

Quality of education improvement in Raudhatul Athfal based on strategic plan of Ministry of Religious Affairs 2015-2019

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ABSTRACT

This article presents the regulation on *Raudhatul Athfal* (RA) as an early childhood educational institution equivalent to kindergarten but has special Islamic characteristics developed by the Ministry of Religious Affairs in formal education for children aged 4 (four) to 6 (six). This study used a descriptive qualitative method with the type of case study on the strategic plan of the Ministry of Religious Affairs 2015-2019. Based on the results, pre-school (*Raudhatul Athfal*/RA) does not get maximum attention, including the absence of Public RA. The absence of public RA is unfair and unequal for pre-school education. The strategic plan of Ministry of Religious Affairs 2015-2019 is embodied in PMA No. 14 of 2014 on the Nationalization of Madrasahs. Ideally, with the nationalization of *Raudhatul Athfal*, the quality of education in RA will not have a good benchmark against similar institutions, namely kindergarten.

Keywords: Regulation, *Raudhatul Athfal*, Strategic plan.

BACKGROUND

In Law No. 20 of 2003 on the National Education System, government regulation on education to support lifelong education is the recognition of early childhood education (PAUD). This shows that formally, PAUD is an inseparable part of the overall National Education System. PAUD can be provided through formal, non-formal or informal education. PAUD in formal education is in the form of a kindergarten, Raudatul Athfal (RA). PAUD in non-formal education in the form of Play Groups (Kelompok Bermain), Child Care (TPA). PAUD in the informal education channel in the form of family education is organized by the community.

The importance of PAUD (one of which is RA) has become an international concern. The 2000 education forum meeting in Dakar Senegal had an agreement to expand and improve overall care and PAUD, especially for those who are very vulnerable and disadvantaged (Noorlaila, 2010:14).

Raudhatul Athfal is an early childhood educational institution under the Ministry of Religious Affairs and is parallel to Kindergarten. Based on data from the Ministry of Religious Affairs of the Republic of Indonesia in 2016 (Ministry of Religious Affairs; 107-114), there are 27,999 *Raudhatul Athfal* (RA) institutions with 1,231,101 students. If accreditation is a minimum measure of the quality of educational services, then the quality of RA is as follows; 1,658 (5.93%) are accredited A, 5,755 (20.57%) are accredited B, and 2,399 (8.57%) are accredited C and 18,166 or 64.93% have not been accredited. RA has 118,196 teachers, with 55,026 were high school graduates, 63,350 having bachelor's degrees, and 191 having master's degrees. However, there has not been a single public RA. Unlike the case with kindergartens under the Ministry

of Education, there are 89,680 kindergartens of which 3,273 are public schools.

Government Regulation No. 17 of 2010 on the management and implementation of education states that *Raudhatul Athfal* hereinafter abbreviated as RA is a form of early childhood educational institution in formal education organizing educational programs with Islamic characteristics for children aged 4 (four) to 6 (six). Early childhood education becomes very important considering the potential for intelligence and the basics of behavior are formed at this age range (golden age).

The strategic plan of the Ministry of Religious Affairs has not fully accommodated the quality of pre-school education. Most of the strategic plan of the ministry of religious affairs The strategic plan only focuses on the quality development of education at the primary, secondary and higher education levels. And, this is as stated in the strategic plan of the Ministry

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of Religious Affairs (2010-2015, 2015-2019, and 2019-2020) that shows that the gap leading to the public perception or assumption on efforts to improve the quality of pre-school education by the government can be considered futile, but more focus on religious moderation.

According to Edward III, indirectly, the government (Ministry of Religious Affairs) has not maximally paid attention to improving the quality of *Raudhatul Athfal* or the preparation of a strategic plan of the Ministry of Religious Affairs does not involve relevant stakeholders including (researchers in the field of religious and religious education at the Research and Development and Training Agency, pre-school education professional organizations within the Ministry of Religious Affairs such as the *Raudhatul Athfal* Teachers Association (IGRA), and the Head of *Raudhatul Athfal* (K3RA) Working Group and RA supervisors).

Based on the description above, there are several categories by Edward III including communication, resources, disposition, and bureaucratic structure related to pre-school education not having maximum priority. In fact, in terms of resources, the existence of *Raudhatul Athfal* as a formal early childhood educational institution does not yet have a public status, but 25% of its teachers have civil servant status, thus indicating a clear gap that needs immediate resolution. In order to more objectively assess the success and failure of the strategic plan of the Ministry of Religious Affairs 2015 – 2019, this paper would like to reveal more deeply the strategic plan of the Ministry of Religious Affairs as a whole in improving the quality of pre-school education/RA.

