

INSTITUTIONAL RESILIENCE IN BUILDING HALAL HUMAN CAPITAL IN DIMADURA USING THE INSTITUTIONAL DEVELOPMENT FRAMEWORK (IDF) METHOD

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Abstract

One of the main problems in halal development is the quality of human resources. Several approaches to improving the quality of human resources in organizations are human capital. Therefore, the aim of this research is to measure the resilience of institutions in human resource improvement programs. This research method is descriptive qualitative with an Institutional Development Framework approach. The object of this research is an institution that focuses on halal development in Indonesia. The object of this research is limited to the Ministry of Religion and the MES Organization (sharia economic community). The data used are primary and secondary data. Data collection techniques use interviews, questionnaires by filling in the IDF matrix, IDF Index, priority target charts and documentation. The results of this research found institutional resilience index values for institutional and management resources, human resources, external institutional resources, financial resources and human capital development program indicators. These results describe comprehensive organizational tools in terms of management, human resources, leadership, finance and human capital development programs. The implications of this research are useful for related institutions in developing programs and policies in developing halal human resources in the future, because the output of this research is an index of institutional resilience which can be used as a basis for evaluating human capital development programs.

Keywords: *Institutional Resilience, Human Capital, Institutional Development Framework, IDF*

PENDAHULUAN

Human capital is the main component of intangible assets owned by a company.(Sukoco & Prameswari, 2017) The concept of human capital is the company's perspective on employees, emphasizing that humans are one of the main capital in a company. Human capital includes knowledge, skills, education and personal qualities .(Agustini & Tarigan, 2023)

Human resources are also one of the keys to success in a company. However, the reality is that human resources in Madura are in the low category. The Human Development Index (HDI) in four districts in Madura is in the top 10 lowest in East Java. This is also confirmed by Muhlisin and Suprojo's opinion that the quality of human resources in Madura is still very low compared to other regions.(Suprojo, 2017) Human resources are also one of the keys to success in a company. However, the reality is that human resources in Madura are in the low category. The Human Development Index

(HDI) in four districts in Madura is in the top 10 lowest in East Java. This is also confirmed by Muhlisin and Suprojo's opinion that the quality of human resources in Madura is still very low compared to other regions.(Ghozali dkk., 2017)

Table 1
Unemployment data in Madura

KABUPATEN/KOTA	TAHUN 2022
Bangkalan	8,05 %
Sampang	3,11 %
Pamekasan	1.40 %
Sumenep	1.36 %
Jawa Timur	5,49 %

Source: BPS, Open Unemployment Rate (TPT) East Java Province (percent), 2022

The establishment of sharia financial institutions is a request from the Muslim community for sharia-based financial services. Based on data from the statistical center, the largest number of followers of Islam in East Java Province is Madura. However, this is not yet able to explain the Madurese community's acceptance of sharia banking. Another factor that supports Madurese people not being interested in sharia banking is not about socialization and marketing, because some people have received socialization, but have not found the superiority of products in sharia banks.(Nasrulloh dkk., 2023)

Therefore, the Ministry of Religion has the task of carrying out sharia guidance to the community. This is supported by the existence of an Islamic religious affairs work unit and sharia guidance. Apart from that, the Ministry of Religion as the authority in the religious sector can make various policies, regulations and instructions to the public.(Karim dkk., 2022) In this case, Bank Indonesia also plays an important role in the development of sharia banking, one of which is by formulating a grand strategy for Sharia Banking Market Development in 2010, as a comprehensive strategy for market development.(Iswanto, 2016) The role of MES (Sharia Economic Society) includes MES as the largest organization of the sharia economic movement in Indonesia, which has a very important role in building sharia financial literacy in Indonesia. MES plays an active role in educating and socializing sharia economics to the wider community. There are many seminars, workshops, training, book publishing and distribution events carried out by the Sharia Economic Community. In recent years, the PasarModal Sharia School has been held intensively in almost all provincial capitals and other large cities. Likewise, the National Sharia Insurance Seminar is also held in several big cities in Indonesia.(Purnama & Yuliafitri, 2019)

