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**DEMOGRAPHY OF *MADRASAH DINIYAH TAKMILIAH* AND
REVITALIZING THE INSTITUTIONAL FUNCTION OF ISLAMIC
EDUCATION**

**马德拉萨·迪尼娅·塔克米利亚的人口统计学和振兴伊斯兰教育的
制度功能**

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Abstract

This study offers the findings of the demographic data of madrasah diniyah takmiliyah (non-formal form of education, developed through community participation), especially about teachers and students in Bandung city, Indonesia, and give efforts to revitalize their institutional roles and functions. The study used a combination of quantitative and qualitative methods to collect and analyze the data. The results showed that madrasah diniyah takmiliyahs in Bandung city are around 1,134 with 75,264 students and 6,292 teachers. The demographic data of madrasah diniyah takmiliyah in Bandung city is very significant when compared to sekolah dasar (formal education at the primary school level)/madrasah ibtdaiyah (formal education at the Islamic primary school level) in Bandung, which only amounted to 545 sekolah dasars/madrasah ibtdaiyahs with 231,174 students and 10,802 teachers. This research found that many parents interested to send their children to madrasah diniyah takmiliyah. Many potential madrasah diniyah takmiliyahs are not owned by other educational institutions. Madrasah diniyah takmiliyah is the property of Muslims for Indonesia, whose quality and function must be improved so that they can participate in improving the quality of people for advanced Indonesia.

Keywords: Demography, Education, Islam, Islamic Education, Primary School

摘要 这项研究提供了马德拉萨·迪尼娅·塔克米利雅（通过社区参与发展起来的非正规教育形式）的人口统计学数据，尤其是有关印度尼西亚万隆市的师生的信息，并致力于恢复其机构作用和职

能。该研究结合了定量和定性方法来收集和分析数据。结果表明，万隆市的马德拉萨·迪尼亚·塔克米利雅约为1134，有75264名学生和6292名教师。与万隆的塞科拉·达萨尔（小学阶段的正规教育）/伊斯兰学校（伊斯兰小学级别的正规教育）相比，万隆市的马德拉萨·迪尼亚·塔克米利雅的人口统计数据非常重要，后者仅为545小学/伊斯兰学校有231,174名学生和10,802名老师。这项研究发现，许多父母有意将自己的孩子送往伊斯兰学校（马德拉萨·迪尼亚·塔克米利雅）。许多潜在的伊斯兰学校不是其他教育机构所有的。伊斯兰教迪尼亚·塔克米利雅是印度尼西亚穆斯林的财产，必须提高其质量和功能，以便他们能够参与改善印度尼西亚先进人民的素质。

关键词: 人口统计学，教育，伊斯兰教，伊斯兰教育，小学

I. INTRODUCTION

An educational institution is a *conditio sine qua non* (an absolute requirement) in the process of civilizing humanity [1], [2]. An educational institution has educative, cultural responsibilities towards the development of students and their communities. *madrasah*, as an Islamic educational institution, has a specific purpose in fostering and directing students to become mature human beings and have noble character [3], [4], [5], [6], [7].

Historically, the birth of *madrasah* cannot be separated from community participation. The presence of *madrasah diniyah* (MD), as a community-based religious education institution, has important value, especially in developing the personality and character building of children. MD is an educational institution that provides classical education and teaching, which is expected to provide additional knowledge of Islamic religion to students who feel they are not receiving Islamic education at their school.

There are several related previous studies, such as a research that focuses on institutional dynamics, curriculum, and management of *madrasah diniyah takmiliyah awaliyah* (MDTA) in Percut Sei Tuan District [8]. The study used qualitative research methods with a descriptive approach. Data collection techniques were performed by using observation, interviews, and documentation studies. The results showed that MDTA in Percut Sei Tuan Medan District is an Islamic educational institution in the form of foundations, i.e., religious, personal and, *pesantren* (Islamic boarding school) organizations. The implementation of MDTA is not optimal, in terms of institutional, management, and curriculum. Efforts should be made to reform and improve institutional, curriculum, and management functions [8].

The history of MD in Indonesia includes growth and developmental phases, as well as phase transition period. Government policies on *madrasah* are not as strict as those on formal education. The role of government increases in

line with the preparation of several regulations in developing MD [9]. The results showed that the compulsory education of *madrasah diniyah takmiliyah* (MDT) was implemented, but the implementation was not yet optimal. Therefore, it is necessary to improve all aspects of the curriculum, management, quality of teaching staff, and so on.

