing financial assistance and infrastructure assistance, increasing the competence of educators and education staff, affirming the role and function of Dikmas Supervisors towards the Tupoksi Pamong Belajar, improving the quality of PKBM with accreditation, increasing the qualifications of PAI tutors, revitalizing PKBM institutions, and utilizing learning media, learning resources, funds, facilities and infrastructure. Fifth, socialization to the community about the importance of Selalin Islamic education as a curriculum, as well as a guide for community life.

CONCLUSION

In terms of policy in the implementation of PAI learning in the Package C program at two PKBM in Cimahi city, basically it has been running in accordance with existing policies. Both have different potentials both in terms of roles and functions that can be used as a force in improving the quality of the implementation of Islamic religious education and the quality of graduates in the package C program as an alternative education provider institution for constrained communities. The implementation of the policies on the two PKBM is based on content standards and the process has been achieved by fulfilling the competence of graduates, but in the implementation of PAI learning is not really programmed because it is not tested nationally (UN). Existing problems and weaknesses stem from limited human resources, funds, facilities and infrastructure.

Reference

- ❖ Abdulhak, I. (2000). "Out-of-School Education Learning Strategies" Bandung: UPI Press.
- ❖ Alma, B dan Hurriyati, R. (2009). "Corporate Marketing Strategy Management" Jasa Pendidikan (Fokus Pada Mutu dan Layanan Prima), Bandung: Alfabeta.
- ❖ Anwar. (2004). "Pendidikan Kecakapan Hidup". Bandung: Alfabeta.
- ❖ Arikunto, Suharsimi. (1993). "Human Teaching Management". Jakarta: Rineka Cipta.
- ❖ Amin. (2012). "Abstracts of Islamic Religious Education and Educational Assessment". Bandung: Sinar Baru eprints. walisongo.ac.id/101/1/Aminah_Tesis_Sinopsis.pdf (accessed June 2015).
- ❖ Cimahi City Central Statistics Agency, Cimahi City Regional Development Planning Agency. (2012). "Cimahi City in 2012 Figures". Cimahi: BPS Cimahi City.
- ❖ Baharuddin, Umiarso, Minarti Sri (2011). "The Dichotomy of Islamic Education". Bandung: Remaja Rosdakarya.
- ❖ Departemen Pendidikan Nasional Republik Indonesia. (2003). "Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System". Jakarta. Bureau of Law and Organization of the General Secretariat of the Ministry of Education National.
- ❖ Departemen Pendidikan Nasional Republik Indonesia. (2005). "Government Regulation Number 19 of 2005 concerning National Education Standards". Jakarta: National Education Standards Agency (BSNP).
- ❖ Departemen Pendidikan Nasional Republik Indonesia. (2014). "Peraturan Pemerintah Nomor 32 Tahun 2013 Tentang Standar Nasional Pendidikan". Jakarta: Badan Standar Nasional Pendidikan (BSNP).

