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# THE CONTRIBUTION OF SHARIA REGIONAL REGULATIONS POLICY IN INDONESIAN LEGAL SYSTEM AS AN ALTERNATIVE FOR CHARACTER BUILDING IN THE COMMUNITY

by

Malihatul Azizah<sup>1</sup>, Muntaha Mahfud<sup>2</sup>, Abdul Basit<sup>3</sup>

<sup>1,2</sup>Doctorate Student of Islamic Studies in UIN Prof. KH. Saifuddin Zuhri Purwokerto, Indonesia

<sup>3</sup>UIN Prof. KH. Saifuddin Zuhri Purwokerto, Indonesia,

Email: <sup>1</sup>[214130100043@mhs.uinsaizu.ac.id](mailto:214130100043@mhs.uinsaizu.ac.id), <sup>2</sup>[214130100038@mhs.uinsaizu.ac.id](mailto:214130100038@mhs.uinsaizu.ac.id), <sup>3</sup>[abdulbasit1969@gmail.com](mailto:abdulbasit1969@gmail.com)

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## ABSTRACT

The importance of morality in character building is linked to human life, questioning why people have to do good deeds, conduct excellent demeanor, and avoid misconduct. Indirectly, this question implies human morality, which desired the highest goodness and virtue in human life. Consequently, forming noble character and demeanor that becomes the purpose of education must have striven together within family, school, or society. This paper wants to determine whether the contribution of Sharia Regional Policy within the Indonesian Legal system as an Alternative of Character Building in the Community. The contribution of Sharia regional regulation implementation in Bulukumba and Indramayu, with a positive result, occurred on regional sharia regulation in Bulukumba, that is, positive acceptance from the Muslim and Non-Muslim communities with various efforts carried out by the local government. They strive extensively by establishing a successful team to monitor, evaluate, and measure the success of regional sharia laws and then, it is then linked to the decrement of criminality and the increment of social norms. The existence of Diniyah Madrasah (MDTA) is the policy taken by the local government to establish the nation's next generation into pious Muslim characters who have faith and piety. The second strategy is to prepare a religious and strong characterized generation and requires attaching a diploma to enter the SMP-MTs level by allocating 14 billion rupiah funds from the Regional Budget (APBD), including improving MDTA teachers quality. Third, the government set the criteria of ideal and standard for every MDTA to ensure they prepare the students comprehensively heading to the next educational level. The fourth strategy is to increase quality and educational relevance measures by achieving higher academic and non-academic skills that enable graduates to be proactive towards societal changes in various fields at the local, national and global levels. Increasing educational relevance and quality includes four aspects: curriculum, educational personnel, facilities and education, and leadership of the educational unit

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### Corresponding Author:

Malihatul Azizah

Doctorate Student of Islamic Studies in UIN Prof. KH. Saifuddin Zuhri Purwokerto

Email: [maliha.azizah19@gmail.com](mailto:maliha.azizah19@gmail.com)

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## 1. INTRODUCTION

A policy as the alternative used to manage people's affairs in a nation is a component that is inseparable from every component because it has a close connection, either its cultural diversities, different ethnicity, or religion. Especially in Indonesia, with all the rules surrounding it undergoes various changes, that is, in implementing government policies to deal with those problems and applying every regional and governmental rule in Indonesia. The reality supports it that occurred in the reformation era, the pattern of central and local government are

misaligned and changes from the previous government regulations. The Indonesian government chooses to regulate decentralization to replace centralized regulations through regional autonomy.<sup>1</sup>

The basis of the policy issued in 1999 by the government is Act No. 25, which was later amended in 2004 No. 32, which states that regions are given the freedom to regulate their own finances as a manifestation of regional autonomy implementation which indirectly provides opportunities for every region to apply the rules by regulating their region conforming to their culture and circumstances of the local community. The social and cultural diversity in the community of an area cannot be separated from the basic foundation of national development, including the laws that underlie the rules for maintaining values and how to allocate regulations deemed to be correct by the community.<sup>2</sup>

A set of values made into law is then developed and applied to society, especially in Indonesia, with the Muslim majority population contributing by issuing regulations conforming to Islamic religious law or the so-called sharia regulations. Subsequently, these regulations are then outlined in regional regulations to overcome and find solutions to the society currently encountering moral decline and social deviations in people's lives.