This study showed the complexity of pre-school education (RA) and public participation in equality of RA quality was maximal, but intervention efforts of the government were less than optimal, making fairness and equity in the quality of pre-school education an urgent need to be described and get mutual attention. Suparta (2003: 201) stated that the significance of pre-school quality has implications for the mental and personality formation of children, and is also in line with the opinion of psychologists that the first year is the most important period for personality formation and the instilling of basic traits is supported by the quality of educational institutions. Overall, this study will provide broader insight into the complexity of implementing the strategic plan of the Ministry of Religious Affairs 2015-2019 on the quality of pre-school education that has not been in favor of *Raudhatul Athfal*.

Based on the above background, this study aimed to see how the strategic plan of the Ministry of Religious Affairs 2015-2019 provides a comprehensive description of improving the quality of pre-school education (RA). In more detail, this study aimed to find out the description of *Raudhatul Athfal* as part of the national education system, in which there is also a response to the discourse on the nationalization of RA, to know the community need for the nationalization of early

childhood education, and to know the government regulations for the nationalization of RA.

LITERATURE REVIEW

Law Number 20 of 2003 on the National Education System mandates that improving and ensuring the quality of education is one of the targets of government priority programs and regulations in an effort to improve the quality and competitiveness of human resources. This is as stated in the National Medium-Term Development Plan (RPJMN) 2020-2024 and the Sustainable Development Goals/SDGs 2017-2030.

Based on Article 28 Law Number 20 of 2003, *Raudhatul Athfal* is a formal early childhood educational institution equivalent to a kindergarten. As a formal educational institution, *Raudhatul Athfal* is required to meet educational standards as stated in Government Regulation No. 19 of 2005 on National Education Standards (SNP) was further refined by Government Regulation No. 23 of 2013. In addition, based on article 35, Law Number 20 of 2003 indirectly the National Education System requires quality of education improvement to be carried out in a planned and periodic manner. Improving the quality of education, based on national standards, is used as a reference for curriculum development, teaching and educational staff, facilities and infrastructure, management, and financing.

Law Number 20 of 2003 on the National Education System, Article 1 paragraph (14) asserts that: early childhood education is an effort aimed at fostering children from birth to six years old through the provision of educational stimuli to help physical and spiritual growth and development so that children have the readiness to enter further education. Therefore, the Decree of the Minister of Religion No. 792 of 2018 on Guidelines for the Implementation of the *Raudhatul Athfal* Curriculum that *Raudhatul Athfal* is an early childhood educational institution with Islamic characteristics to introduce and instill faith, piety, and noble character from an early age.

Early childhood education, one of which is RA, is very important considering the potential for intelligence and the basics of behavior are formed at this age range (golden age) and are very strategic in human resource development. At an early age, children are sensitive in receiving various stimuli. The sensitive period for each child is different, along with the rate of growth and development of the individual child. During the sensitive period, there is the maturity of physical and psychological functions to respond to stimulation given by the environment. This period is used to develop cognitive, motor, language, socio-emotional, religious, and moral abilities.

The success of the early education process becomes the basis or foundation for the next educational process. At this time, positive educational stimulation is very important, because inappropriate stimulation will have a negative impact on the next life and cannot be replaced, one of the efforts is

the nationalization of *Raudhatul Athfal*. In addition, according to Morea (Moore et al., 2008), the quality of pre-school under government guidance is better than under private guidance, this is also a trigger for imitation in the perspective of RA in the future.

According to Farida (2015: 236), in an effort to improve the quality of madrasas (including RA), the role of the Ministry of Religious Affairs is not only limited to providing assistance and guidance to madrasas, but also developing institutional status through the nationalization of madrasa program, both private madrasas managed by private and madrasah managed by Islamic organizations. However, efforts to nationalization for RA have not yet been implemented. Ideally, with the nationalization of RA, the actual presence and participation of the state can be maximized. In addition, structurally, the existence of stakeholders for RA is still under the sub-directorate/echelon 3.