- ❖ Ministry of National Education of the Republic of Indonesia, Directorate of Equality Education. (2007). Regulation of the Minister of National Education of the Republic of Indonesia Number 14 of 2007 "Standard Contents of Package A Program, Package B Program, and Package C". Jakarta: Ministry of National Education.
- ❖ Ministry of National Education of the Republic of Indonesia, Directorate of Equality Education. (2007). "Equality Education Reform". Jakarta: Ministry of National Education
- ❖ Ministry of National Education of the Republic of Indonesia, Directorate General of Non-Formal and Informal Education. (2007). "Reference to the Recruitment of Equality Education Learners and Tutors". Jakarta: Ministry of National Education.
- ❖ Ministry of National Education of the Republic of Indonesia, Directorate General of Non-Formal and Informal Education. (2007). "Equality Education Assessment Reference". Jakarta : Ministry of National Education
- ❖ Education Office of the West Java Provincial Government, Non-Formal and Informal Education Sector. (2010). "Equality Education Curriculum Reference". Bandung: Disdik of West Java Province.
- ❖ Ministry of National Education of the Republic of Indonesia, Directorate General of Out-of-School Education. (2006). "Strategic Plan, Directorate General of Out-of-School Education 2006-2009". Jakarta: Ministry of National Education.
- ❖ Ministry of National Education of the Republic of Indonesia, Directorate General of Non-Formal and Informal Education. (2007). "Placement Tests on Equality Education Program Package A, Package B, and Package C". Jakarta: Ministry of National Education.
- ❖ Ministry of National Education of the Republic of Indonesia, Directorate of Education, Equality. (2006). Regulation of the Ministry of Education National Republic Indonesia Number 23 of 2006 "Standards of Competence Lulusan for Package A Programs, Package B Programs, and Package C". Jakarta.
- ❖ Ministry of National Education of the Republic of Indonesia, Directorate of Out-of-School Education and Youth. (2004). "Pedagogy and Andragogy, Equality Education Program Package C". Jakarta.
- ❖ Depdikbud. (1993). "Program Package C". Jakarta: Depdikbud.
- ❖ Depdikbud. (1994). "C Package Technical Instruction Program". Jakarta: Depdikbud
- ❖ Depdiknas, BPS, Depag&Bappenas.(2002) "Chapter XVI Poverty Reduction". <http://www.depdiknas.co.id>. (17 Juni 2014).
- ❖ Dinas Pndidikan, Sub-Office of Out-of-School Education of West Java Province. (2008). "Directory of Community Learning Activity Centers (PKBM) of West Java Province". Bandung: PLS Institution Empowerment Activities and Learning Activities in 2008.
- ❖ Directorate of Dikmas, (2003). "Life Skills Package C Curriculum Development Program Guide". Jakarta: Ministry of National Education Dirjen PLSPO. (1977). "Manajmen SKB". Jakarta: Depdikbud.
- ❖ Djamarah, SB (1994). "Learning Achievement and Teacher Competence". Surabaya. National Enterprises.
- ❖ Darmaningtyas and Edi Subkhan (2012). "Manipulation of Education Policy". Jakarta: Tolak Book.
- ❖ Dye, Thomas R. 1981. Definition of Public Policy (4th ed.). Englewood Cliff, NJ: Prentice-Hall Inc., Ltd..
- ❖ Engkoswara. (2002). "Arranging the Improvement of the Quality of Indonesian People Taking Off". Jakarta: Ministry of Education and Culture

