

**THE ANALYSIS OF GOVERNMENT'S POLICY  
TO ENHANCE THE STUDENTS' RELIGIOUS  
COMMITMENT:  
ANALYTICAL STUDY ON PUBLIC SENIOR  
HIGH SCHOOLS' STUDENTS OF BLITAR TOWN**

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**Abstract**

*Generally politics and education have their own roles and have no relation, or probably weak relation. Finding a phenomenon that in Blitar Town there is a policy relating education interests the research to know more about the policy, the background, the implementation, and relate the policy implementation to the students religious commitment developments, which consists of five aspects, they are knowledge, belief, practice, experience, and consequence. This study is undertaken by collecting data from the government, the regional education official, the LPTQ, PAI teacher of public senior high schools of Blitar Town, and the students, by using interview, observation, and documentation. There are four public senior high schools of Blitar Town, they are SMAN 1 Kota Blitar, SMAN 2 Kota Blitar, SMAN 3 Kota Blitar, and SMAN 4 Kota Blitar. The study is focused only on public schools because the systems of schools are administrated by the government. The result of the study shows that the implementation of the policy give contribution to the students' religious commitment, whether every students get different feeling, development or increasing of their religious life after they join and pass the competence test.*

**Key Words:** *Government's Policy, Religious Commitment*

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**ملخص**

غالبا لكل من السياسة والتعليم دور مخصص لا علاقة بينهما، أو تكون علاقتهما ضعيفة. ولكن هناك ظاهرة وجود العلاقة بين السياسة ومصلحة التعليم في مدينة بليتار. ويهدف هذا البحث إلى معرفة السياسة، والخلفية والتطبيق التي تتعلق بتنفيذ السياسة على الطلبة، وهو نمو الالتزام بالدين الذي يتكون من خمسة جوانب: المعرفة، واليقين، والتطبيق، والتجربة، والتأثير. ويتم هذا البحث بجمع البيانات من الحكومة، والموظفين بمصلحة التعليم المحلي، وهيئة تنمية تلاوة القرآن، والمدرسين لمادة الدراسات الإسلامية بالمدارس الثانوية بمدينة بليتار، والطلبة، وذلك عن طريق الحوار والاستقراء والتوثيق. وهناك أربع مدارس من المدرسة العامة وهي المدرسة الثانوية الحكومية ٢ بمدينة بليتار، والمدرسة الثانوية الحكومية ٣ بمدينة بليتار، والمدرسة الثانوية الحكومية ٤ بمدينة بليتار. وركز هذا البحث على المدارس العامة، لأن هذه المدارس تكون تحت رعاية وإدارة الحكومة. وتدل نتائج هذا البحث على أنهم بعد أن شاركوا في المسابقة ونجحوا فيها وأتاح تطبيق السياسة مشاركة الطلبة في الالتزام بالدين، فشعروا بالشعور المختلف تجاه تنمية أو ترقية روح التدين.

**مفتاح الكلمات:** سياسة الحكومة، الالتزام بالدين

**Abstrak**

*Umumnya politik dan pendidikan memiliki peran tersendiri dan tidak ada hubungannya, atau mungkin lemah hubungannya. Di sini berbeda, terdapat fenomena kebijakan yang berkaitan keduanya dengan kepentingan pendidikan di Blitar. Penelitian ini untuk mengetahui lebih lanjut tentang kebijakan, latar belakang, pelaksanaan, dan yang berhubungan dengan pelaksanaan kebijakan kepada siswa, yaitu perkembangan komitmen keagamaan, yang terdiri dari lima aspek; yaitu pengetahuan, keyakinan, praktek, pengalaman, dan konsekuensi. Penelitian ini dilakukan dengan mengumpulkan*

*data dari pemerintah, pejabat pendidikan daerah, LPTQ, guru PAI SMA Blitar Town, dan siswa, dengan menggunakan wawancara, observasi, dan dokumentasi. Ada empat publik SMA dari Blitar Town, yaitu SMAN 1 Kota Blitar, SMAN 2 Kota Blitar, SMAN 3 Kota Blitar, dan SMAN 4 Kota Blitar. Penelitian ini hanya difokuskan pada sekolah umum karena sistem sekolah yang diadministrasikan oleh pemerintah. Hasil penelitian ini menunjukkan bahwa setelah mereka bergabung dan lulus uji kompetensi, implementasi kebijakan memberikan kontribusi untuk komitmen keagamaan siswa, setiap siswa mendapatkan perasaan yang berbeda dalam pembangunan atau peningkatan kehidupan beragama.*

**Kata Kunci:** *Kebijakan Pemerintah, Komitmen Keagamaan*

## **Preface**

This chapter will discuss the context of study, questions of study, objectives of study, significances of study, and the preceding researches. These points are important to be described, because this chapter will help the researcher and the readers to have the same understanding of this research.