The focus of this research is a theoretical view of character education in learning in MD. The results showed that MD aims to increase the religious knowledge of their students. The purpose of learning is not only on knowledge and technical skills (hard skills) but also on self-management skills and other people (soft skills). MD educational institutions must design a learning environment that can make a positive contribution to the inculcation of the attitudes and character of students [10]. The focus of this research is on government policy regarding the implementation of MD.

Moreover, another study shows that education policies on MD have not prioritized the position of MD in the national education system [11]. From these studies, all agreed that MD can compete with other public schools, even instilling stronger and better religious education in Indonesia [8], [9], [11], [12], [13].

Research on MD has been widely carried out. However, the focus of the research is very broad and varied, which covers concepts, historical development, policies, institutional dynamics, curriculum, management, and so forth. Also, the research used diverse methods. However, research on MD from the demographic aspect and its function has a specific research focus and specificity.

Moreover, little research has been done on the demographics of MDT, especially in terms of school, teacher, and student data, and the mapping is still descriptive. Therefore, performing research on the demographics and revitalization of MDT's function in the city of Bandung is very important, let alone compare it to the existence of *sekolah dasar* (SD)/*madrasah*

ibtidaiyah (MI). This study tries to provide an overview of the existence of MDT in the city of Bandung. By first offering demographic data findings and comparing them with other education units, this study offers an analysis of efforts to revitalize the role and function of MDT in the city of Bandung.

II. RESEARCH METHODS

This study uses a combination of quantitative and qualitative approaches. Quantitative is used to describe facts in terms of size, number, and units, while qualitative is used to understand, interpret, and analyze phenomena in terms of the values, meanings, and meanings of natural settings [14], [15], [16]. In other words, the qualitative approach is used to interpret data analysis result deeply and comprehensively until finding a qualified recommendation of the study [17], [18], [19], [20], [21].

Limitation of MDT research object in Bandung, which is casuistic in nature, is intended to illustrate empirical reality based on theories from a natural setting so that it is more specific, detailed, and in-depth. Data collection techniques use surveys, observation, interviews, and documentation studies. The survey was conducted through the distribution of institutional content lists throughout MDT in the city of Bandung.

Data exploration and verification were carried out through observation and interviews with the head of the *Diniyah* Education Section and Islamic Boarding School of the Bandung city ministry of religion, management of the Bandung city *Diniyah Takmiliah* Communication Forum, MDT school principal and teachers, and parents of MDT students in Bandung. Data analysis was performed with data reduction stages, data displays, and analytic studies in the form of comparisons, relationships, and conclusions.

III. RESULT AND DISCUSSION

A. Understanding and History of *Madrasah Diniyah Takmiliah*

Islamic educational institutions develop according to the historical rhythm of Muslims. Historical fluctuations have described the growth of Islamic educational institutions. The mosque, *kuttab* (a place for children's writing and reading, usually located in the homes of teachers), *khan* mosque (a mosque equipped with a dormitory for students), and *madrasah* have created a history of Islamic educational institutions.

The emergence of Islamic education institutions is the answer to the needs of the

times. *Madrasah* was initially a solution to the needs of children when their presence in the mosque was considered to be disturbing worship activities. However, the emergence of *madrasah* does not mean that the mosque as a center of Islamic education is stopped.

The *madrasah* education and teaching system was originally the result of educational transformation carried out in the mosque. The process continued gradually until then followed the classical system. The book study system began to be replaced by certain teaching fields. Meanwhile, the increase in the level is still determined by the mastery of a number of subject areas.

In Indonesia, it is not certain when the term *madrasah* was first used to designate an Islamic educational institution. *Madrasah* is not something indigenous (native), as indicated by the term *madrasah*. Literally, the word *madrasah* in Arabic means a place of learning. In Indonesian, the meaning is commensurate with the meaning of the school. In the Shorter Encyclopedia of Islam, the term *madrasah* is defined as the name of an educational institution that teaches Islamic knowledge [22]. *Madrasah* implies a place or a vehicle for children to follow the learning process. *Madrasah* technically describes the learning process that is not much different from the school. In the cultural sphere, *madrasah* has specific connotations as religious schools.