Jazuli Juwaini, a member of the PKS faction in the parliament, in his speech presented on Friday, 11-1-2013 in Jakarta, stated that he should not argue, let alone mention sharia-based regional regulations or regional sharia regulations because the speeches are inappropriate and incorrect. Considering Indonesia is a Pancasila country, with the precepts of the one and only God, as a basis for someone to stand by applying religious values in their beliefs. Hence, religious values become essential to be studied and applied in the principles and religious beliefs that they adhere to deal with existing problems. The values include those implemented to reduce the nation's moral degradation.<sup>3</sup> The importance of morality in character building is associated with human life, which questions why it is necessary to do and behave well and avoid what is not good, which indirectly implies that human morality wants the highest good and virtue in human life. Thus, educational objectives must be pursued together in the family, school, and community to build character and noble character.<sup>4</sup> This paper wants to examine how the Sharia legal system at regional regulation provides Contribution to Indonesia. How is the role of sharia legal system at regional regulation in the effort to establish Indonesian country, particularly on strengthening character building in the community neighbourhood which then generating positive or negative good consequences to various parties or communities which was also affected with the implementation of such sharia legal regional regulation in their regions? This study employs Library research to present understanding to the focus of the study.

## 2. LITERATURE REVIEW

### 1. Regional autonomy

Before discussing regional autonomy, we should first understand the meaning of decentralization, and if one looks at the linguistic meaning, it comes from the word 'De', which means free and 'Centrum', meaning center. In the Fundamental of Governance in the Regions Act of 1974 Number 5, decentralization means the transfer of government affairs from the government or top-level region to the lower regions as household affairs.<sup>5</sup> Implementing decentralized governance can be summed up; the central government's authority is transferred to local governments. Furthermore, its implementation remains under the supervision and approval of the central government.<sup>6</sup>

Regional autonomy is implemented with several considerations. It is not absolutely free to regulate by its will in carrying out its functions and rights by considering the overall national interest so that the nation and state's integrity will continue.<sup>7</sup> That is by exercising control over what is the norm in the regional autonomy application to the content does not contradict the policies outlined by the central government. Regional regulations on division and

<sup>1</sup> Luqman Hakim, *Problem Demokratisasi Dan Good Governance Di Era Reformasi*, (Malang, Universitas Brawijaya Press: 2013) Page.73

<sup>2</sup> Lawrence M. Friedmen. *The Legal System, A Social Science Perspective*, (Russel Sage Foundation, New York: 1975), Page.17

<sup>3</sup>Media, Kompas Cyber. "Penyebutan Perda Syariah Tidak Tepat". *KOMPAS.com*. Accessed on 06 November 2021

<sup>4</sup> Muchson dan Samsuri Dasar dasar Pendidikan Moral, (Basis Pengembangan Pendidikan Karakter) Ombak: Yogyakarta, 2013, Page. 60

<sup>5</sup>Wasito Rahardjo Jati Inkonsistensi Paradigma Otonomi Daerah di Indonesia: Dilema Sentralisasi atau Desentralisasi, *Jurnal Konstitusi*, Volume 9, Number 4, December 2012

<sup>6</sup> Abdul Gafar Karim, *Kompleksitas Persoalan Otonomi Daerah Di Indonesia*, Yogyakarta : Pustaka Pelajar, 2003, Page. 76.

<sup>7</sup> I Wayan Arthanaya, "Otonomi dalam Penyelenggaraan Pemerintahan Daerah", *Kertha Wicaksana*, Volume 17, Number 2, July 2011, Page. 178



development carried out by each region have a normative purpose, reducing the work accumulation in the central government so that they are not burdened with piling up agendas in the regions, encouraging accountability and transparency, encouraging a competitive climate between regions, and increasing economic independence.<sup>8</sup> Efforts to implement decentralization with regional autonomy are part of the government's strategy in prospering and providing opportunities for regions and their communities to develop their respective regions.<sup>9</sup>