The government's involvement in the full management of education has been carried out by the Chinese government by conducting many interventions and involving many departments, ranging from early childhood education to the social sector as revealed by Jozeph Zadjia (2005, xix). This can be imitated by the Indonesian government by adopting or looking for the best alternative to intervene in the education of schools in a fair and equitable manner. To answer this response, the Ministry of Education and Ministry of Religious Affairs have made a regulation contained in the strategic plan in each leadership period (2015 – 2019), but the results have not been evenly distributed for all levels of education.

In 2014, The Jakarta Religious Research and Development Center (Jakarta Religious Research and Development Center) is one of the Technical Implementation Units (TIU) of the Research and Development and Training Agency of the Ministry of Religion. Previously, this institution engaged in research and development of religion was named the Jakarta Research Institute for Religion and Society. The birth of this research institution was based on the Decree of the Minister of Religion Number 14 of 1978 concerning the Organizational Structure and Work Procedure of the Research Institute for Religion and Society. It has conducted a study entitled "The Quality of *Raudhatul Athfal* (RA) in the Perspective of PAUD Standards". In improving the quality of RA, the study provided several recommendations, one of which the Ministry of Religious Affairs needed to initiate the establishment of Public RA as a superior RA model and could serve as an RA coach. Of the many RAs scattered in various regions, there is not one RA that can be used as a reference for the surrounding RAs. Balai Litbang Agama Jakarta in November 2017 also held workshops related to the Nationalization of *Raudhatul Athfal* resulting in the plan to form a public RA, which could be done in several ways including; the first is the transfer of status from the other RA, the second, the stipulation status of

the RA managed by the Ministry of Religious Affairs, and the third way is the establishment of a new Public RA.

The study on the strategic plan of the Ministry of Religious Affairs 2014-2019 focusing on pre-school education is considered important, because the researchers have not found a study on pre-school education in the strategic plan of the ministry/institution. In addition, based on the previous strategic plan (2010-2014) and the latest strategic plan 2020-2024, efforts to pay attention to pre-school education are also not very visible, in fact, there are often differences in focus or unevenness in implementing the strategic plan, thus affecting the quality of education.

Implementation is considered the main form and a very decisive step in the regulation process (Birklan, 2001: 177; Heineman et al., 1997: 60; Ripley and Franklin, 1986; Wibawa et al., 1994: 15). This view is strengthened by the statement of Edwards III (1984: 1) that without effective implementation, regulation will not be successfully implemented. Implementation of regulation is an activity that can be seen after the legal direction of regulation has been issued, including efforts to manage inputs to produce outputs or outcomes for the community.

One of the reasons why regulation implementation is needed refers to the views of experts that every regulation made must be implemented. Therefore, the implementation of the regulation is needed for various reasons or perspectives. According to Edwards III (1984: 9-10), implementation of the regulation is necessary because there are regulatory problems that need to be addressed and solved. Edwards III introduced the implementation problem approach by questioning what factors supported and hindered the successful implementation of the regulation. Based on these rhetorical questions, four factors were formulated as sources of problems as well as preconditions for the success of the implementation process, namely communication, resources, bureaucratic or executor attitude, and organizational structure including the workflow of the bureaucracy.

The overall implementation of the regulation is evaluated by measuring program outcomes based on the objectives of the regulation. Program outcomes are seen through their impact on the intended targets, both individuals and groups as well as the community. The output of regulation implementation is the change and acceptance of the change by the target group.

Implementation of regulation is needed to see compliance of the target group of regulation. Therefore, from a behavioral perspective, the compliance of the target group is an important factor that determines the success of implementing regulation. This is line with Ripley and Franklin's (1986: 12) view that to support the successful implementation of regulation it is necessary to be based on three aspects, namely: 1) the level of bureaucratic compliance with the bureaucracy above it or the level of the bureaucracy, as regulated by law, 2) not

have a problem; and 3) desired implementation and impact (benefits) of all targeted programs. According to Gogginet al (1990: 20-21, 31-40), the process of implementing regulation as an effort to transfer information or messages from higher institutions to lower institutions can be measured the success of its performance based on variables: 1) encouragement and coercion at the federal level, 2) national/state capacity, and 3) encouragement and coercion at the central and regional levels

