

Implications of Regent Regulation Number 41 of 2019 on Diniyah Takmiliah Education in Schools in Improving Islamic Religious Knowledge

Salwa Hajar^{1*}, Lintang Hikmah Mardianah Sofa², Azmi Niswah Nabila³, M Fachrul Afiq⁴, M Yunus Abu Bakar⁵

Universitas Islam Negeri Surabaya*^{1, 2, 3, 4, 5}

¹email: salwahajar45@gmail.com

²email: mardianahsofa01@gmail.com

³email: azminabila@gmail.com

⁴email: fachrulafiq99@gmail.com

⁵email: elyunusy@uinsa.ac.id

Abstract

The scope of the study includes policy analysis, curriculum implementation, and the impact on students' understanding of Islam. Diniyah Takmiliah education focuses on teaching religious and moral values that complement formal education to improve Islamic religious knowledge. The research method used is qualitative with a descriptive approach, with data collection through interviews, observation, and direct documentation of the learning process. The results show that the integration of Diniyah Takmiliah education in formal education institutions in Jombang district contributes significantly to improving students' religious knowledge, strengthening religious character, and fulfilling the community's need for more in-depth religious education. Despite challenges in curriculum management and standardization, Regent Regulation Number 41 of 2019 provides a strong legal basis for the development of religious education in the area. The research conclusion shows that the implementation of this policy is done through habituation and drill. The implications of mulok diniyah education and mulok keagamaan have a significant positive impact, fulfilling three aspects of learning outcomes, namely cognitive (knowledge), affective (attitude), and psychomotor (project/skills).

Keywords: Regent Regulation Number 41 of 2019; Diniyah Takmiliah Education Curriculum; Islamic Religious Knowledge Improvement.

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Abstrak

Ruang lingkup kajian mencakup analisis kebijakan,

implementasi kurikulum, dan dampak terhadap pemahaman agama Islam peserta didik. Pendidikan Diniyah Takmiliyah fokus pada pengajaran nilai-nilai agama dan moral yang melengkapi pendidikan formal untuk meningkatkan pengetahuan agama Islam. Metode penelitian yang digunakan adalah kualitatif dengan pendekatan deskriptif, dengan pengumpulan data melalui wawancara, observasi, dan dokumentasi langsung terhadap proses pembelajaran. Hasil penelitian menunjukkan bahwa integrasi Pendidikan Diniyah Takmiliyah di lembaga pendidikan formal Kabupaten Jombang berkontribusi signifikan terhadap peningkatan pengetahuan agama siswa, memperkuat karakter religius, dan memenuhi kebutuhan masyarakat akan pendidikan agama yang lebih mendalam. Meskipun ada tantangan dalam pengelolaan dan standarisasi kurikulum, Perbup No. 41 Tahun 2019 memberikan dasar hukum yang kuat untuk pengembangan pendidikan agama di daerah tersebut. Kesimpulan penelitian menunjukkan bahwa implementasi kebijakan ini dilakukan melalui pembiasaan dan *drill*. Adapun implikasi mulok pendidikan diniyah dan mulok keagamaan memberikan dampak positif yang signifikan, memenuhi tiga aspek hasil belajar yaitu kognitif (pengetahuan), afektif (sikap), dan psikomotorik (proyek/keterampilan).

Kata Kunci: Perbup No. 41 Tahun 2019; Kurikulum Pendidikan Diniyah Takmiliyah; Peningkatan Pengetahuan Agama Islam.

A. Introduction

In facing the era of Society 5.0, which is characterized by rapid technological advances and digital transformation, education in Indonesia is faced with great challenges, including how to balance intellectual intelligence with spiritual strength. The imbalance between general education and religious education can lead to various social problems, ranging from low religious understanding to lack of mutual respect in society. For this reason, integration

between the two is an urgent need so that the younger generation is not only academically intelligent, but also morally and religiously strong (Bakar, 2015).

One way out that can be done is the need for improvement or renewal in the field of education which is realized by the existence of a government policy that integrates general education and Islamic education in schools in the form of a curriculum accompanied by a strong legal basis.