## 2. Sharia Regional Regulation

In implementing the regulations and policies formulated and existing in the region, it is produced based on the proposal of the Regional Head, which the DPRD then agrees upon to the regional government to regulate and manage regional households.<sup>10</sup> Sharia means a guide that leads to the water source's path.<sup>11</sup> It can be understood that the meaning of sharia, in brief, is the rules and laws. There is a development in sharia meaning from what has initially been only defined as a religion to become sharia which some experts later interpreted as a particular purpose of religious practice, including morals, faith, and law. Thus, sharia is Islam itself, which experts interpret as a legal system in Islam.<sup>12</sup> Based on the rules, the authority to regulate their own regions remain in the corridor, not overlapping the laws governing them. As hopes and desires in a peaceful and prosperous life are expected to form regional regulations, for some people, sharia regulations are considered capable of restoring public order and morals, which are currently falling far away.<sup>13</sup>

Amal Malik explains four points behind the formation and implementation of regional sharia regulations.<sup>14</sup> The first is an effort to comply with the laws above it. The second is implementing regional planning as a policymaker based on potential external factors such as intensity, local needs and shared interests. The third is in the context of implementing regional autonomy related to the government's mandate to each region to make rules and policies related to their respective regions. The fourth is to notice and observe the people's needs and the local conditions in the society.<sup>15</sup> Michael Buehler has researched several regions in Indonesia that have implemented sharia regulations in regional autonomy, as follows:

This is also the case in Indonesia, the world's largest Muslim majority democracy. Soon after the collapse of president Soeharto's new order military regime in 1998 observers, of Indonesia's democratization process noted an Islamization of politics and public life. Emblematic of this development were local regulations and Islamic overtone adopted in provinces, districts, and municipalities across the archipelago. These include regulations prohibiting alcohol consumption, gambling, and prostitution, as well as those regulations on the collection of religious alms, Qur'an reading, education, and women's dress code, referred to as sharia regulations " their enactment clearly represents, a historical breakthrough in the trajectory of political Islam in Indonesia. Current scholarship neither describes nor explains this development sufficiently; for instance, existing studies grossly underestimate the number of sharia regulations, stating that that is between 78 and 160 such sharia regulations in the entire country, in reality, at least 443 shari'a regulations in the entire country.<sup>16</sup>

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<sup>8</sup> Abdul Gafar Karim, *Kompleksitas Persoalan Otonomi Daerah Di Indonesia*, Yogyakarta : Pustaka Pelajar, 2003, Page. 762

<sup>9</sup> Abdul Gafar Karim, *Kompleksitas Persoalan Otonomi Daerah Di Indonesia*, Yogyakarta : Pustaka Pelajar, 2003, Page. 766

<sup>10</sup> Djoko Prakoso, *Proses Pembuatan Peraturan Daerah dan Beberapa Usaha Penyempurnaannya*, Ghalia Indonesia, (Jakarta, 1985), Page. 42

<sup>11</sup> Natadipurba, *Karimah*. Ed. 2 (Bandung: PT. Mobodelta, 2016), Page. 2.

<sup>12</sup> Daud Rayid, *Indahnya Syariat Islam*, cet.ke 3 (Jakarta: Usamah Press, 2014) Page.11

<sup>13</sup> Ma'mun Murod Al-Barbasyi, *Politik Perda Syariah (dialektika Islam dan pancasila di Indonesia)*, Yogyakarta, Suara Muhammadiyah Publishing, 2017, Page. 100

<sup>14</sup> Akmal Malik is currently serving as Director General of Regional Autonomy in Ministry of Home Affairs starting 09 September 2019 until now. He also served as Caretaker of Director General of Regional Autonomy since 01 March 2019. Previously, he served as Secretary of the Directorate General of Regional Autonomy (2018-2019)

<sup>15</sup> <http://lipi.go.id/publikasi/perda-syariah-di-indonesia-antara-kearifan-lokal-politik-elektoral-dan-potensi-ancaman-terhadap-kebhinekaan/29537> accessed on 05 November 2021

<sup>16</sup> Michhael Buhler. *The Politics Of Shari'a Law Islamict Activists And The State In Democratizing Indonesia* , (Cambridge, United Kingdom: Cambridge university press, 2016).Page.1.