Measuring the resilience of an institution from all aspects is really needed, because changes and developments over time make institutions lag behind in all aspects, so it is necessary to conduct an institutional resilience test. Because institutional resilience is a measure of the development of an institution, if an institution is at the developing stage it can change several aspects, one of which is regarding the population's economy. (Saragih & Si, 2017)

In other research, it is also explained that the success of each institution lies in the human capital within each institution. Because human capital is an important element to increase the resilience of institutional performance. Institutional resilience can be achieved through human capital management strategies which often result in individual competition between employees which ultimately supports the institution to become more resilient. A resilient institution that can anticipate, respond to threats, and be able to adapt to disturbances that suddenly appear around the institution. (Okuwa & Nwuche, 2016)

So based on the background above, researchers are interested in taking the title "Institutional Resilience in Building Halal Human Capital in Madura Using the Institutional Development Framework (IDF) Method".

TINJAUAN PUSTAKA

Toughness

Resilience comes from the Latin word *resilientem* which means to bloom again, return to the original life, therefore resilience is a multilevel process whose aim is to get better results than before. Resilience can also be interpreted as a trait that allows someone to overcome problems and also be quick to face setbacks. So this is proof of the quality of leaders and employees of an institution. (Covid, 2022)

Resilience in psychology means a person's agility in adapting to overcome a problem. Meanwhile, in the world of work, this toughness is an attitude that every employee must have, especially those who work in teams. Not a few employees often face challenges at work because of their teammates. Therefore, resilience in the world of work is one of the factors that can increase productivity, employee commitment in the organization, and employee satisfaction at work.

The concept of resilience is referred to as a person who is tough and resilient as written in the book "Resilience at Work: How to Succeed No Matter What Life Throws at You. Reveals the facts from years of consultation, assessment, and training at the Hardiness Institute. Maddi and Khoshaba believe that resilient individuals are able to withdraw and find solutions to problems and interact with challenges head-on. (Sabela dkk., 2015)

In this research, resilience can be concluded as the revival of a system that lacks institutionalization, adaptation to new situations in the face of future threats

Human Capital

Human Capital is a person's knowledge, skills and abilities whose function is to produce professional services. Human Capital is an advantage that a person already has. It can be proven from what is seen or what is not seen. Human strengths that can be seen from him in completing daily work are based on the assessment of someone in the organization, in other words, namely a person's capacity to carry out various tasks in an organizational job. While the advantages that are not yet visible, can be done by providing training and facilities that can accommodate a person's abilities until they understand, complete and show their abilities..(Prasojo dkk., t.t.)

Human capital is a human resource that is needed because it is a company/institution asset. Therefore, it is necessary to develop it as a valuable asset. Human resources/Human Capital according to Dermawan are the most important resources to be able to compete with other companies/institutions because Human Capital is indeed the benchmark for all systems designed, methods applied and technology used. Therefore, developing human capital through a competitive recruitment process, systematic training, increasing employee satisfaction, increasing employee education and employee empowerment.(Ekawati & Soleha, 2017)

Institutional Development Framework

Institutional Development Framework (IDF) is a simple tool (instrument) for measuring institutional resilience. This instrument is a measuring tool (toolkit) that can provide a descriptive picture of the ability of institutions and their tools to achieve certain stages. According to Renzi (1996) this instrument is basically used to provide assessments, generally for non-profit institutions, it is useful for increasing productivity, increasing impact, increasing the organization's ability to work, and increasing organizational performance so that it can survive and have benefits for society.

Renzi (1996) provides a measurement of institutional resilience by placing the IDF index, on a scale of 1 to 4. The index on the 0-1 scale, represents the beginning of the organization, the index on the 1-2 scale, indicates the organization is developing and growing, the 2-3 scale, means The institution has a steady level of development/stabilization and consolidation stage, while the index is on a scale of 3-4, indicating an institution that leads to stable and sustainable organizational resilience..(Panduan Pelaksanaan Lokakarya IDF.pdf, t.t.)