As a manifestation of public policy, the main goal to be achieved is to improve the overall quality of education. This focus includes efforts to raise academic standards, develop a relevant curriculum, and provide fair and equitable access to education for all citizens (Maulidia & Ashari, 2023). More than just regulations, education policy is a key instrument in directing evolution and innovation in the world of education, in line with the needs of society in facing the dynamics of the times. One of the central elements in education policy is the establishment of a curriculum that is in line with the demands of the times and the needs of society. The curriculum is the foundation of the student learning experience and is the main instrument in developing skills and knowledge that are relevant to future needs (Putra & Hidayat, 2021).

The Jombang District Government responded wisely to the times and phenomena related to the overlap between general education and Islamic education. This is manifested in the Regent Regulation Number 41 of 2019 concerning the diniyah Local Content Curriculum and Religious Local Content,

which aims to realize spiritually intelligent students who underlie attitudes and behavior both in basic education units and in society. Basically, diniyah education is a non-formal education where its implementation is not regulated in school learning. However, in the end it was used as local content in Jombang district. Local content is oriented to bridge the needs of families and communities with the goals of national education. It can also be argued that this subject also provides opportunities for students to develop their abilities which are considered necessary by the region concerned. In line with this, Jombang Regency is known as the “city of santri” where there are many famous Islamic boarding schools that gave birth to great scholars, as well as many students who study at Islamic boarding schools in Jombang Regency. Therefore, the Jombang local government took action in the form of organizing local content in the form of diniyah and religious education in elementary and junior high schools.

The background underlying this policy is the desire to apply a balance between general knowledge and religious

knowledge in educational activities. The strategy with the implementation of this policy by the Jombang Regency government can also be used to attract prospective students or prospective guardians to send their children to public schools. This is because currently there are still many parents who think that there is little religious education in public schools, so they choose to send their children to religious-based schools. In addition, considering that most of the boarding school students in the Jombang area come from outside the area, they are the ones who ultimately master a variety of general and religious sciences compared to children in the area.

This research was conducted with the formulation of problems in the context of the policy on PERBUP Jombang Regency No. 41 of 2019 concerning Mulok Pendidikan Diniyah and Mulok Keagamaan which was formed into several key questions that needed to be revealed in order to explore the implementation, impact, effectiveness, and implications of the policy. First, how is the policy analysis of the Jombang Regency PERBUP No. 41 of 2019 concerning the mulok curriculum for

diniyah and religious? Secondly, how is the implementation of the integration of the mulok curriculum of diniyah and religious mulok in the national education system? Third, what are the policy implications of Jombang Regent Regulation No. 41 of 2019 on the mulok curriculum for diniyah and religious mulok on increasing students' understanding of Islam?

The writing of this research aims to identify the extent to which this policy is able to integrate religious education with general education. In addition, the research objectives also include knowing how to implement the local content curriculum of diniyah education and religious education into curricular activities at school. The last objective is to find out the implications of mulok diniyah education and mulok keagamaan on increasing Islamic religious knowledge.

There are gaps with previous research. For example, in previous research conducted by Mochamad Aldi Sofiulloh, it only focuses on the obstacles of this policy, so there is less explanation regarding how the procedure or order to its implementation in schools (Sofiulloh,

2024). Furthermore, the focus of previous research was limited to cognitive aspects or knowledge (Nahdliyah, 2024). Also, there is a lack of studies related to how the integration of the diniyah curriculum with the public school curriculum runs effectively.

Thus, this research is expected to contribute to a deeper understanding of the analysis and implications of policies on mulok diniyah education and mulok keagamaan on Islamic religious knowledge.

B. Methods

The approach used is descriptive qualitative, as this research aims to understand and describe the implementation of Regent Regulation No. 41 of 2019 in the context of Diniyah Takmiliah education in schools, as well as its impact on improving students' Islamic religious knowledge. This approach is suitable for exploring data in depth about phenomena that occur in a natural environment without manipulation.

Descriptive research, which is a research that describes what happens when doing research in it there are efforts

to describe, record, analyze and also interpret the conditions that currently occur or exist (Sugiyono, 2011). The research location taken is a school that implements Regent Regulation Number 41 of 2019, more precisely at Pacarpeluk State Elementary School, Megaluh District, Jombang. The research subjects consisted of school principals, mulok diniyah coaches, and students who were directly involved in the implementation of Diniyah Takmiliah education.