The presence of *madrasah* in Indonesia is classified as a modern phenomenon, which began around the beginning of the 20th century [23]. The transformation of Islamic educational institutions in Indonesia originated from mosques, *pesantren* (Islamic boarding school), and *madrasah* [24], [25]. The management of Islamic education with the *madrasah* system is a cultural breakthrough in the way of individual learning through the system of *sorogan* and *wetonan*. The management of the new system is evident in the use of classical systems, a gradual grouping of lessons, or also in the timeframe required for education. One form of the implementation of Islamic education is MDT.

MD is an Islamic education and teaching institution, which functions primarily to fulfill parents' desires so that more children could get an Islamic education [9], [12]. In contrast to formal schools (SD/MI), several characteristics of the management of MDT can be identified as follows [8], [26], [27], [28]:

1. MD is a complement to formal education. It is a non-formal educational institution outside the school, which teaches

about Islamic values that are not obtained and deepened by students in formal schools.

2. Classification or management in class organizations is flexible and not too strict, and also students' qualifications vary based on their age.

3. The implementation of MDT is relatively short and outside of school hours, i.e., in the afternoon between 2.30 p.m. and 5.00 p.m.

4. Learning methods are performed by using lectures, memorization, recitation, *imla* (teaching methods of Arabic writing), and so forth.

5. The number of MD subjects is small and only devoted to Islamic subjects. Religious schools in the formal form (i.e., MI, *madrasah tsanawiyah* (MT), and *madrasah aliyah* (MA)) have a broader range of subjects because they not only teach Islamic education theory but also provide general lessons as normal formal schools, such as natural sciences, social sciences, and some other subjects and fields in the curriculum.

MD has a wider range of learning activities when compared to Al-Quran Education Class (TPA) or Quran Education Class (TPQ). TPA/TPQ only teaches about how to read and write the Qur'an.

B. Demography of Madrasah Diniyah Takmiliyah in Bandung City

Bandung city is the capital of West Java Province, the most populous province in Indonesia (43,053,732 people). Bandung is the most populous city in West Java. According to the Central Statistics Agency (BPS), the population of Bandung city reached 2.5 million by 2018 [29]. The number consists of 1.26 million men and 1.24 million women. Based on the aspect of religion, the majority of the population of the city of Bandung embraced Islam, namely 2,241,542 people or around 91.8%. The Muslim population occupies the largest portion of the city's population (Figure 1).

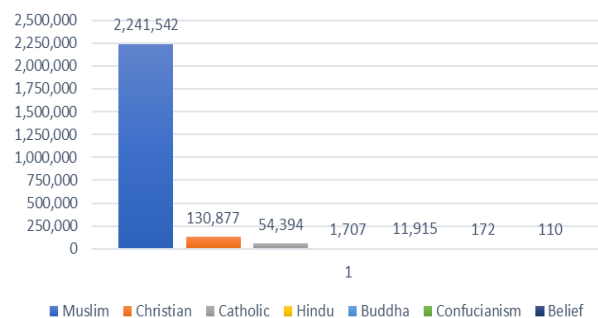


Figure 1. Data of population distribution in Bandung city based on religion and belief in 2018

The Bandung city government promotes a number of Islamic religious activities, such as Quran recitation, Let's Pay Zakat, Congregation Fajr, Qibla, Bandung Religious Thematic Studies (KATABA), and so forth. In 2012, the government of the city of Bandung issued regional regulation No. 23 concerning compulsory education for *diniyah takmiliyah*. In Article 1 No. 9, it is stated that *diniyah takmiliyah* is a non-formal Islamic religious education, which organizes Islamic religious education as a complement to teaching at elementary schools/equivalent. However, Article 1 No. 10 stated that compulsory education MDT is a non-formal Islamic religious education program that must be followed by elementary school-age students/equivalent.

The issuance of this regulation not only proves the recognition of MDT but also helps the existence of MDT. Because of the lack of knowledge of Islamic subjects in formal school institutions, MDT programs are mandatory in all formal schools or separately [30]. This obligation is not without its cause, and this indicates that the presence of MDT is very much needed through an integrated curriculum or separately. The MDT education curriculum is divided into two types, namely the local curriculum (which is still partial) and government curriculum, which is theoretically adequate and in accordance with the provisions of the standard curriculum [31].

The existence of MDT has a vital role in enhancing the faith and piety. It also instills the character of noble character, because in primary education the proportion of moral education must be more in order to form good morals from an early age, considering that the development of technology needs to be balanced with good morals. MD is a religious education institution whose curriculum is 100% religious material [32].