METODE PENELITIAN

The research was conducted purposively throughout Madura Regency. Data collection and data analysis were carried out in September-November 2023. The method used in this research was the Institutional Development Framework (IDF) developed by Renzi (1996) and Manulang (1999). The data collection technique in this research is purposive sampling, namely taking samples from institutional/institutional staff who play a role in managing the institution. Filling in the IDF form is carried out in a focused



discussion with each institution's staff (Ministry of Religion throughout Madura Regency and MES Bangkalan). Data analysis uses the Institutional Development Framework (IDF) Index. After each key component on the IDF form is filled in, the score for each key component and the Z value are calculated using the formula:

$$U(i) = X(i) \times Y(i) \dots\dots\dots (1)$$

dan

$$Z = \sum_{i=1}^n U(i) \dots\dots\dots (2)$$

Information:

X(i) = Weight of each key component

Y(i) = Level of institutional development of each key component

U(i) = Score value for each key component

After that, calculate the IDF Index value using the formula:

$$IDF = Z/B \dots\dots\dots (3)$$

Information:

IDF = Weight of each key component

Z = Level of institutional development of each key component

B = Score value for each key component

HASIL DAN PEMBAHASAN

GENERAL DESCRIPTION OF THE INSTITUTION

1. Kementerian Agama

The Ministry of Religion is the ministry tasked with administering government in the field of religion. The proposal to establish a Ministry of Religion was first submitted by Mr. Muhammad Yamin at the General Meeting (Session) of the Investigation Agency for Preparatory Businesses for Indonesian Independence (BPUPKI), on July 11 1945. In this meeting Mr. Muhammad Yamin proposed that a special ministry should be held, namely one related to religion.

According to Yamin, "It is not enough to guarantee the Islamic religion with the High Court alone, but we must make it happen according to the interests of the Islamic religion itself. In short, according to the will of the people, Islamic religious matters relating to the establishment of Islam, endowments and mosques and broadcasting must be managed by the ministry special thing, namely what we call the Ministry of Religion."

However, the political realities leading up to and in the early days of independence showed that the formation of the Ministry of Religion required its own struggle. When



the Preparatory Committee for Indonesian Independence (PPKI) held a meeting on Sunday, 19 August 1945 to discuss the formation of ministries/departments, the proposal regarding the Ministry of Religion was not agreed upon by PPKI members. One of the PPKI members who rejected the formation of the Ministry of Religion was Mr. Johannes Latuharhary.

The decision not to form a Ministry of Religion in the first Indonesian cabinet, according to B.J. Boland, has increased the disappointment of Muslims who had previously been disappointed by the decision regarding the basis of the state, namely Pancasila, and not Islam or the Jakarta Charter.

Revealed by K.H.A. Wahid Hasjim as published in the book *Life History of K.H.A. Wahid Hasjim and Karangan Tersiar* (Ministry of Religion, 1957: 856), "At that time people adhered to the theory that religion should be separated from the state. People's thoughts at that time were that within the government structure there was no need to have a separate ministry that dealt with religious matters "That's how it is in theory. But in practice it's different."

Wahid Hasjim further wrote, "After running from August to November of that same year, it was felt strongly that religious issues which in practice were mixed with other issues in several hands (departments) could not be left alone. And it felt necessary once religious matters are centered in one hand (department) so that such matters can be separated (differentiated) from other matters. Therefore, at the formation of the first Parliamentary Cabinet, a Ministry of Religion was established. Model of the Ministry of Religion this is essentially a middle way between the theory of separating religion and the state and the theory of the unity of religion and the state."

The proposal to establish a Ministry of Religion emerged again at the Plenary session of the Central Indonesian National Committee (KNIP) which was held on 25-27 November 1945. The Central Indonesian National Committee (KNIP) was the Indonesian Parliament for the period 1945-1950, the plenary session was attended by 224 members, including 50 people from outside Java (delegates from the Regional National Committee). The session was chaired by KNIP Chairman Sutan Sjahrir with the agenda of discussing the KNIP Working Body (BP) report, the election of the new KNIP BP membership/Chairman/Deputy Chairperson and the running of the government.

In the KNIP plenary session, the proposal to establish a Ministry of Religion was conveyed by the representative of the Indonesian National Committee for the Banyumas Residency Region, namely K.H. Abu Dardiri, K.H.M Saleh Suaidy, and M. Sukoso Wirjosaputro. They are KNI members from the Masyumi political party. Through spokesperson K.H.M. Saleh Suaidy, a representative from KNI Banyumas proposed, "So that in this independent Indonesia, religious matters should not only



be left to the Ministry of Education, Teaching and Culture, but should have a special and separate Ministry of Religion."