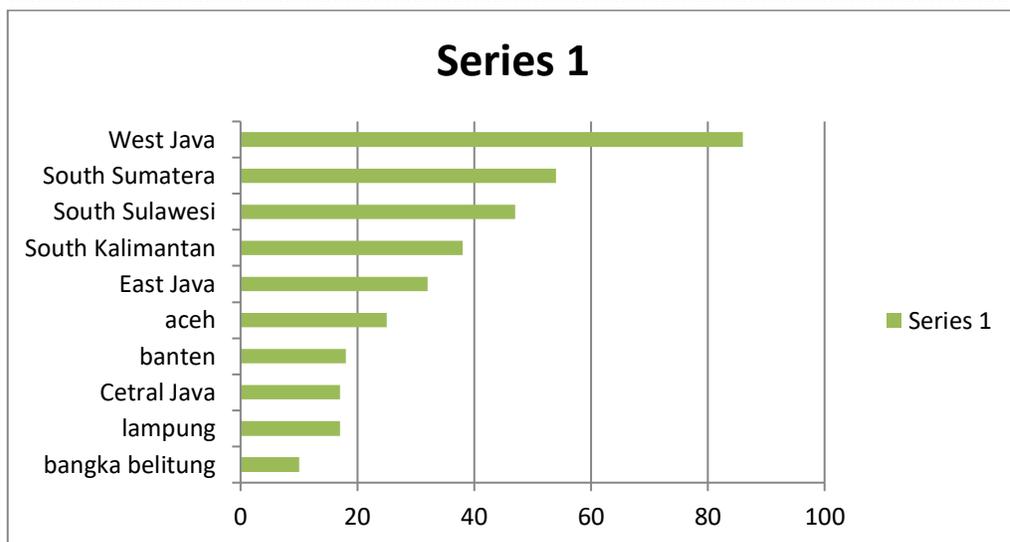


Diagram of Sharia Regional Regulation Implementation in Indonesia of 1998-2013<sup>17</sup>

Responding to the regional regulations on sharia, vice president Jusuf Kalla at that time stated that the debate occurred as the issuance of sharia-based regional regulations was the local government's problem. It is fine, as long as they did not violate the laws above them because, in fact, Indonesian laws have adopted many Islamic laws such as the Act and Regulations on Hajj, Zakat, et cetera.<sup>18</sup> This statement indirectly confirms that the Islamic sharia-based regulations are used as the reference for Indonesian public services.<sup>19</sup>

### 3. Character Building in the Community

A phrase states how important personal character is: "If the wealth is lost, nothing is lost. If the health is lost, something is lost. But if the character is lost, everything is lost". This proverb means that one's character values everything more critically than health and wealth.<sup>20</sup> The purpose of character building itself is to shape one's personality to become a good person; therefore, character-building also has the essence of moral education. How can someone be said to be a good person is that when the person can uphold social values in their life, whether those values are influenced by religion or culture (local wisdom) of his nation.

Introducing religiosity values (various characters) can be carried out through three channels of the educational environment, family education (informal), community education (non-formal), and school/madrasah education (formal), where all these environments support each other to create character conforming to what is expected. Character building can be taken through three phases, i.e., introduction, internalization, and confirmation in life.<sup>21</sup> The first phase is the **introduction** phase; at this stage, it can be done by introducing the religious values of (various characters) to a person or society with various approaches such as efforts to provide guidance or so-called counseling, advice, teaching, and family members, especially children. It can be done in the alpha period, such as before bedtime, when finished eating together, at prayer times, parents can contextually provide advice and direct direction to children.