Students at MDT are called MDT students, while students at elementary schools or SD/MI are called students. Implementation of compulsory education policies runs in accordance with the goals and objectives of MDA policy stakeholders, MDA education providers, and community and citizens in order to learn that there is a significant impact in improving students' achievement in the field of Islamic education [33-34]. From the results of the research data collection, the demographic data of MDT in Bandung city can be found in Table 1.

Table 1.

Demography of madrasah diniyah takmiliyah in the city of Bandung per district

Districts	Amount per madrasah			Districts	Amount Per madrasah		
	MDT	Teacher	Student		MDT	Teacher	Student
Andir	46	305	3.633	Cicendo	36	203	2.882
Antapani	21	114	1.237	Cidadap	17	92	631
Arcamanik	30	144	1.619	Cinambo	20	107	936
Astana Anyar	34	214	2.234	Coblong	42	233	3.004
Babakan Ciparay	49	297	3.623	Gedebage	26	137	1.329
Bandung Kidul	39	222	2.971	Kiaracondong	45	244	3.453
Bandung Kulon	39	205	2.550	Lengkong	31	149	1.409
Bandung Wetan	18	70	849	Mandalajati	56	292	3.353
Batununggal	53	295	3.412	Panyileukan	30	171	1.836
Bojongloa Kaler	60	321	5.741	Rancasari	30	166	1.645
Bojongloa Kidul	42	231	3.869	Regol	39	262	2.672
Buah Batu	27	136	1.780	Sukajadi	38	201	2.446
Cibeunying Kaler	31	197	2.100	Sukasari	33	167	1.341
Cibeunying Kidul	74	413	4.546	Sumur Bandung	15	67	687
Cibiru	62	387	3.994	Ujung Berung	51	250	3.482
Total	MDT = 1.134; Teacher = 6.292; Student = 75.264						

Based on Table 1, demographic data can be stated as follows:

1. The number of MDT in the city of Bandung is 1,134. It spreads in 30 districts, in which the highest number is in Cibeunying Kidul (74 MDTs), and the lowest number is in Sumur Bandung (15 MDTs). The organizers are institutions that get operational permits from the Ministry of Religion, mosque family council (DKM), *majelis taklim*, recitation mothers groups, private community leaders, Islamic boarding schools, and social organizations.

2. MDT students in the city of Bandung numbered 75,264 students, in which the highest number is in Bojong Loa Kaler (5,741 *santri*; *madrasah* students), and the lowest number is in Cidadap (631 students). The age of MDT students is the age of elementary/MI students. The period of *diniyah takmiliyah*'s education is four years according to the elementary school level.

3. MDT teachers in the city of Bandung numbered 6,292, in which the highest number is in Cibeunying Kidul (amounted to 413), and the lowest number is in Sumur Bandung (amounted to 67).

The education policy on MDT was not made by the government to prioritize MDT in the national education system but the local government set regulations on the obligation of parents to send their children to MDT [11]. MDT has an important role in building character, behavior, and environment. MDT students focus on religious activities, i.e., routine religious worship activities, memorization of the Qur'an, and prayers. Moral planting is an outcome to be achieved after students complete school in MDT. *Madrasah*, as an Islamic educational institution, plays a significant role in

the planting and development of community values [35]. The existence of MDT to date cannot be separated from the role of community leaders who want to create a good and appropriate environment by providing a lot of religious knowledge to children in their surroundings. MD plays an important role in increasing the understanding of religious material and fostering the morality of students [36].

C. Revitalization of Madrasah Diniyah Takmiliyah Roles and Functions in Bandung City

Judging from the historical aspects of development, MD grew and developed together with the development of Islam in this country. The existence of MDT has contributed significantly to the development of education in Indonesia, especially in Islamic education [28]. The history of MD in Indonesia is as follows: (1) the growth phase that is marked by the start of the classical education model with a tiered curriculum in *pesantren* and *surau* (or mosque); (2) the developmental phase that is marked by the spread of MD to various parts of the country along with the development of Islam; (3) the transition period phase in which the same educational institution grows [9]. Until now, MDT continues to experience development in line with the needs of parents for the important role of religious institutions in building moral values. MD or schools based on Islamic boarding schools are able to provide satisfaction for stakeholders because of the enthusiasm of the community to educate their children in *madrasah* [37].