Excerpt from the transcription of the speech of the Minister of Religion H.M. Rasjidi, which has historical value, was uttered on Friday evening, January 4 1946. The Minister of Religion's first speech was published in the *Kedaulatan Rakyat* daily in Yogyakarta on January 5 1946.

In the Conference of Religious Affairs of all Java and Madura in Surakarta on 17-18 March 1946, H.M. Rasjidi explained again the reasons and interests of the Government of the Republic of Indonesia in establishing the Ministry of Religion, namely to fulfill the Government's obligations to the 1945 Constitution, Chapter residents to embrace their respective religions and to worship according to their religion and beliefs" (verses 1 and 2). So, the Ministry of Religion's job is to take care of all matters related to religion in the broadest sense.

The following year was a period of consolidation and development of the ministry. The transfer of power to the Indonesian Government is an important momentum to strengthen the ministry's position. On April 23 1946, the Minister of Religion issued a Declaration which contained:

First, *Shumuka*, which in Japanese times was included in the authority of the Resident, became the Regional Religious Bureau, which was then placed under the Ministry of Religion.

Second, the right to appoint the head of the *Landraad* (now called the District Court), chairman and members of the *Raad Agama*, which was previously in the hands of the Dutch East Indies colonial government, was then handed over to the Ministry of Religion.

Third, the right to appoint the mosque leader, which previously belonged to the Regent, was then handed over to the Ministry of Religion. Through the persistent and selfless struggle of our predecessors, the history of the Ministry of Religion merged with the history of the Republic of Indonesia. Even during the period of physical revolution and diplomacy to maintain independence, the Head Office of the Ministry of Religion also moved to the Special Region of Yogyakarta. Ministry of Religion during the time of H.M. Rasjidi can be called "revolutionary ministry", because when it was first formed, the Ministry of Religion since March 12 1946 had its office in the capital of the revolution, Yogyakarta.

In the Declaration of the Ministry of Religion No. 1 dated March 14 1946, it was announced that the temporary address of the Ministry of Religion's head office was at Jalan Bintaran No. 9 Yogyakarta. Then in May 1946 the address of the Ministry of Religion moved to Jalan Malioboro No. 10 Yogyakarta. This office is available thanks to the good services of Muhammadiyah figure K.H. Abu Dardiri and K.H. Muchtar. During this time, the Minister of Religion's duties were facultative and still had access to Jakarta.

The Halal Product Guarantee Administering Body (BPJPH) is a new work unit and only became effective in carrying out its duties in 2017. BPJPH was formed in accordance with the mandate of Law Number 33 of 2014 concerning Halal Product Guarantee (JPH) which was ratified by President Susilo Bambang Yudhoyono on the 17th October 2014 and on that date it was also promulgated by the Minister of Law and Human Rights Amir Syamsuddin. In the JPH Law, it is stated that BPJPH must be formed no later than 3 (three) years from the promulgation of the JPH Law.

BPJPH is an echelon I unit under the Minister of Religion led by the Head of the Agency, this is stated in Presidential Regulation Number 83 of 2015 concerning the Ministry of Religion which regulates provisions regarding the duties, functions and organizational structure of the Halal Product Guarantee Organizing Agency (BPJPH). The existence of BPJPH is also stated in Minister of Religion Regulation (PMA) Number 42 of 2016 concerning the Organization and Work Procedures of the Ministry of Religion. PMA Number 42 of 2016 regulates the duties and functions of each BPJPH structure starting from echelon IV to echelon I. Decree of the Minister of Religion of the Republic of Indonesia No. 270 of 2016 concerning the Business Process Map of the Ministry of Religion, which includes a Halal Product Guarantee Subprocess Map, which is also an implementing regulation of the JPH Law which is related to BPJPH.

According to the JPH Law, in administering the Halal Product Guarantee, BPJPH has the authority to, among other things: formulate and establish JPH policies, establish JPH norms, standards, procedures and criteria, issue and revoke Halal Certificates for foreign products; and register Halal Certificates for foreign products.