## **The Context of Study**

The mayor regulation (*Peraturan Wali Kota*) of Blitar town number 8 of 2012 is a policy that is decided by the government of Blitar town which focuses on religious competence. For Islamic religion, the government decides that the ability of reading the Qur'an as the one of its indicators. This research focuses on analyzing policy in terms of concept and application.

This research is so important to be conducted, the first is as appreciation and support for this policy, it is a big step to

build the students' religious commitment. The second, we know that religious competence is the duty of the Ministry of Religious Affairs (*Kementrian Agama*), but in this term, it needs legitimacy and authority to implement it. And the government, who has authority is able to decide and apply the policy also provides the funds.

By doing a preliminary research, the researcher gets little information about the background of this policy, first it is a vision of Blitar Town, and the second is about the original suggestion of the Blitar's mayor that by having a good ability is reciting the Quran, it is easy for someone to be a good person.<sup>1</sup>

On the other hands, the Quran is so important to be learned and read. The Quran is the holy book of Islam. It is a primary source of teaching and of sacred laws. It is highly recommended that every Muslim, man and woman, read a portion of the Holy Quran every day. Reciting the Quran in Arabic is a form of worship.<sup>2</sup>

It has been mentioned in this policy that LPTQ<sup>3</sup> as the test organizer, namely Competence Test (*Uji Kompetensi*), this test is used to know the students' ability to read and write the Quran. LPTQ is chosen because it has role and authority of religious institution, especially in the Quran education.

The researcher chooses the object of research to be the students of public senior high schools because they are going to

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<sup>1</sup> The mayor said, "sakolo-olonewongnekisomocoQur'an,panggahapik,langam-panggubahe", meeting with LPTQ, 2011.

<sup>2</sup> Department of Correction, *Handbook of Religious Beliefs and Practices* (Washington: tp., 2012), 38.

<sup>3</sup> LPTQ: Lembaga Pengembangan Tilawatil Qur'an: an institution which covers: musabaqoh (*competition of reading the Qur'an, guiding of reading, understanding, and application of Qur'an*). Surat Keputusan Bersama (SKB) Menteri Agama dan Menteri Dalam Negeri, nomor: 19 tahun 1977, dan nomor: 151 tahun 1977.

be mature. In Islam we call it *baligh*, a condition when a person must undertake the religious commitment. The researcher also limits on public school, because structurally public schools is managed by the government, and they should be responsible to the government. It is different from private schools which have different system to public schools. So by this reason the research focuses on public senior high schools, which their students have done Competence Test and they also have been being mature.

Government is related to politics, and actually politics and education should be related to each other well. In the quoting Michael Foucault, Muhammad Rifai says that it is impossible to separate the knowledge existence from the power of government.<sup>4</sup> Darmaningtyas maintains that the politics and national education are still separated and not balanced. The educational policy is oftendiscriminative, there are so many differences of treatment, whether based on tribes, schools' formality, religion and others.<sup>5</sup> This policy tries to answer the separation and imbalance between politics and education, and try to narrower it.

There are shifting paradigms of Islamic education, and it is discussed based on social-politics indication. In the Dutch and Japanese colonial periods, Islamic education was organized by the Muslims themselves by establishing educational institution and training center.<sup>6</sup>It happened because of some factrors, such as: discrimination, strict tutelage and limitation of the colonialist, the second, it was too hard to establish Islamic

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<sup>4</sup> Muhammad Rifai, *Politik Pendidikan Nasional* (Jogjakarta: Ar-Ruzz Media, 2011), 123.

<sup>5</sup> Ibid.