There are several interesting things regarding the demography of MDT when compared to the

existence of SD/MI in Bandung. The following table is the SD/MI data in Bandung in 2018 prepared from the Education and Culture Data

and Statistics Center of the Ministry of Cultural Education (Table 2).

Table 2.

Demography of *primary school* (SD) or *madrasah ibtidaiyah* (MI) in the Bandung per district

Districts	Amount per school			Districts	Amount per school		
	SD/MI	Teacher	Student		SD/MI	Teacher	Student
Andir	25	483	10.184	Cicendo	30	503	10.860
Antapani	14	312	6.630	Cidadap	15	237	4.242
Arcamanik	19	479	8.949	Cinambo	2	89	2.056
Astana Anyar	18	368	8.890	Coblong	24	564	10.872
Babakan Ciparay	25	435	11.503	Gedebage	8	130	2.613
Bandung Kidul	12	180	3.713	Kiaracandong	18	516	11.083
Bandung Kulon	41	540	12.100	Lengkong	24	436	8.575
Bandung Wetan	17	367	6.394	Mandalajati	15	325	6.620
Batununggal	19	379	8.398	Panyileukan	10	176	3.797
Bojongloa Kaler	22	348	8.114	Rancasari	11	269	6.904
Bojongloa Kidul	20	234	5.891	Regol	23	498	9.793
Buah Batu	15	329	7.668	Sukajadi	25	453	9.134
Cibeunying Kaler	12	242	5.469	Sukasari	23	413	8.167
Cibeunying Kidul	18	470	10.124	Sumur Bandung	15	355	6.340
Cibiru	16	351	8.680	Ujung Berung	9	321	7.411
Total	MDT = 545; Teacher = 10.802; Student = 231.174						

Based on Table 2, the results of the demographic data collection of MDT in Bandung totaled 1,134 *madrasas*. This number is very significant compared to SD/MI in Bandung, which only amounted to 545 SDs/MIs. The number of MDT turns out to be twice more than the number of SD/MI in Bandung. The average number of SD/MI per district in

Bandung city is 18 SDs/MIs, while the average number of MST per district in Bandung is 39 MDTs. This shows that the existence of MDT gets a good place even though it is managed in a non-governmental organization, but the number is very large and still exists in supporting the improvement of religious knowledge and skills.

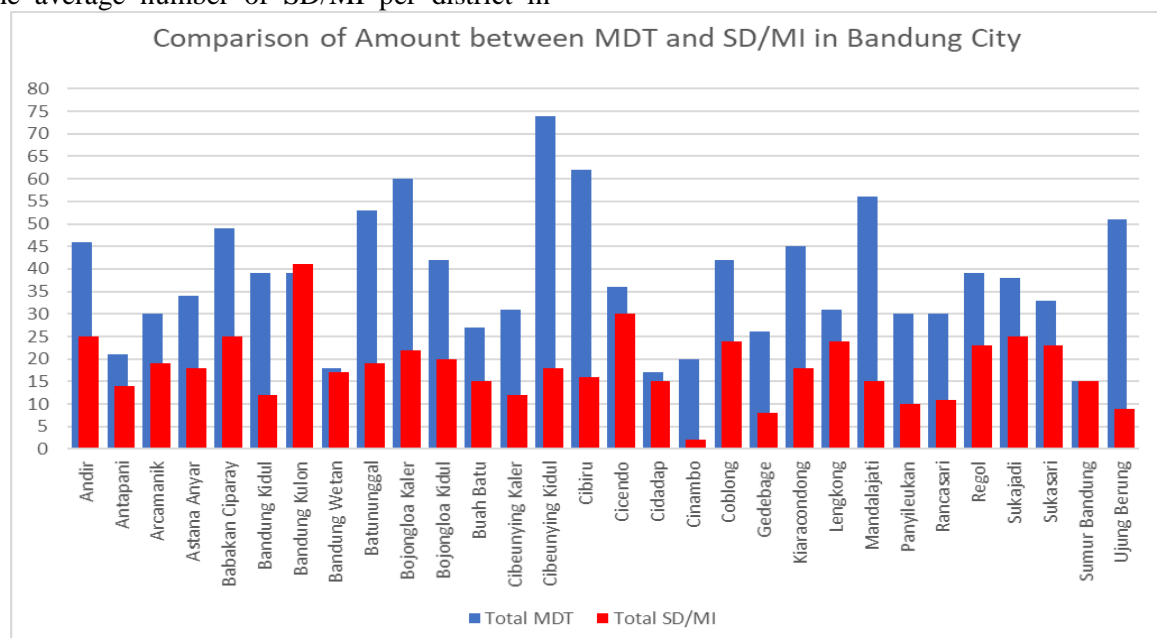


Figure 2. Comparison of the number of MDT with the number of SD/MI in Bandung

Figure 2 shows that the number of MDT in Bandung is greater than the number of SD/MI. This indicates that community participation is quite positive, especially from the desire of parents to include their children as MDT students. In the eyes of parents, MDT is still