In the non-formal education environment, religious values can be introduced through recitations, lectures, training, courses, socializing with others, and other social activities. From this social interaction, a person will be more familiar with socio-cultural life with a set of values that are held or upheld by the community concerned. As for

<sup>17</sup>Michhael Buhler. *The Politics Of Shari'a Law Islamict Activists And The State In Democratizing Indonesia*, (Cambridge, United Kingdom: Cambridge university press, 2016) Page. 174

<sup>18</sup> Muhamad Alim, *Perda Bernuansa Syariah dan Hubungannya Dengan Konstitusi Dalam Jurnal Hukum*, Number 1 Volume 17 January 2010:119-142 Page.136

<sup>19</sup> Ma'mun Murod Al-Barbasyi, *Politik Perda Syariah (dialektika Islam dan pancasila di Indonesia)*, Yogyakarta, Suara Muhammadiyah Publishing, 2017, Page. 105

<sup>20</sup>Ni Putu Suardani, *QUO VADIS" Pendidikan Karakter: dalam Merajut Harapan Bangsa yang Bermartabat*, (Bali: UNHI Press, 2020 ) Page.1

<sup>21</sup>Safwan Idris, *Sosialisasi Nilai-Nilai Moral Melalui Lembaga Pendidikan Formal*, Makalah Seminar/ Muzakkarah MUI Prop. Daerah Istimewa Aceh, 14-15 December 1996, Banda Aceh, 1996, Page. 3



the formal education environment, the introduction of religiosity value can be reached by presenting subjects such as religious lessons, morals, et cetera.

The second phase is **internalization**; the values take place in a specific process and get support from the social environment surrounding them. This means that students can really live the variety of characters they receive through the first stage by witnessing the social life around them. Where other people practice and uphold these moral values, which can be taught from 3 educational environments, both formal, informal and non-formal, can proportionally internalize the moral values that have been introduced.

The last is the **Application** Phase; the final stage of character building is strengthening or character embodiment in real life. In this stage, the students' personality has been able to manifest in their daily lives so that their presence is beneficial for themselves, their families, peers, the surrounding environment, nation, state and religion. The various characters learned and lived will be practiced in their lives. Hence, students' actual behavior is the result of the learning process. In character building, Nurcholish Madjid suggests two dimensions that divinity and humanity must be taken into account.<sup>22</sup>

From this explanation, it can be concluded that the efforts to apply religiosity (various characters) are said to be successful if it reaches the application phase that is applied in everyday life. It reflects in the environment where a child grows and develops. All elements must cultivate these values together, both from the minor level, such as the family, to the top-level above it, i.e., the government to regulate the society to set is a balance between character building applied by the family, school, and the community.

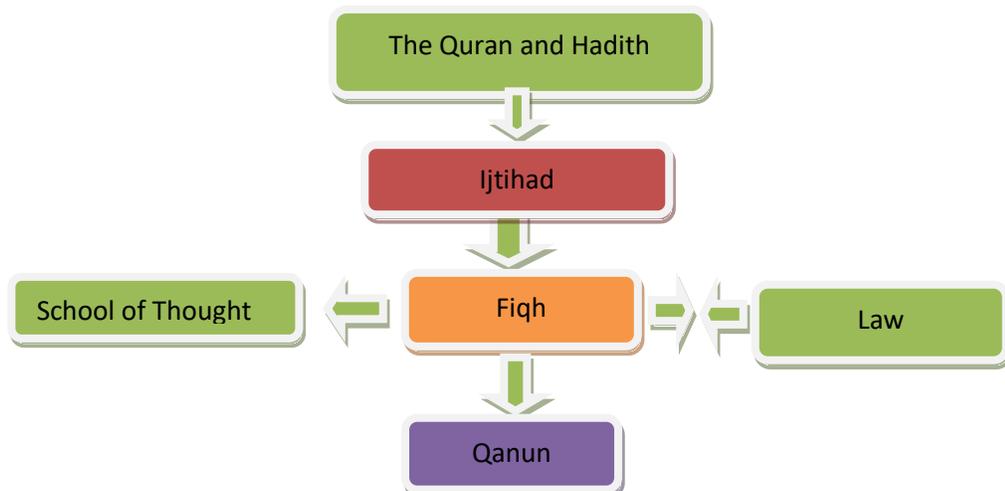
### 3. RESEARCH METHOD

This article implements library research and research activities related to library data collection. Literature research is a data collection technique with an effort to examine the formulation of the problem either through books, notes, literature, or various reports related to the problem. This paper obtains information from existing facilities in the library, such as books, magazines and historical story notes.<sup>23</sup>

### 4. RESULT AND DISCUSSION

#### The Contribution of Sharia Regional Regulations Policy in Indonesian Legal System as an Alternative for Character Building in the Community