Data collection techniques in this study used 3 ways, namely interviews, observation, and documentation. Using purposive sampling technique, namely selecting informants based on certain criteria such as direct involvement in the implementation of Regent Regulation Number 41 of 2019. From the results of data collection techniques, it will then be processed with data analysis techniques, according to Miles and Huberman, there are 3 qualitative data analysis techniques, namely data reduction, data presentation, and conclusion drawing (Arikunto, 2006). After the research data is analyzed, it is necessary to validate the data using triangulation techniques where all interview, observation, and

documentation data are compared. As well as involving various sources of information in order to get from several views or perspectives.

C. Result and Discussion

1. Jombang Regulation Policy No. 41 of 2019

The Regent Regulation (PERBUP) No. 41 of 2019 on the Religious Local Content Curriculum and Diniyah Education in Elementary and Junior High Schools was passed under the leadership of the Regent Hj. Mundjidah Wahab, this policy is one form of government effort in increasing the competence of religious knowledge, as well as the formation of religious character. Regent Regulation Number 41 of 2019 concerning diniyah takmiliah education in schools is organized based on the provisions of article 19 paragraph (4) of Jombang Regency Regional Regulation Number 9 of 2026 concerning Education Implementation, explaining that the curriculum for religious local content and diniyah education needs to be implemented at the elementary and junior high school levels. The purpose of Regent Regulation Number 41 of 2019

related to diniyah takmiliah education in schools explained in chapter 2 article 3, namely religious local content and diniyah education or other similar names, aims to create spiritually intelligent students who underlie attitudes and behavior both in basic education units and in society. (Peraturan Bupati (PERBUP) Kabupaten Jombang, 2019).

The implementation of policies related to diniyah takmiliah education that is integrated into formal education is called local content (mulok), which is a subject that contains material about the potential and uniqueness of the region which aims to improve the quality of education and preserve regional culture. From this understanding, the substance of mulok subjects is not limited to skill subjects, but can be determined by each education unit. In the Regent Regulation (PERBUP) of Jombang Regency, provides an obligation for education units at the elementary school (SD) and junior high school (SMP) levels by providing local content in the field of religion and local content of diniyah education. The local content becomes one of the considerations in determining the grade promotion and graduation of students.

The areas of local religious content and local content of diniyah education include Islam, Christianity, Catholicism, Hinduism, Buddhism, and aliran kepercayaan.

The scope of the ability of Islamic local content is divided into 4 including prayer, reading and writing the Qur'an, worship and prayer skills, and memorization of prayers and letters. While the scope of local content of diniyah education for Muslim students is divided into 4, namely al-qur'an and tajweed, fiqh-shari'ah, aqidah-tauhid, and morals. Meanwhile, according to Regent Regulation Number 41 of 2019 Article 6 paragraph 3, students with religious beliefs other than Islam, then have the scope of abilities in accordance with their religion.

The policy regulates ranging from curriculum arrangements, standards for the academic qualifications of mentors, to honorariums for mentors of diniyah takmiliah education, and so on. In the curriculum arrangement, including the syllabus that is compiled based on the basic competencies of local religious content and diniyah education education. The learning load for local content of

religious and diniyah education is 64 lesson hours in one semester or 4 lesson hours in one week at the primary school level. The junior high school level has a learning load of local content of religious and diniyah education of 32 lesson hours in one semester or two lesson hours in one week.

The academic qualifications of the supervisor are also mentioned in Article 13 and Article 14. In Article 13 and Article 14 paragraph 1, the local content supervisor for diniyah takmiliah should at least have academic qualifications with a diploma four (D-IV) or bachelor's degree (S1). If the qualifications in paragraph 1 cannot be met, then it can be fulfilled with paragraph 2, namely supervisors with academic qualifications with a high school diploma and / graduates of Mualimin/Mualimat and / graduates of Pesantren Muadalah with expertise in accordance with the competence of the local content material of diniyah takmiliah. Before becoming a mulok diniyah takmiliah supervisor which is authorized by a letter of assignment to the agency, a selection process is carried out directly by the

agency according to the needs of elementary and junior high schools.