expected to be a solution for instilling religious, moral, and social values in children from an early age. The focus of learning on MDT in religious education includes memorizing the Qur'an, Hadith, practice of worship, and so on. However, observations of the institutional

conditions of MDT indicated that the general conditions of infrastructure still have many shortcomings. There are some *diniyah* who still use mosques and private homes for the learning process. They do not have books and learning resource tools, and the physical condition of the building is worrying and not feasible to carry out the learning process; even there are MDTs who are unable to finance the learning process, such as teachers' salaries. Another fact is the problem of funding and improvement of facilities and infrastructure, which are inadequate and still lack, and there is no clear source of funds that can be used as a support for operational needs [38].

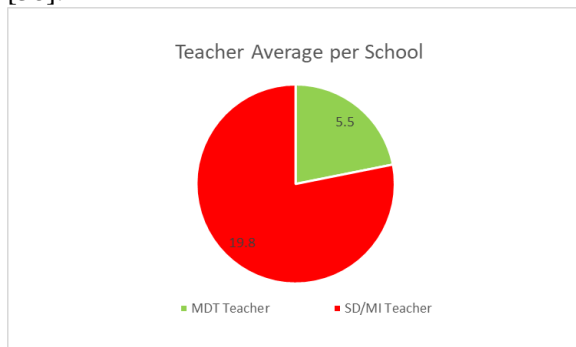


Figure 3. Average of teacher amount in each school

In Figure 3, the teacher population in SD/MI is higher than in MDT. The number of MDT teachers is 6,292, with an average of six *madrasas*. On the other hand, the number of SD/MI teachers is 10,802, with an average of 20 teachers per school. In Figure 4, the number of MDT teachers is less than the number of SD/MI teachers, which is 6,292 compared to 10,802. However, as viewed from the aspect of the ratio of student teachers, the ratio of MDT teachers is far more ideal than the ratio of student teachers in elementary/MI. Government Regulation No. 74/2008 concerning teachers on 17 stipulates that the ratio of student teachers to primary education is 20:1, and for MI or equivalent is 15:1. The ratio of teachers in MDT is 1:12, while the ratio of student teachers in SD/MI is 1:21. In order for the ratio of SD/MI student teachers to reach an ideal ratio of 1:5, the number of SD/MI teachers in the city of Bandung must be added by 4,000 SD. 5,000 teachers.