- ❖ Gomes, CF (1997). "Manajemen Sumber Daya Manusia" (edisi 1, beton ke-2). Yogyakarta: Andi Ofset.
- ❖ George R Terry (2006). "Principles of Management". Jakarta: Bumi Aksara. Gupta, K.Dipak. (2001). "Analyzing Public Policy. Concepts, Tools and Techniques". CQ Press.
- ❖ Hamalik, O. (2005). "Human Resource Development, Integrated Approach Employment Training Management" Jakarta: BumiAsara.
- ❖ Hardjosoedarmo, Soewarso. (2004). "Total Quality Management". Yogyakarta: Andi Offset.
- ❖ Harry, H. (2006). "Community Empowerment Strategy". Bandung: Humanities Utama Press.
- ❖ Hamalik, O. (2001). "The Process of Teaching and Learning", Jakarta: Bumi Aksara.
- ❖ Hatimah, I. (2000). Learning Strategies and Methods. Bandung: Adira. Heene Aime,
- ❖ Desmidt Sebastian, Afiff Faisal, Abdullah Ismeth. (2010). "Stratetegic Management of Public Organization". Bandung: Refika Aditama.
- ❖ Muhaimin, et al, Islamic Education Management "Its Application in the Preparation of School / Madrasah Development Plans", cet. 2; Jakarta; Kencana, 2010.
- ❖ Islami, M.Irfan. (1997). Principles of the Formulation of State Policy. Jakarta: Bumi Aksara.
- ❖ Ismail. (2008). "Manajemen Program Kesetaraan", Bandung UPI Press.
- ❖ Ismaun, Kartika.I. (2009). "Program Manajemen Kesetaraan", Bandung: UNINUS Pers.
- ❖ Kaloh, J. (2002). "Mencari Bentuk Otonomi Daerah. (Suatu Solusi dalam Menjawab Kebutuhan Lokal dan Tantangan Global)". Jakarta: PT. Rineka Cipta.
- ❖ Kamil, M. (2009). "Pendidikan Non Formal, Pengembangan Melalui PKBM". Bandung: Alfabeta.
- ❖ Kartika, I. (2006). "Model Penyelenggaraan Pusat Kegiatan Belajar masyarakat". Bandung: Nusantara Press
- ❖ Kamil. (2009). "Pendidikan Pengembangan Nonformal Melalui Pusat Kegiatan Belajar Masyarakat (PKBM) di Indonesia (Sebuah Pembelajaran dari Kominkan Jepang). Bandung: Alfabeta.
- ❖ Kindervatter, S. (1979). Pendidikan Nonformal sebagai Proses Pemberdayaan dengan Studi Kasus di Indonesia dan Thailand. Amherst, Mass.: Pusat Pendidikan Internasional Universitas Massachusetts
- ❖ Linebery, Robert L. (1978). Kebijakan Publik Amerika. New York: Harpen Z. Row.
- ❖ Marribah, Ahmad D. (1997). "Pengantar Filsafat Pendidikan Islam", Ct. 5; Jakarta : Bumi Aksara.
- ❖ Mulyasa, E. (2008). "Implementasi Kurikulum Tingkat Satuan Pendidikan". Jakarta : PT. Bumi Aksara.
- ❖ Mulyasa, E. (2004). School-Based Management, Concepts, Strategy and Implementation, Jakarta: Rosda, Sixth Print.
- ❖ Moleong, LJ (1984). "Qualitative Research Methodology." Bandung: Tarsito.
- ❖ Mursitama, Hasan Fadhil, Fakhruddin Iman (2011). Corporate Social Responsibility (CSR). Jakarta: Institute for Economic and Financial Development.
- ❖ Muhaimin, Mujib Abdul, Mudzakkir, Marno (2007). Areas and Insights of Islamic Studies. Jakarta: Prenada Media.
- ❖ Muhaimin. (2010). "Development of Islamic Religious Education Curriculum". Jakarta: Rajagrafindo Persada.