Contribution, viewed from the KBBI, means something, defined as a contribution or providing aid, both ideas or role for activities.<sup>24</sup> If it is related to sharia law in Indonesia, what kind of contribution can be made in people's lives who have carried out activities in their regions in which regional sharia regulation has been implemented. Islamic law is a set of rules that has stable characteristics and does not change, making it harmonious and adapt to the times, and can be taken as a tool to solve problems and fulfil the purpose in life.<sup>25</sup>



<sup>22</sup> Nurcholish Madjid, *Masyarakat Religius* (Jakarta: Yayasan Paramadina, 1997), Pages 128-138

<sup>23</sup> Abdul Rahman Sholeh, *Pendidikan Agama dan Pengembangan untuk Bangsa*, ( Jakarta: PT. Raja Grafindo Persada, 2005), Page. 63

<sup>24</sup> T. Guritno, *Kamus Besar Bahasa Indonesia dan Kamus Ekonomi*, (Jakarta:1992). 2<sup>nd</sup> Edition.P.76

<sup>25</sup> Ahmad Sujardja, *Piagam Madinah dan Undang-undang Dasar 1945*, Page.12

Note: the basis becoming the source or legal reference in Islam is the Qur'an and Hadith. Additionally, the scholars also explained the analysis in which the Fiqh emerged, and in this Fiqh, several imams and schools were different from each other. Then, as also referred to in the constitution above it, from this point emerged the Islamic sharia regional regulations.<sup>26</sup> Before moving on to the contribution level, we must first understand what is like the implementation of sharia regulations in Indonesia, based on the implementation that widely has been carried out in many regions in Indonesia. According to Arskal Salim, the implementation of sharia regulations states that the level of sharia implementation consists of five levels; first, it covers the problems of inheritance, family, and marriage law and divorce, which covers the laws existing in the family. The second is related to financial matters, the economic aspect of society, such as Islamic banking and zakat. The third is religious rituals implementation, such as covering a woman's Awra by wearing a hijab, and everything related to morals that distinguish at the first and second levels is still a national standard regulation. The fourth level regarding the application of Islamic sharia is implementing criminal law. Currently, the regions applying to this level are Aceh and Bulukumba, such as regional regulation of qanun and hudud (lashing law) and Qisash for people who commit persecution. The last level is the application not only in the regions but at the basic level of the state.<sup>27</sup> We can conclude that Indonesia is still at level two in applying Islamic sharia regulations.

#### **a. Contribution of Sharia Regional regulation in Bulukumba**

Bulukumba is an area in South Sulawesi that previously formed the KPPSI (Preparatory Committee for Islamic Law Enforcement) initiated by the Regent of Bulukumba Andi Patabai Pabokori for two terms, 1995-2000 and 2000-2005. Among others are 1) Bulukumba Regional Regulation No. 3/2002 concerning the Prohibition of Selling Liquor. 2) Regulation Number 5 of 2003 concerning Muslim Dress code in Bulukumba Regency 3) Regional Regulation No. 6/2003 on Sound Recitation of Quran for Students and Bride and Grooms in Bulukumba Regency 4) Regional Regulation No. 02/2003 concerning Profession Zakat, Infaq, and Sadaqah

The implementation of sharia regulations received a positive response from society. The APBD (regional budget) increase and the drastic decrease in offence and crime rates are reflected in such implementation. With such societal conditions at the time, Patabai was quite upset to see the crime rate, such as free trade of alcoholic beverages, rape, murder, and theft. Given those backgrounds, an idea emerged to solve the problems that existed in the community. There is only one way to overcome it with confidence and stability: applying Islamic values or Islamic sharia. Sharia does not always equal stoning and cutting hands-off, he said, but starting with easy things such as prohibiting alcohol trading, the obligation to wear Muslim clothes and cover the Awra, the requirement to recite written verses of the Qur'an and so on.<sup>28</sup>

In Jakarta (Antara News) interview with the former Regent of Bulukumba was held on 25 July 2006. Sharia Regional Regulation implementation in 2001 was also supported by the non-Muslim community with a direct approach taken by the regent to the community in Bulukumba, such as the implementation of wearing Muslim clothes and covering the Awra. To make the program successful, the regent and his colleagues formed a team that was asked directly to come to the village and supervise and give examples directly in implementing sharia regulations in Bulukumba, starting from the regent and governmental employees wearing Muslim clothes. For example, when the regent meets an employee or someone who does not wear a headscarf, the government will give them some money to buy a headscarf and come to the thugs to order them to participate in the recitation or sermons.