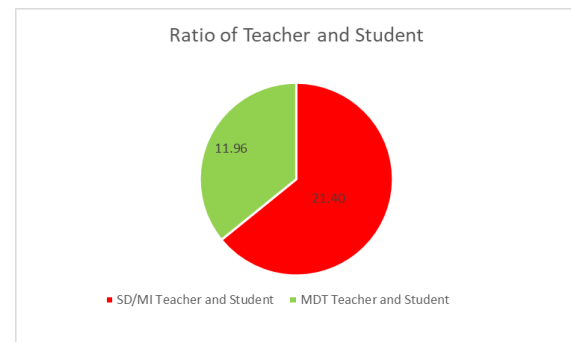


Figure 4. The ratio of the number of teachers to MDT students and SD/MI

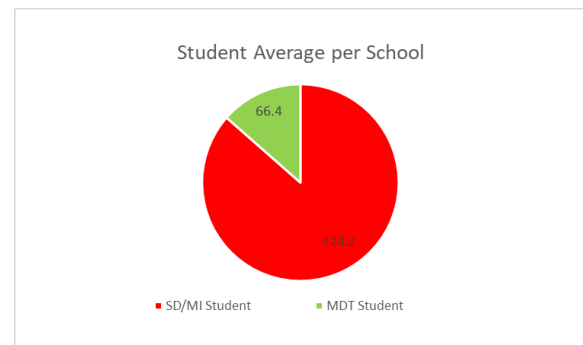


Figure 5. Average of student amount in each school

Another thing that must be considered is the aspect of MDT teachers regarding their qualifications, competencies, and professionalism. Based on observations and interviews, it is known that the qualifications, competencies, and professionalism of teachers who teach in MDT in Bandung are very heterogeneous. Regarding educational background, there are MDT teachers whose educational qualifications are high school /MA (*madrasah aliyah*) graduates, boarding schools, and tertiary institutions. There is no clear regulation to determine MDT teacher qualifications. Teacher competency and professionalism, which do not meet standards, limited learning resources and learning media. Also, coaching and training are still lacking; teacher welfare is still far below the regional minimum wage (UMR), i.e., a factual challenge faced by MDT teachers. In Figure 5, it can be observed that the number of students (student population) in SD/MI is greater than that of MDT students. The number of MDT students is 75,264, with an average of 66 *madrasah* students. On the other hand, the number of SD/MI students is 231,174, and the average per school is 424 students.

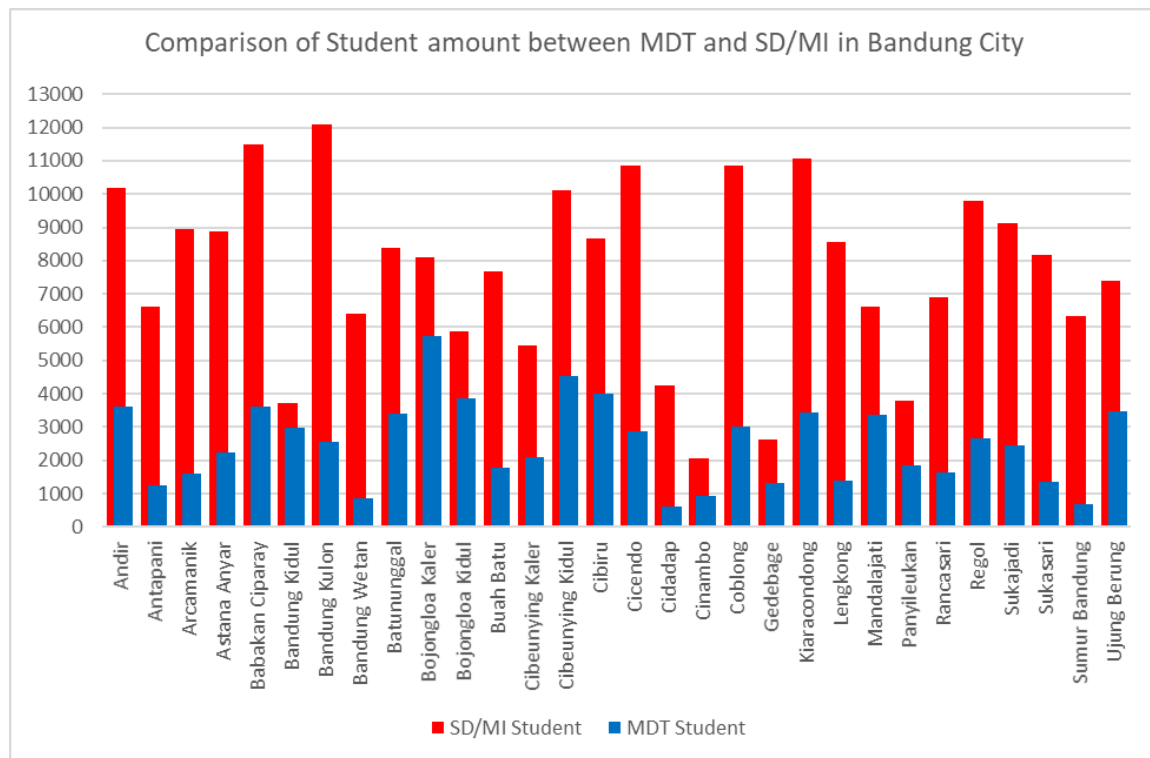


Figure 6. Comparison of the number of MDT students with the number SD/MI students in Bandung

Based on Figure 6, the number of SD/MI students totaled 231,174, and according to the MDT student data of 75,264 people, there is a difference of 156,000 students (or about 67%). There are several assumptions about this, including that 67% of SD/MI students do not attend or do not become MDT students, because they attend SD/MI learning plus full-day school and consider religious learning in SD/MI sufficient. Another assumption is that 67% of elementary school/MI students do not follow at all MDT. Further research needs to be done about this. However, what is more important to consider is that there are 75,264 MDT students, or 33% of SD/MI students participating in MDT are the nation's assets to be fostered and given additional religious knowledge by MDT in the city of Bandung.