Apart from preparing the RPP, the Ministry of Religion also made a Minister of Religion Regulation, the content of which includes: types of halal products, sanctions, halal supervisors, procedures for applying for halal certificates, halal inspection institutions, community participation, types of prohibited animals, external cooperation country, halal label, and BPJPH financial management.

In carrying out its authority, BPJPH collaborates with related ministries and/or institutions, the Halal Inspection Institute (LPH), and the Indonesian Ulema Council (MUI). The MUI issues a halal determination in the form of a Product Halal Determination Decision. In the future, if necessary, BPJPH can form representatives in the regions. Provisions regarding the duties, functions and organizational structure of BPJPH are regulated in a Presidential Regulation.

The Ministry of Religion (abbreviated as Kemenag, formerly the Ministry of Religion, abbreviated as Depag) is a ministerial agency in the Indonesian Government which is in charge of all aspects dealing with religion. The Department of Religion was established on January 3 1946, about five months after the proclamation. Juridical provisions regarding religion are contained in the 1945 Constitution CHAPTER E article 29 concerning Religion paragraphs 1, and 2:



1. The state is based on the belief in One Almighty God,
2. The state guarantees the freedom of each resident to embrace their own religion and worship according to their religion and beliefs. Thus religion has become part of the state system as a result of national consensus and conventions in the state practice of the Republic of Indonesia which is based on Pancasila and the 1945 Constitution. (Administrator, n.d.)

2. Bank Indonesia

The establishment of Bank Indonesia was preceded by the nationalization process of De Javasche Bank NV (DJB) which was carried out in December 1951 based on Law (UU) Number 24 of 1951 concerning the Nationalization of De Javasche Bank NV. After the DJB was nationalized, the Republic of Indonesia established Bank Indonesia based on Law Number 11 of 1953 concerning the Determination of the Principal Law on Bank Indonesia which was passed on 19 May 1953, promulgated on 2 June 1953, and came into effect on 1 July 1953. The effective date of the Law is commemorated It is also the birthday of Bank Indonesia. Apart from that, the law states that Bank Indonesia was established to act as Indonesia's central bank.

Along the way, the role of Indonesian banks has changed in accordance with economic, social and political dynamics both nationally and globally. In line with this, the Law which is the legal basis for the existence of Bank Indonesia has undergone changes and improvements. The current law that is the legal basis for Bank Indonesia is Law Number 23 of 1999 concerning Bank Indonesia (which has undergone several improvements, most recently with Law No. 6 of 2009).

Not only at the legal level, fundamental changes also occurred at the constitutional level. The Fourth Amendment to the 1945 Constitution of the Republic of Indonesia (UUD 1945), inserted a new article, 23D, which reads, "The State has a central bank whose composition, position, authority, responsibilities and independence are regulated by law."

In 1951, there was strong pressure to establish a central bank as a form of the economic sovereignty of the Republic of Indonesia. Therefore, the Government decided to form a DJB Nationalization Committee. The nationalization process was carried out through the purchase of DJB shares by the Indonesian Government, with an amount reaching 97%.

The Indonesian government on July 1 1953 issued Law No. 11 of 1953 concerning the Principles of Bank Indonesia, which replaced DJB Wet of 1922. Since July 1, 1953 Bank Indonesia was officially established as the Central Bank of the Republic of Indonesia. Law No. 11 of 1953 was the first provision which regulates BI as the central bank. BI's task is not only as a circulation bank, but also as a commercial bank through providing credit. At this time, there was a Monetary Council (DM) which was tasked with determining monetary policy. DM is chaired by the Minister of Finance with members being the Governor of BI and the Minister of Trade.



Furthermore, BI is tasked with implementing the monetary policy that has been determined by the DM.

The institution of Bank Indonesia began with the enactment of Law (UU) no. 11/1953 concerning the Determination of the Principal Law on Bank Indonesia on July 1 1953. In carrying out its duties as a central bank, Bank Indonesia is led by a Monetary Board, Directors and Advisory Board. It is in the hands of the Monetary Board that monetary policy is determined, although the responsibility lies with the government. After being merged into a single bank, in the early days of the new order, the foundation of Bank Indonesia changed through Law no. 13/1968 concerning the Central Bank. Since then, Bank Indonesia has functioned as a central bank and at the same time assisted the government in development by implementing policies set by the government with the assistance of the Monetary Board.