It is unique that the government at the time communicated with non-Muslim communities so that they did not feel worried because of the enactment of sharia regulations. It is because the non-Muslims people will still be respected, in which all the concerns is indisputable with the decrease in the criminal violation in Bulukumba has decreased by 85 percent. It was reaffirmed that in Bulukumba, there is no law to cut hands-off; the sharia regulation is only used as a form of increasing faith, reducing crime, and making society peaceful.<sup>29</sup> It can be concluded that the application of regional sharia regulations contributes to improving morality and reducing crime rates in the Bulukumba area.

<sup>26</sup> Ibnuddin Fauzan, tinjauan hukum islam terhadap kebijakan sosial keagamaan pemerintahan indramayu, skripsi, fakultas hukum universitas islam negeri syarif hidayatulloh Jakarta, page 15

<sup>27</sup> Arskal Salim, 2002. *Islam di Antara Dua Demokrasi Dalam Wajah Islam Liberal di Indonesia (Islam between Two Democracies In The Liberal Face of Islam in Indonesia)* edited by Luthfi Assyaukanie, Jakarta: Islib.

<sup>28</sup> Syaiful Anshor, "Perjuangan Perda Syariat Islam di Sulawesi Selatan", *Redaksi*, 5 June 2015.

<sup>29</sup> <https://www.antaranews.com/berita/38591/perda-syariah-bulukumba-juga-didukung-non-muslim>, accessed on 05 November 2021.



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**b. Sharia Regional Regulation in Indramayu**

**1) Indramayu Local Governmental Policy in Education.**

Implementing education policies in Indramayu Regency requires students to follow the Compulsory Education for Madrasah Diniyah Takmiliyah Awaliyah (MDTA) before moving to the next education level. This policy is determined to be made and implemented by the government, individuals, groups and et cetera. It can also be interpreted as the result of top management decisions carefully made that essentially consist of the goals, principles and rules directing the organization.<sup>30</sup>

The implementation of the regional sharia regulation in Indramayu, passing and can recite the Qur'an as a prerequisite for new prospective students by including a madrasah Diniyah Awaliyah diploma to junior high and high school levels. The policy was taken by considering the objectives of national education based on Law No. 20 of 2003, to become a person with faith and piety. For establishing this objective, it is necessary to have education leading to adequate religious learning through the compulsory education of Madrasah Diniyah Awaliyah.<sup>31</sup>

With sharia regulations on Madrasah Diniyah, the government tries to provide facilities and infrastructure assistance, such as providing training for teachers to study the Madrasah Diniyah curriculum and opportunities to open madrasah Diniyah education, and et cetera. Consequently, children can learn religious knowledge in the hope of having excellent and noble morals.<sup>32</sup> The family and the educational environment and society support the relationship of factors influencing the effort of character build or noble character in education. In the effort to inculcate the values of existing sharia regulations, indirectly, are efforts made by local governments to support in achieving educational goals to become a person of character and noble character, that is efforts to apply religious values in everyday life by enacting rules in sharia law policy implementation.

Indramayu Regency in implementing education policies refers to the four basic strategies of national education conforming to PPKLIPI. The four basic strategies are as follows: First, the expansion and equal distribution to access education are parallel with the increasing number of registered students at all levels of education. It shows that the education expansion program has achieved a resounding success. However, if the expansion is not balanced with the aspect of equity, then education expansion will not positively impact upholding justice for the community in obtaining helpful education. In the expansion and equity, Indramayu Regency is directed to expand the capacity of educational units conforming to national priorities and providing equal opportunities for all students from various community groups who are different socially, economically, gender, and residence location, level of intellectual ability, and physical condition. This policy aims to increase the capacity of the Indonesian population to learn for life in the context of increasing the nation's competitiveness in the global era.