According to Quade (1984: 310), the reason for the need for implementation of the regulation is to show evidence that in the implementation of regulation there are actions, interactions, and reactions to factors in the implementation of the regulation. Quade stated that in the process of implementing the ideal regulation there will be interactions and reactions from the implementing organization, target group, and environmental factors resulting in the emergence of pressure followed by bargaining or transactions. Through these transactions, feedback is obtained which the regulators can use as input in the formulation of further regulations. Quade described four variables that need to be considered in the analysis of the implementation of public regulations, namely: 1) Regulations are dreamed up, namely, the interaction pattern is dreamed up so that regulators try to realize; 2) the target group or subject is expected to adopt a new interaction pattern through regulation and the subject must change to meet their needs; 3) implementing organization, usually in the form of a government bureaucratic unit or work unit responsible for implementing regulations; and 4) environmental factors, namely system elements in the environment that affect the implementation of the regulation.

A strategic plan is a result-oriented planning document to be achieved in which a strategy or direction is explained as a basis for making organizational decisions. The strategic plan describes the objectives, targets, regulations, programs, and activities by taking into account the development of the strategic environment as a continuous process of decision making. The decision was taken through a process of utilizing as much anticipatory knowledge as possible and organizing it systematically in order to project the future condition of the organization.

The purpose of the preparation of the strategic plan is as a reference in operating the development activity plan in accordance with its main tasks and functions and it should be implemented as a reference that the organization is an organization that works effectively and performs, in assessing whether the organization has a good performance, it can be seen from how much the strategic plan is implemented in order to achieve the medium-term vision

METHOD

This study used a qualitative interpretive method, even if there was quantitative data as supporting data to determine

the needs related to educational regulation on *Raudhatul Athfal*, while qualitative data were used to deepen the study. Data were collected through literature studies, interviews, observations, and documentation. Interviews were addressed to the organizer or head of RA and teachers/caregivers, Ministry of Religious Affairs, Head of Madrasah Education, Head of Madrasah Education, Sub-Directorate of Institutions, PTK, Infrastructure, and Committees or Foundations. Documentation study was carried out on the basis of the formal juridical establishment of RA, objectives, vision, and mission, condition of students/teachers learning process for 4-6 years age group. In the interviews, several key informants were representatives of the community representing the existence of RA including government, education leaders, teachers, parents/committees, up to the IGRA institution for about 51 persons.

RESULTS AND DISCUSSION

The Ministry of Religious Affairs (2018) shows that the percentage of the number of public madrasas in Indonesia is only less than 5% of the total madrasas in Indonesia. One of the main reasons to nationalize the madrasa is an agreement to comply with Government Regulations directly, in this case, the Regulation of the Ministry of Religious Affairs. Thus, the regulation on the establishment and nationalization of madrasas is one of the strategic regulatory instruments in an effort to ensure the acceleration of quality education services in madrasas, in addition to the option of regulation on strengthening and empowering quality in private madrasas organized by the community.

The existence of *Raudhatul Athfal* has grown in line with the needs of the community, even though until now the Ministry of Religious Affairs has not held a pilot RA or like a kindergarten at the Ministry of Education and Culture. Services carried out by the new Ministry of Religious Affairs are limited to regulations, curriculum, teacher assistance, and facilities. Balai Litbang Agama Jakarta in 2018 stated that nationalization of RA is a very urgent matter based on requests from various levels of society.

The response of the *Raudhatul Athfal* institution to nationalization is an urgent need in the perspective of equal distribution of education at all levels so that the readiness or feasibility of the nationalization of RA and the impact on the surrounding community becomes an answer to be solved by the government. The process of nationalization of RA is actually very much expected by the community. In the context of efforts to improve the quality of madrasas in general, (including RA), the role of the Ministry of Religious Affairs is not only limited to providing assistance and guidance to madrasas but also developing institutional status through the nationalization program of madrasas, (including RA) both private madrasas are managed by individuals and madrasas managed by Islamic organizations.