Thus, Bank Indonesia is no longer led by the Monetary Board. After the new order passed, Bank Indonesia was able to achieve independence through Law no. 23/1999 concerning Bank Indonesia which was later amended by Law no. 3/2004. Since then, Bank Indonesia has had a special position in the state structure as a state institution that is independent and free from interference from the government and/or other parties. However, in implementing monetary policy in a sustainable, consistent and transparent manner, Bank Indonesia must also consider the government's general policy in the economic sector. (BI, n.d.)

In its capacity as a central bank, Bank Indonesia has one single goal, namely achieving and maintaining stability in the value of the rupiah. The stability of the value of the rupiah contains two aspects, namely the stability of the currency's value against goods and services, and stability against the currencies of other countries. The first aspect is reflected in the development of the inflation rate, while the second aspect is reflected in the development of the rupiah exchange rate against other countries' currencies. The formulation of this single objective is intended to clarify the targets that Bank Indonesia must achieve as well as the limits of its responsibilities. In this way, whether or not Bank Indonesia's goals have been achieved will be able to be measured easily.

To achieve this goal, Bank Indonesia is supported by three pillars which are its three task areas. These three task areas are:

- Establish and implement monetary policy.
- Manage and maintain the smooth running of the payment system, as well as
- Maintain financial system stability.

3. MES (Masyarakat Ekonomi Syariah)

The concept of sharia economics was introduced to the public in 1991 when Bank Muamalat Indonesia was founded, which was then followed by other financial institutions. At that time, each sharia financial institution carried out socialization with



its own efforts, so it would be a heavy burden to know that the socialization of the sharia economic system could only be successful if it was carried out in a structured and sustainable manner.

Realizing this, sharia financial institutions have come together to invite all interested groups to form an organization, which with joint efforts will carry out a structured and sustainable outreach program to the community. This organization was later called the "Sharia Economic Society", with members from sharia financial institutions, educational institutions, non-profit institutions, companies and even individuals.

The Sharia Economic Society, which is abbreviated as MES, or in English is The Society for Islamic Sharia Economy or in Arabic Al Ijtima' lil-Iqtishadi Al-Islamiy, was founded on Monday, 1 Muharram 1422 H, coinciding with the 26th March 2001 M. The founders of MES are individuals, financial institutions, educational institutions, study institutions and business entities who are interested in developing sharia economics. MES is based on Islamic Sharia, and is subject to the laws and regulations in force in the Republic of Indonesia, so it is open to every Indonesian citizen and legal entity regardless of their religious beliefs.

Initially, MES was established only in Jakarta without plans to expand to other regions. It turns out that the activities carried out by MES have attracted colleagues in the regions to carry out similar activities. At that time, it was agreed to allow regional colleagues to use the name MES by adding the regional name behind it. It was also agreed that between the management there was no line of coordination, let alone command.

Predictably, sharia economic development in the regions is increasingly widespread, many regional MES are being established. Call it MES JABAR, MES SULSE, MES SULTRA, MES JATIM, MES MALANG RAYA, MES SEMARANG, MES SURAKARTA, MES Pekalongan, MES Kudus etc. Community outreach and education activities about sharia economics are increasingly having a positive impact on society and the sharia financial industry, of course.

The name MES and its increasingly active role have caused more and more requests for permits to establish MES in other areas to come to Jakarta. So Regional MES colleagues are urging that these MES be united into one common organization. Because the pressure was getting stronger, in May 2006, precisely during the Indonesia Sharia Expo I, MES held an Extraordinary National Conference of the Sharia Economic Community. It was agreed that all regional MES were willing to unite in one joint national organization. Approved MES in Jakarta as the Central Management and assigned it to prepare MES's first AD/ART.

2008 was the first year for the Sharia Economic Community to hold a National Conference. There, this organization's movements and steps will be further finalized in moving the community's economy towards sharia economics and providing solutions to this country's economic problems.

It is hoped that in the future, the role of MES in socializing sharia economics can be further improved. MES drivers are those who are creative and have superior

programs. MES is a partner of the government (legislative and executive) and also Bank Indonesia in developing the sharia economy. Together with the Indonesian Ulema Council to encourage the government to launch a national sharia economic movement. For this reason, MES culture values need to be explored further.