The second strategy, Indramayu Regency, has a strategic policy to prepare a solid and religious generation and requires the attachment of a diploma to enter the SMP-MTs level. To meet this standard, the Indramayu regency government allocates 14 billion rupiah funds from the APBD, including improving the quality of MDTA teachers. The third strategy, the government establishes standard and ideal criteria for every MDTA to ensure that students are comprehensively prepared for the next level of education. The Regency Government, in this case, the Regent and DPRD, realizes that education quality can also be seen from the increased humanism values, appreciation and practice contained in various characters, which include steadfast faith, piety, noble character, ethics, national insight, strong personality, aesthetic expression, and physical quality. The fourth strategy is improving education quality and relevance as measured by the achievement of higher academic and non-academic skills allowing graduates to be proactive in changing society in various fields at the local, national and global levels. Political education policies to improve education quality and relevance include four aspects: curriculum, education personnel, facilities and education, and leadership of the education unit.<sup>33</sup>

Mr Sutarjo emphasized that: "In Indramayu Regency, for increasing community participation to participate in activities to build the nation's future character. It has strategic programs such as: By implementing community participation in terms of formulating educational policies, assisting the implementation of these policies, and supervising and providing corrections as input for additional policies. People participation is observable, for instance,

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<sup>30</sup> Dr. H.A Rusdiana, M.M, Kebijakan Pendidikan dari teori ke Implementasi, (Bandung, Pustaka setia:2015) page.

<sup>31</sup>Regional Regulation Number 2 of 2003 concerning compulsory education for Madrasah diniyah Awaliyah in Indramayu in Chapter IV Article 6 paragraph 2.

<sup>32</sup> Ibnuddin Fauzan, *Tinjauan Hukum Islam Terhadap Kebijakan Sosial Keagamaan Pemerintahan Indramayu*, thesis, Faculty of Law State Islamic University Syarif Hidayatulloh Jakarta, Page 68

<sup>33</sup>Dedi Supriadi Fasli, *Reformasi Pendidikan dalam Konteks Otonomi Pendidikan* (Yogyakarta: Adicita Karya Nusa, 2001), 35.

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 assisting in formulating an education development plan in Indramayu Regency with five years validity and assisting the government to implement policies related to education, in this case, Madrasah Diniyah Takmiliah Awaliyah (MDTA)."<sup>34</sup>

## 5. CONCLUSION

Regional autonomy is a regional regulation used as a reference for sharia regulations implementation. These regulations have a normative purpose, reducing work accumulation in the central government, so they are not burdened with piling up agendas in the regions, encouraging accountability and transparency, encouraging a competitive atmosphere between regions, and increasing economic independence. Indirectly, regional autonomy is the government's strategy to prosper and also provide opportunities for regions and their communities to participate in regional development and as the efforts to solve problems existed in their respective regions.

The contribution of sharia regulations implementation in Bulukumba and Indramayu is that there is a positive contribution that occurs in sharia regional regulation implementation in Bulukumba. The result is people's positive acceptance of a Muslim and non-Muslim resident with various efforts made by the local government, such as creating an executive team to monitor, evaluate, and measure the success of sharia regulations implementation. This is ultimately proven by a reduction in crime and increased social norms. The implementation of Madrasah Diniyah Takmiliah Awaliyah (MDTA) is a policy taken by the local government to make the nation's future generation become Muslims who believes in piety and do good deeds. By implementing four basic strategies, e.g., First, Expanding and equal access to education. The second strategy, Indramayu Regency, has a strategic policy to prepare a strong character and religious generation and requires to attach a diploma to enter the SMP-MT's level. To meet this standard, the Indramayu Regent government allocates 14 billion rupiah funds from the APBD, including improving MDTA teachers' quality. Third, governments set the standard and ideal criteria for each MDTA to ensure that students are comprehensively prepared for the next educational level. The fourth strategy is by improving educational quality and relevance measured by achieving higher academic and non-academic skills that enable graduates to be proactive in changing society in various fields at the local, national, and global levels. Improving educational quality and relevance includes four aspects: curriculum, education personnel, facilities and education, and leadership of the education unit.

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