According to Mardan (2017: 15), institutional problems always have implications for the selling value of an educational institution, (in this case RA). The achievements and prestige of *Raudhatul Athfal* are highly dependent on the quality of learning, facilities and infrastructure, supporting facilities, teachers, students, learning outcomes, as well as ways of government to manage strategic plans. The more qualified graduates are produced, the selling value and interest in entering the educational institution (RA) will increase. Conversely, if low quality results in low-quality graduates, it will also have an impact on low interest and absorption into educational institutions. This is what makes the quality of education at the *Raudhatul Athfal* level very important for an educational institution. Improving the quality of education is not only in one aspect but includes all aspects related to the educational process starting from input, process, and output. One of the benchmarks for this improvement is in improving good management. If management has been implemented properly, any institution including educational institutions will be able to produce quality work and performance

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The strategic plan of the Ministry of Religious Affairs 2015 – 2019 is stated in KMA Number 39 of 2015 and is an implication of the 2014 – 2019 National Medium Term Development Plan. The strategic plan, government regulation on pre-school education, especially *Raudhatul Athfal* is still very minimal, this is proven only in point no. 6 part of the strategic plan, namely; increasing and equitable access and quality of religious education and religious education. More specifically related to pre-school education, it was

explained that the percentage of RA teachers in 2014 having a bachelor's degree was 75.57%, accredited RA institutions at 9,816 institutions or 35.09%, MI, 81.61%, MTs, 74.25%, and MA 75.60%. From this percentage, one of the standards in the accreditation of RA institutions is in the lowest position compared to primary and secondary education under the Ministry of Religious Affairs. The strategic plan of Islamic education 2020 – 2024 is encouraged to prioritize its programs on the quality aspect, but the quality in question has not led to maximum efforts towards the implementation of pre-school education, especially RA.

The strategic plan of the Ministry of Religious Affairs 2015-2019 has not indirectly provided a meaningful touch for the development of pre-school education, while in the derivative regulations issued by the Ministry of Religious Affairs itself, there is a model on how to conduct the nationalization of madrasas, it also discusses improving the quality of *Raudhatul Athfal* as contained in the Ministry of Religious Affairs Regulation No. 14 of 2014 on nationalization of madrasas. Furthermore, if it refers to the national education fund from 20% of the APBN and then is divided again with other agencies, the funds for improving the quality of RA are very minimal (0.0005%). This indicates that there is something wrong in formulating pre-school education at the Ministry of Religious Affairs so that the regulation in the strategic plan should ideally be evaluated.

If you follow the implementation theory of regulation by Edward III, there is a communication pattern within the Ministry of Religious Affairs regarding the transmission of the strategic plan implemented in each work unit, but the clarity and consistency aspects are still not optimal. This can be seen in the strategic plan of RA, in fact, it is not a separate feature that distinguishes it from other education, so that the impression of RA being neglected in the strategic plan is very real. In terms of resources, it is possible to make a strategic plan that does not involve stakeholders in the field of pre-school education, starting from the *Raudhatul Athfal* Teachers Association (IGRA), the Head of RA Working Group (K3RA), RA Supervisors, to researchers in the Education Sector at the Research and Development Agency in Ministry of Religious Affairs.

Furthermore, this results in a disposition in job descriptions, or even many jobs within the scope of *Raudhatul Athfal* that receive less attention, receive fewer subsidies, and receive less appreciation. Thus, the wider implication is that the Ministry of Religious Affairs does not yet have an RA so that it can do benchmarking with kindergarten. Instead, community participation appears so that there is a discourse on nationalization in each Regency/City, or per Province as part of government intervention for equal distribution of education quality. But in practice until now it is still the same. This may require a rereading of how to develop a good, fair, and impartial Strategic Plan.

The derivative of the strategic plan of the Ministry of Religious Affairs, namely Ministry of Religious Affairs Regulation No. 14 of 2014 on nationalization of madrasas have not been able to answer *Raudhatul Athfal's* discourse to be nationalized. This shows that the derivative of the strategic plan in the form of the Government Regulation should ideally be revised to cover the need for the *Raudhatul Athfal* institution. The involvement of structural and functional researchers is absolutely necessary to restructure how to reformulate a just Strategic Plan so that it does not overlap one another.

The government's opportunity in this case the Ministry of Religious Affairs as one of the largest work units to rearrange its institutional organization through the nationalization of RA is actually wide open. Nationalization of RA as part of the equitable distribution of the quality of the national education system can indirectly improve the quality and quality of RA teachers to become more professional.

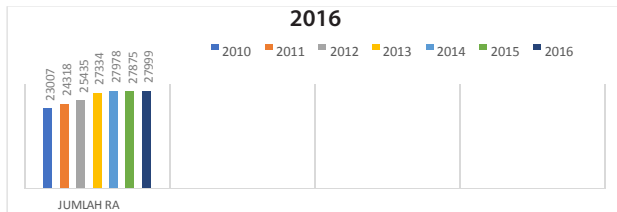
The Ministry of Religious Affairs ideally has full authority to make it happen as part of the government's efforts to improve quality indiscriminately. In particular, in order to realize an even distribution of the quality of early childhood education to be even better. The role of the bureaucracy in school institutions ultimately becomes the pinnacle of the policy implementation model at units and levels of education (Solichin, 2015).