The competency standards for mulok diniyah takmiliah mentors are developed as a whole within the main competency areas, including pedagogic, personality, social and professional. Competency standards can briefly be understood as a measure of ability or proficiency. In terminology, competence is a harbor of knowledge, attitudes, and skills that are realized in the form of action. Competence is a set of knowledge, skills, and behaviors that must be owned, lived, and mastered by teachers to carry out their professionalism tasks (Sagala, 2009).

After understanding the meaning of competency standards, it is also necessary to know the definition of 4 types of competency standards including pedagogical competence is understanding students deeply, designing learning including understanding the educational foundation for learning purposes, implementing learning, designing and implementing learning evaluations and developing students to actualize their various competencies (Bakar, 2009). Personality competence is a set of

behaviors related to the ability of individuals to realize themselves as independent individuals to realize professionalism. Meanwhile, social competence can be understood as a certain set of behaviors that are the basis of self-understanding as an inseparable part of the social environment. As for the last, professional competence is a proficiency of knowledge and skills in carrying out their duties properly and structured.

The ratification of the Regent Regulation has extraordinary implications which not only have a major impact on the field of education, especially in improving the religious abilities of students considering that currently there are still many school-age children, especially Muslim students, who are not able to read the Qur'an with good and correct tajweed and lack of understanding of the basics of Islamic education. Apart from education, the Regent Regulation Number 41 of 2019 also has a social impact. An example of the positive impact of the ratification of Regent Regulation Number 41 of 2019 in the social realm is the creation of jobs for people with S1 or equivalent graduates

and even with a high school education background or graduates of muadalah pesantren with expertise in accordance with the competencies of the local content material of diniyah takmiliah. Government policies like this should continue to be developed for the welfare of the community with adequate competency qualifications and especially preparing for a brighter Indonesian education in an era of progress.

2. Implementation of the Mulok Curriculum for Diniyah education and Religious Education in accordance with Jombang District Regent Regulation No. 41 of 2019.

Diniyah Takmiliah education can be understood word derived from the Arabic word “*diniyah*” which means religion, while “*takmiliah*” means completeness. What is meant by Diniyah Takmiliah Education according to the Director of Diniyah Education and Islamic Boarding Schools of the Ministry of Religion is one of the educational institutions outside formal education which is organized in a structured and tiered manner as a complement to the implementation of religious education.

Meanwhile, the curriculum is a set of plans and arrangements that include objectives, content, teaching materials, and methods used as a reference for the learning process. The diniyah education curriculum is a set of learning plans to complement the implementation of religious education which is carried out in a structured and tiered manner.

The local content curriculum for diniyah and religious education has been regulated in Jombang District Regent Regulation No. 41 of 2019. The local content curriculum is a curricular activity to develop competencies that are tailored to the characteristics and potential of the region. Jombang district as one of the districts in East Java is known as the “city of santri” because it has at least four large Islamic boarding schools with thousands of santri who come from various regions throughout Indonesia.

Local content is oriented to bridge the needs of families and communities with the goals of national education. It can also be argued that this subject also provides opportunities for students to develop their abilities that are considered necessary by the region concerned. Therefore, local content subjects must

contain local cultural characteristics, skills, noble values of local culture and raise social and environmental issues that are ultimately able to equip students with basic skills as provisions in life (Alfi & Bakar, 2021).

The background of organizing religious local content and diniyah education can be referred to as a means of balancing and complementing school-age children who do not pursue pesantren-based education related to religious knowledge. Therefore, a special local content curriculum was formed for the Jombang area. The Religious Local Content Curriculum is a local content curriculum that must be implemented by all educational units under the auspices of the Jombang District Education and Culture Office. This local content curriculum must be implemented by education units at the elementary school level and junior high school level.