- ❖ Nasution, Nur (2005). "Manajemen Mutu Terpadu. Total Quality Management" Bogor: Ghalia Indonesia
- ❖ Prastowo Andi (2012). "Metode Penelitian Kualitatif dalam Perspektif Rancangan Penelitian. Jogjakarta: Ar-Ruzz Media.
- ❖ Purwanto, Agus, Erwan, 2012, "Implementasi Kebijakan Publik Konsep dan Aplikasinya di Indonesia", Yogyakarta: Gava Media
- ❖ Qomar Mujamil (2015). "Dimensi Manajemen Pendidikan Islam". Jakarta: Erlangga.
- ❖ Qomar Mujamil (2014). "Menggagas Pendidikan Islam". Bandung: Remaja Rosdakarya
- ❖ Roesmidi, danRisiyanti, R. (2008). "PemberdayaanMasyarakat".Sumedang :Alqaprint Jatinangor.
- ❖ Ramayulis (2008). "Ilmu Pendidikan Islam", Jakarta: Kalam Mulia
- ❖ Ramayulis. (2012) "Perkembangan pendidikan Agama Islam (PAI) di Brunei Darussalam".wordpress.com/2012/11/30. (Diakses2 Juni 2015).
- ❖ Rukiyati (2003) Pendidikan Nilai Holistik untuk Membangun Karakter Anak di SDIT Alam Nurul Islam Yogyakarta. Abstrak Disertasi. staff.uny.ac.id. (diakses2 Juni 2015).
- ❖ Sanusi, Ahmad (1999). "Gaya Berpikir dan Keterampilan Berpikir".Bandung: Uninus.
- ❖ Sanusi, Ahmad (2014). Pembaharuan Strategi Pendidikan: Filsafat, Manajemen dan Arah Pembangunan Karakter Bangsa. Bandung: Nuansa Cendekia.
- ❖ Sanusi, Ahmad (2015). "Sistem Nilai"Bandung: Nuansa Cendekia
- ❖ Syaodih, NS. (2008). "MetodePenelitianPendidikan".Bandung: Rosda.
- ❖ Syaodih, NS. (2004). "Kurikulum & Pembelajaran Kompetensi".Bandung: Yayasan Kesuma Karya Bandung.
- ❖ Syaodih, Nana, Mulyasa Enco, Purwadhi (2007). "Panduan Penulisan Karya Ilmiah". Bandung: Uninus.
- ❖ Sudjana, D. (2000). "Manajemen Program Pendidikan, Untuk Pendidikan Luar Sekolah dan Pengembangan Sumber Daya Manusia".Bandung: Falah Production.
- ❖ Sudjana, D. (2008). "Program Evaluasi Pendidikan Pendidikan Luar Sekolah dan Untuk Pendidikan Nonformal, dan Pengembangan Sumber Daya Manusia".Bandung: Remaja Rosdakarya Offset.
- ❖ Sugiyono. (2008). "Metode Penelitian Pendidikan (Pendekatan Kuantitatif, Kualitatif, dan R & D)".Bandung: CV. Alfabeta.
- ❖ Suherman, E. (2008). "Desain Pembelajaran Kewirausahaan".Bandung: Alfabeta CV.
- ❖ Sihombing, Uds. dan Gutama. (2000). "Potret Pusat Kegiatan Belajar Masyarakat di Indonesia pada Tahap Perkembangan", Jakarta: PT Dian Ariesta
- ❖ Sujana, D. (2003). "Strategi Pengelolaan dan Pengembangan Pusat Kegiatan Belajar Masyarakat", Makalah
- ❖ Sujana, D. (2010). "Strategi Pembelajaran Pendidikan Luar Sekolah". Bandung: Falah
- ❖ Sugiyono, (2011). "Metode Penelitian Kuantitatif Kualitatif dan R&D", Bandung: Falah
- ❖ Sudirman, dkk.(1991). "Ilmu Pendidikan".Bandung: Remaja Rosdakarya.