D. The Important Role of Madrasah Diniyah Takmiliyah

The existence of MD has been recognized by the Indonesian government, especially by the government of Bandung city, through Regional Regulation No. 23 of 2012 concerning compulsory education for *Diniyah Takmiliyah*. MDT in the city of Bandung (totaled 1,134 MDT with 75,264 students and 6,292 teachers) is certainly a potential asset to be thought of. Systematic efforts are needed to revitalize its role and function. MD gives awareness to the Islamic community about the existence of religious education and causes the renewal of

Islamic education [39]. MD is a religious education group outside the school that is institutionalized and aims to prepare students to master Islamic religious knowledge. The main role of MDT is to focus on religious education materials and procedures for worship. Religious education has many goals, namely to provide knowledge, cultivate commitment, practice ritual competence, stimulate experience, and instill good behavior and noble character [40].

Such a function and purpose would not be possible in achieving MDT if efforts were not made to improve and improve their quality. The number of MDT teachers who have relevant qualification standards must continue. Improving the quality of teachers through competency improvement programs and professionalism, training, capacity building, or other programs must be intensively carried out so that the quality of *madrasa* learning can gradually be improved. MD, as a non-formal educational institution, is very effective in increasing the religious knowledge of its students, which is not obtained in formal schools. As one type of religious education unit, MD retains its characteristics as an Islamic educational institution by providing religious subjects, for example, al-Quran, Hadith, *Fiqh*, morals, Islamic history, Arabic, and so on.

In the study of the Qur'an, the students are directed to the understanding and appreciation of the content contained in the Qur'an and al-Hadith. *Aqeedah* moral subjects function to

provide knowledge and guidance to children to emulate the personality of the Prophet Muhammad (peace be upon him), as an Apostle and servant of Allah, to believe and make the pillars of faith as guidelines for dealing with his Lord, fellow humans with the natural surroundings. *Fiqh* subjects are directed to encourage, guide, develop, and foster children in order to know, understand, and live the Islamic Sharia. Islamic Cultural History is a subject that is expected to enrich children's experiences with the example of the Prophet Muhammad (peace be upon him), his companions, and Islamic leaders. Arabic is taught to support children's understanding of the teachings of Islam and develop Islamic science. The practice of worship aims to teach children about worship and Islamic law.

Facing the problem of the quality of management of MDT (which is still low) and the support of minimal educational facilities and infrastructure, school-based management must be promoted in MDT. A more serious outpouring of attention is needed for the development of *madrasas*, from the government, *madrasas* themselves, and community. Many of the specific potentials of MDT are not shared by other educational institutions. The existence of MDT with a private status is one of the potential factors of civil society to be developed through the intensification of community-based education. This is also relevant to the regional autonomy policy, which has implications for the decentralization of education, where MDT is possible to develop its specialty based on the needs of the surrounding community.

MDTs in the city of Bandung, which amounted to 1,134 with 75,264 students and 6,292 teachers, of course, are not only the assets of Muslims but also the assets of the nation. MDT is owned by Muslims for Indonesian people, whose existence and quality must be improved.

IV. CONCLUSION

MDT in the city of Bandung reached more than a thousand MDT. This demographic data of MDT in Bandung city is very significant when compared to the primary school (SD)/MI in Bandung, which only amounted a half of MDT. Moreover, the ratio of student and teacher in MDT is far more ideal than in SD/MI. Community participation is quite positive towards MDT, especially from the desire of parents to send their children to MDT. In the view of parents, MDT is still expected to be a

solution for instilling religious, moral, and social values in children from an early age.

The existence of MD has been recognized by the Indonesian government, especially by the government of Bandung city, through Regional Regulation No. 23 of 2012 concerning compulsory education for *diniyah takmiliyah*. The local regulation proves the recognition, intention, and determination of the government of Bandung to assist the existence of MDT. Many of the specific potentials of MDT are not shared by other educational institutions. MDT is the property of Muslims for Indonesian people, which must be improved in quality and function so that they can participate in improving the quality of people who are religious, moral, and superior to advanced Indonesia.

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