In line with the previous explanation, Mrs. Titi Estuningsih, the principal of Pacarpeluk State Elementary School, said:

"The implementation of the local content curriculum in elementary and junior high schools is driven by the desire

to apply a balance between general knowledge and religious knowledge in educational activities. The strategy of implementing this policy by the Jombang district government can also be used to attract prospective students or guardians to send their children to public schools. Currently, there are still many parents who think that there is little religious education in public schools, so they choose to send their children to religious-based schools. In addition, considering that most of the boarding school students in the Jombang area come from outside the area, so they are the ones who ultimately master a variety of general and religious sciences compared to children in the area. Therefore, a local religious content curriculum policy that teaches religious sciences to students in public schools emerged, which is expected to be able to add religious insights for children in the Jombang area so that at least they will be able to have the same competencies as children who come from outside the Jombang area. The implementation of diniyah education and religious education in schools collaborates with PAI subjects, these 3

pillars become a means of strengthening diversity in schools."

Based on the results of the interview, it can be seen that the implementation of local content diniyah education and religious local content has a background to balance the general knowledge and religious knowledge of students. In addition, it is a complement to PAI subjects where the material between mulok diniyah education and religious mulok with PAI subjects is almost the same, therefore a collaboration of 3 pillars is needed, namely between the three of them so that students' religious knowledge is achieved strongly.

Elaboration of the 3 pillars (PAI, mulok diniyah, mulok keagamaan) is understood with PAI as the core subject with a focus on Islamic religious teachings. As for diniyah and religious local content, they are subjects included in local content that is adjusted to the regional context in the religious field, besides that mulok diniyah provides a deeper understanding and practice of religion.

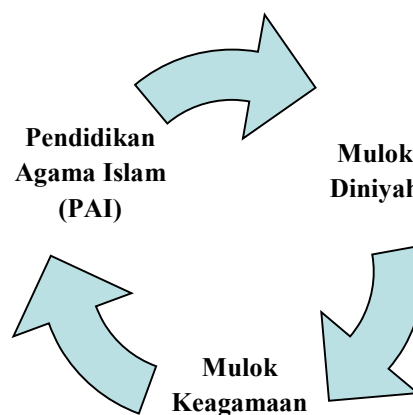


Figure 1: Correlation of the Diniyah and Religious Local Content Curriculum with PAI

The implementation of mulok diniyah education has an allocation of 4 lesson hours a week for elementary school, junior high school has an allocation of 2 lesson hours a week. While the time allocation for religious mulok at the elementary level is 4 lesson hours a week, for junior high school a total of 4 lesson hours a week. The learning methods used by the coaches of religious local content and diniyah education are lectures, drills, questions and answers, and inquiry learning (assignments).

Furthermore, related to the leveling, the leveling of formal diniyah education according to the Regulation of the Minister of Religious Affairs of the

Republic of Indonesia Number 13 of 2014 concerning Islamic Religious Education, Article 46 Paragraph 3 of the Diniyah Madrasah Curriculum there are three levels, namely madrasah diniyah level *ula*, madrasah diniyah level *wustha*, and madrasah diniyah level *ulya* (Kementerian Agama RI, 2014). The implementation of the leveling of diniyah takmiliah education in schools is that the *ula* level is equivalent to the elementary school level, the *wustha* level is equivalent to the junior high school level, and the *ulya* level is equivalent to the senior high school level or equivalent. So, if adjusted to the Jombang Regent Regulation Number 41 of 2019, the obligation to study religious local content and diniyah education is at the *ula* (elementary school) and *wustha* (junior high school) levels.

From the previous explanation, it can be seen that basically character will be formed if the activity is repeated regularly until it becomes a habit, which eventually does not only become a habit but has become a character (Bakar, 2016).

Local content of diniyah education for every Muslim learner must have a

scope of abilities; Al-Qur'an tajweed, Fiqh-Shari'ah, Aqidah-Tauhid, Akhlak. To support the material studied, there is a decision in determining the book to be studied by students. For Al-Qur'an material using the book *Syifa'ul Jinan* by Ahmad Muthahair, Fiqh-Syari'ah material using the book *Ghayah Wa Taqrib* by Matan Abu Syuja, Aqidah-Tauhid material using *Aqidatul Awam* learning resources by Sheikh Al-Marzuqi Al-Maliki, and Akhlak material using the book *Alala* by Shaykh Az-Zarnuji.