<sup>6</sup> Abd. RachmanAssegaf, *Politik Pendidikan Nasional* (Jogjakarta: Kurnia Kalam, 2005), 110.

educational institution, this condition forced the Muslims to hold their education independently, by the Ministry of Religious Affairs.<sup>7</sup>

With regard to religious commitment, this policy will be analyzed based on the expressions which people show as indicators of their religious commitment. There are five dimensions which proposed by Rodney Stark and Charles Y. Glock in their book, *American Piety: The Nature of Religious Commitment*, including belief, practice, experience, knowledge, and consequence.<sup>8</sup> The theory helps the researcher to conduct the research and decides the relationship between the policy and the religious commitment.

By the description and explanation above, the researcher decides to conduct a research under title: "the Analysis of Government's Policy to Enhance the Students' Religious Commitment: Analytical Study on Public Senior High Schools' Students of Blitar Town."

Based on the context of study having been described above, the researcher decides some research questions, as follows: What is the description of the government's policy to increase the students' religious commitment? Why does the government define the policy to increase the students' religious commitment? How is the application of the government's policy to increase the students' religious commitment? How does the policy contribute to the students' Religious Commitment?

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<sup>7</sup> Ibid., 112.

<sup>8</sup> Rodney Stark and Charles Y. Glock, *American Piety: The Nature of Religious Commitment*, (England: University of California Press, 1970), 9.

## The Politics of Education

It is important to know about the politics and education, they are two important elements in social-politics system of a country, either for developing or developed countries. Politics and education are often regarded as two separated things, and there is no relation between them. Actually, education and politics corporate each other to shape the society character of a country. They support and complete each other. Institutions and processes of education build and shape the society behavior, whereas institutions and processes of politics in a country give major impact to educational characteristic of the country.<sup>9</sup>

Sirozi notes the Abernethy and Coombe's idea in his book, that education and politics are inextricably linked, means that both of them have a close relation and give effect to each other. Interrelationship between politics and education occurs through three aspects, they are: group attitudes, unemployment, and the political role of intelligent.<sup>10</sup> The following is an explanation of these aspects:

### 1. Education and Group Attitudes

Opportunity and education achievement of a community influence them to get social, politics and economic access. The significant differences caused by differences of education, it can be seen by distribution of politics, economy, and employment, especially public service. In the post-colonial state, community which got educational discrimination was more capable to consolidate the power, and be ruling group which dominate the public

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<sup>9</sup> M. Sirozi, *Politik Pendidikan* (Jakarta: Raja Grafindo: 2007), 6.

<sup>10</sup> *Ibid.*, 7.

service. Generally, educational discrimination was caused by culture and religion reasons.

## 2. Education and World of Work

Education and world of work have a complex relation. On the one hand, one of the most radical innovations posed by education is increasing personal ambition. For example, a student who comes from a farmer family and gets education tends to look down on farmer and tries to get job that she or he thinks better than being a farmer, on the other hands, educational expansion participates in creating instability, because education creates demands which cannot be answered by political system. Only adequate human resources and employmentswhocan support the government and its bureaucracy and only educated public who can help the nation-building process.

Relation between politics and education implicates all fields, whether philosophic or policy field. For example, a country's educational philosophy shows the principal ideology of the country. In Indonesia, the national educational philosophy is pedagogical articulation of Pancasila and UUD 1945 values. On the policy fields, it is so hard to differentiate between a policy constructed based on a perception or combination of perceptions and the one based on national trust.<sup>11</sup>

A government's education policy reflects, and sometimes betrays, its view of society or political creed. The formulation of policy, being a function of government is essentially part of the political process, as are the demands made on government by the public for its revision.

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<sup>11</sup> M. Sirozi, *Politik*, 12.



In its turn, the implementation of an education policy gives effects to political life. Various policies give direct impact to access and interest of educational stakeholder, especially parents, students and society. Abernethy, as quoted by Sirozi, maintains that the implementation of education policy has political consequences by affecting, among other things, types, and levels of employment, social mobility, and the ideas and attitudes of the population.<sup>12</sup>

### 3. The Pattern of Relationship between Education and Politics

Every country has different education-politics relationship pattern due to a different social-political setting. In a primitive community, it is common for a chief of a tribe to act as a political leader and an educator. He makes important decision, and ensures that the decision can be implemented. He also guides and teaches the members about how to hunt, fish and fight. He also instills the values of tradition and prepares themembers to act politically.<sup>13</sup>

In a more advanced, technology-oriented, westren-centric society, the pattern of education-politics relationship changes from a traditional pattern to a modern pattern. The countries which get Western influences generally has the same pattern. The different is that, formal education in the developing country, acts an important and real role to reach political change, and in the recruitment and training process for leader and political elite. Conversely, formal education in the developed country is involved in the mainstream of national political life and becomes an important issue in the political discourse.<sup>14</sup>

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<sup>12</sup>Ibid., 13.