Based on data from the Ministry of Religious Affairs of the Republic of Indonesia in 2016, there were 27,999 RA institutions with 1,231,101 students. The number of RAs tends to increase every year as much as 23,007 in 2010; 24,318 in 2011; 25,435 in 2012; 27,334 in 2013; 27,978 in 2014; 27,875 RA in 2015, and 27,999 RA in 2016. The following chart shows the statistical data on the increase in the number of RA in Indonesia between 2010 – 2016, according to EMIS Ministry of Religious Affairs data.

From this chart, it can be seen that the number of RA has increased significantly from year to year. This can be interpreted by increasing public trust in RA institutions in educating early childhood with Islamic characteristics. In line with this, the government should not underestimate taking regulations related to the quality of education improvement in RA.

If accreditation is the guarantor of the quality of RA education services, then the quality of RA is as follows: 1,596

Chart 1. Data on the increase in the number of RA in 2010 – 2016



Number Of RA In 2010 - 2016

RAs were accredited A, 5,641 RAs were accredited B, and 2,219 RAs were accredited C, and 18,543 were not accredited.

From the distribution of accreditation above, it appears that there is still a lot of work to be done in improving the quality of RA in Indonesia. This can be seen from the fact that at least RAs are able to achieve A accreditation, only 6% of the total number of RAs in Indonesia. Based on the number of RA educational institutions that have not been accredited as much as 66%, this is a task to be completed together. Supposedly, public trust must be balanced with quality of education improvement in RA.

Based on data from the Ministry of Religious Affairs of the Republic of Indonesia in 2016 (Ministry of Religious Affairs; 107-114), RA has 118,196 teachers, with 55,026 were high school graduates, 63,350 having bachelor's degrees, and 191 having master's degrees. However, there has not been a single public RA. Meanwhile, there are 3,579 PNS teachers and 114,617 non-PNS teachers. RA teachers have certificates totaling 23 people.

As a deeper study, a large number of RAs and the distribution of accreditation, as well as the importance of improving the quality of RA teachers, the need for institutionalization or professional management of the existence of early childhood education is absolutely necessary. Government regulation is needed with the nationalization of RA as an alternative solution in alleviating the gap in the quality of RA education.

The Nationalization of RA can be used as an instrument or a barometer for early childhood education spread across each province. The existence of public RA will be expected to be able to foster RA in the vicinity. The existence of a Public RA can be held with one province, one public RA. Another model is based on the highest number of RAs in a province in Indonesia, the more the number of RAs in the province, the greater the priority of nationalization of RA, and so on so that the presence of public RAs can be added as needed

According to Balai Litbang Agama Jakarta in 2018, nationalization of RA is a very urgent matter. This is due to the large number of public requests, and if the government does not respond immediately, it is feared that public confidence will decline. The hope of the nationalization of RA efforts in the context of equal distribution of quality education is one of the government's answers to efforts to educate its human resources who obtain quality education. Ideally, with the nationalization of RA, the state's presence and participation can actually be maximized, and based on Article 35 of Law 20 of 2003, the National Education System indirectly requires that quality of education improvement be carried out in a planned and periodic manner.

The Ministry of Religious Affairs as part of the government is expected to be able to implement regulations related to the nationalization of RA in the context of expanding access,

guidance and quality improvement in a targeted and integrated manner, especially for RA as an early childhood education with Islamic characteristics. Regulation on nationalization of RA in the context of quality of education improvement is a strategic step for the Ministry of Religious Affairs to improve the quality of early childhood education as part of efforts to educate the lives of Muslims in Indonesia.

The opportunity for nationalization of RA is not only because of government support, but also because the community wants a role model for the existence of *Raudhatul Athfal* who has a state status, so as to be able to provide a positive stimulus to the existence of other RAs around the RA public. In addition, with the Public RA, radical religious understanding can be minimized as early as possible from the RA institution.