The local religious content for every Muslim student must have a scope of abilities; prayer, reading the Qur'an, worship skills and prayer, as well as memorizing prayers and letters. At the elementary level, the local religious content material in accordance with the guidebook is memorizing and understanding short letters (*an-naas* to *an-nazi'at*) for grades 1-5, at the 6th grade level the material focuses on tajweed. As for tajweed material in grade 1, namely studying *harokat* and connected hijaiyyah letters and how to pronounce them. Tajweed for grade 2 contains an introduction to the hokum of mad thobi'I reading and how to read it.

Tajweed for grade 3 is pronouncing hijaiyah letters with a sukun sound. For grade 4 tajweed there is material on the laws of reading nun sukun meeting the letters ikhfa' hakiki, muqatha'ah letters, and tanwin / nun sukun meeting *mim* or *nun*. Grade 5 level studies tajweed related to the laws of tannin / nun sukun and lam sukun (idhar halqi, idgham bilaghunnah, idgham mutajanisain), letters tasydid that are waqaf and mad lazim, and waqaf signs in the Qur'an. As for grade 6, the religious mulok material from even to odd semesters fully studies tajweed, specifically in the form of; the reading law of idhar wajib, the reading law of *ro' sukun* after *kasrah*, the reading law of imalah, isyam, the reading law of *iltiqous saakinain*, the reading law of tash-hil, the reading law of saktah, the reading law of the letter shod read sin, and the reading law of ana which is read long. (Afifah, 2023).

The junior high school level in religious local content has learning materials at the 7th-9th grade level, namely; knowledge and skills to perform prayers, both fardhu prayers and other sunnah prayers, knowledge and skills in reading and writing the Qur'an or

commonly known as BTQ, insights and skills in prayer and worship, for example teaching about tahlil recitation, istighotsah, and so on, and finally teaching about memorization, both in the form of memorizing letters in the Qur'an and daily prayers.

Overall, the policy on diniyah and religious education reflects the government's efforts to shape the character and religious understanding of students with clear regulations.

2. Implication of Diniyah Takmiliyah Education in Schools for Improving Islamic Religious Knowledge

The consequences that arise from the existence of events are the understanding of implications. Diniyah takmiliyah education in schools is education related to Islamic religion that complements Islamic religious education in schools. In Jombang Regent Regulation Number 41 of 2019, diniyah takmiliyah education in schools is called *mulok diniyah* education and *mulok agama* which are included in school curricular activities. Furthermore, the understanding of improvement is that

there is a change for the better from before caused by a certain treatment. As for Islamic religious knowledge, it refers to the output of study and in-depth understanding related to Islamic religious teachings, history, laws and practices. Based on this understanding, Islamic religious knowledge has a relationship with Islamic religious education, where Islamic education is a learning process carried out to provide an understanding of Islamic teachings. Islamic religious education has three aspects of ability, namely cognitive (knowledge), affective (attitude), and psychomotor (project / skill). While Islamic religious knowledge as an output or result of a successful Islamic religious education process.

The existence of Islamic education is always in contact and struggles with the reality that surrounds it. In a historical view, the struggle between Islamic education and socio-cultural reality encounters two possibilities: First, Islamic education influences the socio-cultural environment, in the sense of providing philosophical insight, direction of view, motivation for behavior, and guidelines for change until the formation of a new social reality. Second, Islamic

education is influenced by the reality of social change, by the socio-cultural environment, in the sense of determining the education system, institutions and priority choices, as well as the existence and actualization of itself (Bakar, 2012).

Islamic religious knowledge cannot be separated from Islamic religious education because both are directly interrelated. Religious education serves as the main means to build the foundation of a person's religious knowledge while forming a strong Islamic character. Thus, the quality of religious education determines a person's level of understanding of Islamic teachings and their ability to implement these values in daily life.

In addition, the materials of diniyah education and religious local content are more or less the same as the materials in PAI (Islamic Religious Education) subjects. Therefore, the repetition of material from various religious subjects is expected to increase religious knowledge in each student.

Thus, the implications of the implementation of the curriculum for diniyah education and religious local content are expected to be directly

proportional to the objectives of the policy itself. To be able to see the impact or implications of the curriculum of diniyah education and religious local content on increasing Islamic religious knowledge, after strengthening as well as deepening knowledge through material, practice accompanied by habituation, it is then necessary in the learning process which is an important activity, namely the evaluation of learning outcomes.