<sup>13</sup>Ibid., 15.

<sup>14</sup>Ibid., 16.

Generally, education in the modern society is an important political commodity. Education process and institutions give impacts to political system and political stability. Education is the government's great responsibility. Public education is political because it is controlled by the government and affects the government's credibility.<sup>15</sup>

The politics of education in Indonesia has developed; although it has not been an academic study yet, but everyone begins to trust to the relationship between politics and education. There was a rubric in the *Jakarta Post* that discussing about politics and education entitled "Politics inseparable from education". The article mentions politics as inseparable from education, unless the country plans to generate 'illiterate politicians' who could not be expected to lead the republic out of the current crisis. The author added that politics is a way to manage a broad environment, and not merely a struggle for power. Therefore, it is school's duty to help students to differentiate between good and bad politics.

### **Religious Commitment**

There are at least five dimensions of religious commitment, including belief, practice, knowledge, experience, and consequence.

#### **1. Religious Belief**

The belief dimension comprises expectations that the religious person will hold a certain theological outlook, that he will acknowledge the truth of the tenets of the religion. Every religion maintains some sets of beliefs which adherents are expected to ratify. However, the content and

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<sup>15</sup>Ibid., 18.

scope of beliefs will vary not only between religions, but also within the same religious traditions. However, belief is a dimension of religion, not to establish ways to measure it.<sup>16</sup>

To achieve a belief in God, there are many factors that need attention, due to the mechanism that trust can use theological and philosophical paths through the mechanism of psychological aspects. Philosophically, religious teaching helps one to believe in God. The faith will be the foundation or source of all religious behaviors, either in the form of personality, piety and charitable character.

Belief in a God-guided religion can be obtained through the induction and deduction mechanisms. Induction, beginning with studying and research on everything created by God in the universe and all things in it, will indicate the existence of God. Conversely, deduction begins with believing in God then proved by the fact that seen in the universe evidence of the existence of God.<sup>17</sup>

## 2. Religious Practice

Religious practice includes acts of worship, devotion and things people do to carry out their religious commitment. Religious practices fall into two important classes, involving ritual and devotion. Ritual refers to a set of rites, formal religious acts, and sacred practices which all religions expect their followers to perform. Devotion is somewhat akin to, but significantly different from ritual. While the ritual aspect of commitment is highly formalized and typically public, all religions also value personal acts of

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<sup>16</sup> Rodney Stark and Charles Y. Glock, *American Piety: The Nature of Religious Commitment*, 14.

<sup>17</sup> Hafi Anshari, *Dasar-dasar Ilmu Jiwa Agama* (Surabaya: Usaha Nasional, 1989), 40.

worship and contemplation which are relatively spontaneous, informal, and typically private.<sup>18</sup>

### 3. Religious Experience

The experience dimension takes into account the fact that all religions have certain expectations. However it may imprecisely be stated that the properly religious person will achieve a direct, subjective knowledge of ultimate reality in a particular time; that he will achieve some senses of contacts with a supernatural agency. This dimension is concerned with religious experience, feelings, perceptions, and sensations which are experienced by an actor or a religious group (or a society) as involving some communication with a divine essence (God) with ultimate reality, with and transcendental authority. To be sure, there are marked contrasts in the varieties of such experiences which are deemed proper by different religious tradition and institutions, and religions also vary in the degree to which they encourage any type of religious encounter. Nevertheless, every religion places at least minimal value on some variety of subjective religious experience as a sign of individual religiousness.<sup>19</sup>

Religious experiences and consciousness influence people in deciding their religious behavior. Religious behavior moves dynamically in accordance to the psychological dynamics and changes that occur in the environment, even belief/faith will also be changed dynamically. But for those who already have solid faith in God, the change and psychological dynamics that occur are

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<sup>18</sup> Rodney Stark, *American Piety.*, 15.