Furthermore, according to Balai Litbang Agama Jakarta in several RA under the Ministry of Religious Affairs namely RA Dharma Wanita or RA Perwanida to be nationalized. According to Balai Litbang Agama Jakarta in 2018, the existence of the two RAs under the Ministry of Religious Affairs' guidance are some of the leading RAs that are already good in terms of management and management, even the majority are in accordance with the National Early Childhood Education Standard. Indirectly representative to be nationalized. Although there are several RAs that have been feasible but do not agree to be nationalized, they can actually be faced, and if there are RAs that are not ready to be nationalized, it can be started by taking an inventory of the needs according to PAUD standards (accreditation).

The following table shows the proposed nationalization of RA based on its administrative readiness in 10 provinces in the working area of Balai Litbang Agama Jakarta:

Tabel 1: Proposed Nationalization of RA

Province	RA
DKI Jakarta	RA Perwanida Cilandak Jak-Sel
Jambi	✓RA Keluarga Sakinah Tanjabtim ✓RA Dharma Wanita Kota Jambi
North Sumatra	✓RA Dharma Wanita Kab Deli Serdang ✓RA Bunayya IV Kota Medan
West Sumatra	✓RA Dharma Wanita Ar-Rahmah Kota Bukittinggi ✓RA Dharma Wanita Ikhas Kota Padang
Bandarlampung	RA Tunas Harapan Lampung Utara
South Sumatra	RA Perwanida 2 Kota Palembang
Banten	RA Al-Wardah Kab Pandeglang
Riau	✓RA Perwanida Al-Hidayah Kab Rokan Hulu ✓RA Azkiya Kab Kuantan Singingi ✓RA Al-Kautsar Kab Siak
Aceh	✓RA Perwanida Kota Banda Aceh ✓RA Miftakhul Jannah Pidie Jaya
West Java	✓RA Uswatun Khasanah Subang ✓RA Fitriyah Kab Majalengka

Based on the table 1, the legal basis if there is already a public RA. However, a gradual procedure is needed to raise the urgency of nationalization in the strategic plan and its derivatives, so that the above proposal is not just black and white, but there is real intervention from the government to pay attention to improving the quality and quality of RA in the future.

In order to facilitate the process of nationalization of RA, it is necessary to have a nationalization strategy that can be understood by the whole community. For RAs who meet the requirements above, they can fulfill the stages of the nationalization procedure as follows:

1. The first step is to apply for the nationalization of RA by representatives of institutions (individuals or foundations) based on the needs of the community to the Regency/City Religious Affairs Office as the first door;
2. The next step, the proposed nationalization of RA from the Regency/City Religious Affairs Office is continued at the Provincial Religious Affairs Office
3. The third step, the proposed nationalization of RA is then forwarded to the Directorate General of Islamic Education for verification of requirements

Proposing the nationalization of RA usually appears at the initiative of institutions, or individuals in the community. Some things that can be considered in proposing the nationalization of RA are:

1. The proposal for submitting the nationalization of RA is submitted by community institutions/individuals
2. Develop a Public RA Model consisting of vision, mission, implementation standards (students, curriculum, learning, manpower, infrastructure, budgeting, and organization)
3. Fulfillment of the national standard for early childhood education by the RA proposing a minimum accreditation of B.
4. The agreement will not make demands against the government, especially regarding making RA educators civil servants and still maintaining existing teachers according to the standards of educators and education related to the rules of teacher functional positions.

CONCLUSION

From the description above, the portrait of *Raudhatul Athfal*'s quality as part of the national education system, is actually ready to be given a touch or direct intervention from the government in order to improve quality and equal distribution of quality with kindergarten, so that the response to the discourse on nationalization of RA can be implemented as soon as possible by the government, as part of absorbing the aspirations or needs of the community for the nationalization of early childhood education. Regulation on equal distribution

of education quality can only be carried out by the government and the community, but specifically for the government, of course, it can take maximum intervention steps in every regulation it issues. If it is described further:

1. The revision of the strategic plan and its derivatives is an urgent response that the government must do as part of the principle of equal distribution of education at all levels so that the readiness or feasibility of the nationalization of RA will have an impact on the surrounding community to be an answer that can be solved by the government.
2. The process of nationalization of RA is highly expected by the community, nationalization of RA can also be used as a tool for government control (intervention) to further improve education at the pre-school level, which so far has not been given maximum attention.
3. Government regulation of the nationalization of RA can be a role model for *Raudhatul Athfal's* existence and as a form of direct government participation in fair pre-school education

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