Evaluation of learning outcomes is a series of activities to obtain, analyze and interpret data about the process and learning outcomes of students carried out systematically and continuously, so that it becomes meaningful information (Nurdin & Adriantoni, 2016). In diniyah and religious local content subjects, the evaluation of learning outcomes is not only done with written tests, but also with oral and practical tests. This is done because the objectives of this subject also focus on 3 aspects of skills, namely cognitive (knowledge), affective (attitude), and psychomotor (skills). However, it is more concentrated on the skills aspect of students.



Figure 2. Process of Improving Islamic Religious Understanding

Talking about the implications of Regent Regulation Number 41 of 2019 concerning diniyah education and religious local content on improving Islamic religious knowledge, it can be clearly seen after researchers conducted observations and interviews in the field, namely the findings of improving Islamic religious understanding and shaping student behavior. Where in the results of interviews at Pacarpeluk State Elementary School, Megaluh District with the coaches of Diniyah Education and religious local content, namely Mr. Musta'in and Mrs. Sittah Muthi'atus and the principal by Mrs. Titi Estuningsih, said that:

"Diniyah education and religious local content play a very important role and really complement the implementation of religious education in schools which at first could be said to

lack deepening in religious knowledge, but after this policy, student knowledge increased significantly besides that moral changes, character and habits of students began to form. The development of Islamic religious knowledge and the formation of morals and character are carried out by carrying out routine daily habituation, such as dhuha prayers, praying before and after learning, before learning or entering class together doing *muroja'ah* memorizing short letters, dhuhur prayers together, and on Friday *legi* held *istighosah* together. With this habituation, there are changes in student behavior such as examples before and after lessons students spontaneously read prayers, when breaks and shows dhuhur prayer time students immediately take ablutions and for men immediately become muadzin. While changes in increasing understanding related to Islamic religion, for example, such as starting to be able to read the Qur'an in accordance with tajweed, understanding tajweed, understanding pegon letters, and being able to memorize short letters and even *nadhom aqidatul awam*."

Based on the results of the interview, it can be seen that the

implications of diniyah education and religious local content have fulfilled all three aspects of the results of the learning process, in the cognitive aspect (knowledge) the form of implications is the achievement of memorizing short letters, not just memorizing but understanding how to read and tajweed, the achievement of memorizing *nadhom aqidatul awam*, and understanding how to write and read *pegon* letters in the book. While the implications of diniyah education and religious local content on affective aspects (attitudes) include before and after learning students spontaneously read prayers, before starting learning students are accustomed to *muroja'ah* together memorizing short letters, shaking hands with teachers when meeting, and so on. As for the implications of curriculum diniyah education and religious local content on the psychomotor aspect (project/skills), some of its applications are being able to make works in the form of calligraphy accompanied by meaning in the form of pegon, there are prayer practices, ablution practices, and so on.

D. Conclusion

Regent Regulation (PERBUP) of Jombang Regency Number 41 of 2019 contains the implementation of the local content curriculum for diniyah education and religious local content, which explains in full starting from the division of learning hours, competent content, learning outcomes, and graduate standards. In addition, Regent Regulation Number 41 of 2019 also explains the leveling of students, the qualifications of mulok coaches and their honorarium. The implementation of Jombang Regent Regulation Number 41 of 2019 is carried out in accordance with the syllabus made based on the curriculum of diniyah education and religious local content, in this case learning is carried out by means of habituation to drill in order to better understand knowledge, easy memorization, and even the formation of students' attitudes. In reality, the implications of diniyah education and religious local content have a positive impact on significant changes in attitude and an increase in Islamic religious knowledge, where the implications of the learning process of diniyah

education and religious local content have fulfilled 3 aspects of learning outcomes, namely cognitive aspects (knowledge), affective aspects (attitudes), and psychomotor aspects (projects / skills). This is in line with the objectives of this policy, namely religious local content and diniyah education or other similar names aimed at realizing spiritually intelligent students who underlie attitudes and behavior both in basic education units and in society.

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