<sup>19</sup> Ibid.

not going out of the lines of the existing standard within the scope of faith-possessed insight.<sup>20</sup>

#### 4. Religious Knowledge

Religious knowledge dimension refers to the expectation that religious people will possess, involving some minimum information about the basic tenets of their faith and its rites, scriptures, and traditions. The knowledge and belief are clearly related dimensions since knowledge of a belief is a necessary precondition for its acceptance. However, belief needs not to follow knowledge, nor does all religious knowledge bear on belief. Furthermore, a person may hold a belief without really understanding it, that is, belief can exist on the basis of very little knowledge.<sup>21</sup>

#### 5. Religious Consequence

This dimension differs from the other four. It identifies the effect of religious belief, practice, experience, and knowledge in persons' day-to-day lives. The notion of "works," in the theological sense, is connoted here. Although religions prescribe must of how their adherents ought to think and act in everyday life, the extent to which religious consequences are a part of religious commitment or simply follow from it. It is not entirely clear.<sup>22</sup>

### The Description of the Policy

This Policy was legalized in February 2012 and was implemented in March 2012. Every student in Blitar town must enclose a certificate of competence test in their application form. This test describes their ability of reading and writing the

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<sup>20</sup>Hanafi, *Dasar-dasar Ilmu*, 40.

<sup>21</sup>Rodney Stark, *American Piety*, 16.

<sup>22</sup>Ibid., 16.

Quran. Technically, the test is held by LPTQ, a government institution which focuses on any part, aspect and activity relates to the Quran. Without the certificate, the students cannot study in schools in Blitar town. Students from outside Blitar must register themselves and the school will register them to LPTQ to get guidance and take the competence test.

### **The Background and Defining Process of the Policy**

The policy was as a response to Blitarse condition, some Blitarse did not obey their religious obligations well. For example, many Moslems could not read the Quran, and did not do five times praying. Many Christians also did not understand or memorize their bible or religious song for their prayer and they did not go to church. This condition inspired the mayor to regulate a policy to fix this condition. The government of Blitar town regulated a policy on 9<sup>th</sup> of February 2012, which required the students to join a competence test to evaluate their ability of reading the Quran and they must enclose the certificate of accomplishment as the requirement to continue their study.

The government chose the regional education official as the responsible institution because this institution had the biggest chance to fix Blitarse condition through education, particularly to improve their religion knowledge and application.

In view of group attitude theory, Blitar town is a group of society that has a special attitude, it is the policy. So students, who want to study in Blitar town are the part of Blitar town society. They must obey the role, to take the competence test and enclose the certificate during application.

Next is education and employment chance. Students are classified as teenager and school age. Their duty is to study. So

the result of competence test affects their chance of getting school in Blitar town.

Formal education acts as an important and real role to reach a political change in Indonesia. This phenomena could also be found in Blitar town. The government uses the formal education to maximize the government's duty, to control, to show the government's attention, and to conduct social development.

Modern society has special interest on politics. They tend to choose the government that prioritizes education because education is necessary. Thus, education affects to decide the government.

### **The Implementation of the Policy to Increase the Students' Religious Commitment**

The discussion on policy implementation can be divided into three parts, including the implementation by the government, the LPTQ, and the public senior high schools in Blitar town.

#### **1. Implementation by the Government**

The government acts as the policy maker and the fund supplier. Students, except those who came from other towns do not pay for the test. The government appointed the regional education officee together with Ministry of Religious Affairs to implement the policy. These institutions also control the whole process.

#### **2. Implementation by LPTQ**

LPTQ is the executor of the policy. It means that LPTQ, as an institution, determined ways or techniques to implement the policy, such as selecting the test material and the examiner, and reporting the result in a certificate. The

certificate indicates students' ability to read and write the Quran and is used as the requirement to continue the students' study.

### 3. Implementation by the Public Senior High Schools

Schools in Blitar town are the subjects of the policy. They used the certificate as an application requirement and used it as a consideration. Schools should report students who do not have and enclose the certificate to LPTQ and hold a private test. The certificate helps the schools to get information of the students' ability to read and write the Quran, and support the schools' religious programs, Arabic program, and reading the Quran by using centered audio system.