- ❖ Sudjana, N. (1989).” Dasar-Dasar Proses Belajar Mengajar”. Bandung: Sinar Baru.
- ❖ Sagala Syaiful (2013).” Manajemen Strategi dalam Peningkatan Mutu Pendidikan”. Bandung: Alfabeta
- ❖ Sagala Syaiful (2013). “Etika & Moralitas Pendidikan”: Peluang dan Tantangan. Jakarta: Prenadamedia Group.
- ❖ Samani Muchlas dan Hariyanto (2013). “Konsep dan Model Pendidikan Karakter”. Bandung: PT Remaja Rosdakarya.
- ❖ Sallis Edward. (2011). “Total Quality Management Dalam Pendidikan: Manajemen Mutu Pendidikan”. Jogjakarta: IRCiSoD.
- ❖ Sedarmayanti. (2014). “Strategi Manajemen”. Bandung: PT Refika Aditama.
- ❖ Sedarmayanti. (2010). “Reformasi Adinistrasi Publik, Reformasi Birokrasi, dan Kepemimpinan Masa Depan” Bandung: PT Refika Aditama.
- ❖ Sedarmayanti. (2011). “Membangun dan Pujian serta peningkatan Kinerja untuk Merih Keberhasilan”. Bandung: PT Refika Aditama.
- ❖ Sutirman (2013). “Media & Model-Model Pembelajaran Inovatif”. Jogjakarta: Graha Ilmu.
- ❖ Sukring. (2013). “Pendidik dan Peserta Didik Dalam Pendidikan Islam. Yogyakarta: Graha Ilmu.
- ❖ Sangaji Mamang dan Sopiah (2010). Metodologi Penelitian: “Pendekatan Praktis dalam Penelitian”. Yogyakarta: Andi Offset.
- ❖ Saefullah. (2012). “Manajemen Pendidikan Islam”. Bandung: CV. Pustaka Setia
- ❖ Tilaar HAR (2009). Kekuasaan dan Pendidikan: Manajemen Pendidikan Nasional Dalam Pusaran Kekuasaan. Jakarta: Rineka Cipta
- ❖ Tim Redaksi Fokusmedia. (2008). “Himpunan Peraturan Perundang-Undangan Tentang Standar Nasional Pendidikan”. Bandung: Fokusmedia.
- ❖ Tim Prima Pena. (2000). “Kamus Besar Bahasa Indonesia”. Jakarta :Gitamedia Press.
- ❖ Trisnamansyah, S. (2009). “Metode Penelitian Kuantitatif dan Kualitatif”, (Handout/ Materi Pokok Perkuliahan) Bandung: Universitas Pendidikan Indonesia.
- ❖ Tafsir Ahmad, dan Andayani Dian. (2001). “Ilmu Pendidikan dalam Perspektif Islam”, Cet. Ke-4: Bandung; Remaja Rosda Karya, 2001.
- ❖ Tafsir Ahmad, (2012). “Pendidikan Karakter Perspektif Islam”: Bandung; Remaja Rosda Karya, 2012.
- ❖ Tafsir Ahmad, (2013). “Ilmu Pendidikan Islam”: Bandung; Remaja Rosda Karya, 2013.
- ❖ Tafsir Ahmad, (2008). “Metodologi Pengajaran Agama Islam” : Bandung ; Remaja Rosda Karya, 2012.
- ❖ Tilaar, HAR (1999). “Paradigma Baru Pendidikan Nasional”, Jakarta: RinekaCipta.
- ❖ Tim Dosen Administrasi Pendidikan UPI. (2009). “Manajemen Pendidikan”. Bandung : Alfabeta.
- ❖ Udin, Dkk. (2005) “Total Quality Management Dalam Konteks Pendidikan (Edward Sallis)”. Bandung: Uninus.
- ❖ Putra Nusa dan Lisnawati. (2013). “Penelitian Kualitatif Pendidikan Agama Islam”. Bandung : Remaja Rosda Karya, 2013.
- ❖ Pidarta, “Manajemen Pendidikan Indonesia”, Jakarta: Rineka Cipta, 2004.

- ❖ Wijaya, C. Dan Rusyan AT (1994). "Kemampuan Dasar Guru dalam Proses Belajar Mengajar". Bandung: PT. Remaja Rosdakarya.
- ❖ Wirawan. (2002). "Profesidan Standar Evaluasi". Jakarta: Yayasan Bangun Indonesia & UHAMKA Press.
- ❖ Widi Restu K. (2010). "Asas Metodologi Penelitian". Yogyakarta: Graha Ilmu
- ❖ Yamin Moh. (2010). "Manajemen Mutu Kurikulum Pendidikan". Jogjakarta: DIVA Press.

Jurnal

- ❖ Aminulloh, Muhammad (2015) Analisis PP No. 55 2007 Tahun 2017 tentang Perspektif Pendidikan Agama dan Keagamaan Antonio Gramsci" Jurnal Kependidikan Islam Vol. 6 Tidak. 2 tahun 2015 (diunduh 02/06/2018/13:17)
- ❖ Anwar, Muhammad Amnis (2014): "Exploring Islamic Education Policy in Indonesia" Journal of Islamic Education: Islamic Education, Vol. 03 January 2014
- ❖ Hanun, Farida: Quality of Religious Education Implementation in Package A, B, and C Programs". Journal of Education Vol. 12 No. January 1 – April 2014 (downloaded 04/05/2018/18:47)
- ❖ Khoirudin, Muhammad: "Analysis of Islamic Education Curriculum Policy in Islamic Educational Institutions" Journal: JOEIS, Vol. 1 No. June 1, 2016 (downloaded 02/06/2018)
- ❖ Rahmat, Afifa Aisha (2015) "Policy Implementation: Process and Problems" International Journal of Social Science and Humanities Research Vol. 3/ Issue 3, pp (306 – 311) July – September 2015 (downloaded 08/05/2018, 15:38)