## **The Contribution of the Policy Implementation to the Students' Religious Commitments**

To analyze the contribution of the policy to the students' religious commitment, the researcher uses some statements or theories related to the development of adolescents. The researcher also used data from the schools, especially PAI teachers and high school students.

### 1. The Development of Adolescents Religious Life

There are several factors which influence the development or changes student got after joining competence test of reading and writing the Quran.

#### a. The Physical Growth

Students' physically growth influences their action, emotion, and behavior. In addition, their education and experience also their decision making, including religion, motivation to read the Quran, motivation to study, and what they know about the Quran and religion.



b. The Intelligence Growth

Students' intelligence growth helps them to understand their life well, including their religion. This growth helps students to use those knowledge in their life. For example, when students understand *Tajwid*, they could try to apply it while reading Quran.

c. The Personal Growth

Generally, students are often confused about their personal growth. The competence test helps students to realize about their position and what they should do after they know the meaning and messages of the Quran, especially from verses they have learned.

d. The Development of Social Life

Social recognition significantly affects students. Being accepted in certain schools may give a special recognition for most of students. Students are aware that some schools have higher prestige. Most students study hard to pass the competence test because the result determined whether they could study in the best school or not.

e. The Condition of Religious Life

The competence test forces the students to master the Quran or at least to read and write the Quran well. This phenomena gives effect to their religious life, whether we know, in this age, they are unstable. Sometime they are so diligent to do all religion requirements, but in the other times they are so lazy to do them. So, it is normal when the researcher get information that the students read the Quran diligently and sometimes they leave it. Some of them be diligent to read the Quran just for prepare the test and the other keep spirit to read the Quran dilligently

until now, whether they have passed the test and be received in the school they want.

Discuss about the adolescent moral development, this test makes and supports their self-directive. Because of this policy, they want or do not, they should be able to read and write the Quran. The result, they adhere to the religion, especially in reading and writing the Quran.

## 2. Religious Commitments

The interview findings showed that almost all students got the advantages form the policy. There are five aspects of religious commitment.

### a. Religious Knowledge

The competence test helps students to improve their religious knowledge. Their willingness to read the Quran improves after joining the competence test.

### b. Religious Belief

Students must memorize some verses and prior taking the test. During the process, students will also learn to understand the meaning and message. Many students are aware that the Quran is special. Students also get many knowledge and inspiration of their religion and their God.

### c. Religious Practice

Students' good knowledge supports their religious practice. Understanding *Tajwid* and the appropriate ways of reading the Quran, improves students' interest and frequency of reading the Quran. Some students also stated that they are comfortable and confident to perform five times prayer.

### d. Religious Experience

Not all students can express their feeling about the competence test. Most students are nervous during

interview because they focus too much on passing the test. Few students stated that they became aware of the meaning of the Quran. One of the students argued that the Quran is special because it still relevant after 14 centuries.

e. Religious Consequence

Students' Quran reading knowledge also influences their religious commitment. Students love the Quran more than before. They realize that the Quran is their holy book, a guidance to understand. They carefully apply their reading theory because the Quran is very unique. A slight difference in reading may change the meaning.

## Conclusion

Following are the conclusion of the study: The mayor regulation (*Peraturan Wali kota*) number 8 of 2012 is a policy regulated by the government of Blitar Town which requires all sixth grade and ninth grade students to take and pass a reading and writing the Quran competence test. Students who passed the test, will get a certificate to be attached in their school application if they want to study in Blitar town.

This policy was initiated by the government's response on religious issues in Blitar. First, it is a realization of 2010-2015 Blitar government' vision and mission, which targeted to development of education and health. Second, the policy was supported by mayor of Blitar town. He believed that all Blitar town's society did not fully obey their religious commands obligation well, including Muslim, Christian, or the other religion adherents.

The implementation of the policy is supervised by the Blitar regional education official and supervised by LPTQ. Students took the test and they had to pass it to get a certificate.

Every school has different role and follow-up program to help students who have not passed the test yet and who have high score on their reading ability of the Quran.

Students experience different effects from this policy. Every student also experienced different developments of religious commitment. In general, students felt that some of their religious commitment increased, such as the increasing of their *Tajwid* knowledge, their reading practice of the Quran, their belief in the Quran and Islam, their experience about the messages of the Quran, and their consequence to read, to understand and to apply the values of the Quran.

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