MES must also remain independent, not affiliated with any political party, but must continue to collaborate so that it can be accepted by all parties. Alhamdulillah, with all its activities, MES has received recognition in all circles of society, including ulama, practitioners, academics, government and legislature.

Vision and Mission of the Sharia Economic Community (MES)

MES VISION

As a community organization, MES has a vision of becoming a forum that is recognized as a reference and followed as an example for efforts to accelerate the development and implementation of an economic system and business ethics that are in accordance with Islamic sharia in Indonesia.

MES MISSION

- Building synergies and partnerships between individuals and institutions involved in sharia economic activities
- Creating friendship between economic actors, individuals and institutions related to sharia economics
- Encourage the development of sharia economic activities in Indonesia so that it becomes the main choice for the community in business activities, including in terms of investment and financing
- Improve relations between members and authorities related to sharia economic and financial activities
- Increasing activities to form human resources who have the morals, knowledge and abilities to carry out and develop sharia economic activities. (MES, n.d.)

DATA PROCESSING RESULTS

1. Kementerian Agama Kabupaten Bangkalan

Table 2

Institutional IDF Value of the Ministry of Religion, Bangkalan Regency

Keterangan	Hasil
B	122
Z	265,75
IDF	2,178279

Source: Primary data processed in 2023

Table 3



Key Components of the Institution of the Ministry of Religion of Bangkalan
Regency

Karakteristik komponen kunci	Skor	Ranking
Sumber daya kelembagaan dan Manajemen	2,17	4
Sumber daya manusia	2,19	3
Sumber daya eksternal lembaga	2,68	1
Sumber daya kelembagaan keuangan	2,13	6
Indikator kelembagaan Human capital	2,56	2
Indikator kelembagaan Human capital II	2,17	5

Source: Primary data processed in 2023

In the results of data processing in this research, Bangkalan district is included in the category of developing institutions with an IDF of 2.17, so it still really needs to improve its performance and human resources, especially financial institutional resources, which are included in the lowest ranking category.

2. Kementerian Agama Kabupaten Sampang

Table 4

Institutional IDF Values of the Ministry of Religion of Sampang Regency

Keterangan	Hasil
B	144
Z	270,5
IDF	2,372807

Source: Primary data processed in 2023

Table 5

Key Components of the Institution of the Ministry of Religion of Sampang
Regency

Karakteristik komponen kunci	Skor	Ranking
Sumber daya kelembagaan dan Manajemen	2,36	3
Sumber daya manusia	2,58	2
Sumber daya eksternal lembaga	2	5
Sumber daya kelembagaan keuangan	2,97	1
Indikator kelembagaan Human capital	2,27	4
Indikator kelembagaan Human capital II	2	6

Source: Primary data processed in 2023

In the results of data processing in this research, Sampang district is included in the category of developing institutions with an IDF of 2.37, so there is still a great need to improve the performance and quality of institutions, especially in Human Capital which is included in the lowest ranking category.

3. Kementerian Agama Kabupaten Pamekasan

Table 6

Institutional IDF Value of the Ministry of Religion, Pamekasan Regency

Keterangan	Hasil
B	113
Z	268,25
IDF	2,373894

Source: Primary data processed in 2023

Table 7

Key Components of the Institution of the Ministry of Religion of Pamekasan Regency

Karakteristik komponen kunci	Skor	Ranking
Sumber daya kelembagaan dan Manajemen	2,36	3
Sumber daya manusia	2,58	2
Sumber daya eksternal lembaga	2	5
Sumber daya kelembagaan keuangan	2,97	1
Indikator kelembagaan Human capital	2,27	4
Indikator kelembagaan Human capital II	2	6

Source: Primary data processed in 2023



In the results of data processing in this research, Pamekasan district is included in the category of developing institutions with an IDF of 2.37, so there is still a great need to improve the performance and quality of institutions, especially in Human Capital which is included in the lowest ranking category.

4. Kementerian Agama Kabupaten Sumenep

Table 8
Institutional IDF Value of the Ministry of Religion, Sumenep Regency

Keterangan	Hasil
B	108
Z	253
IDF	2,342593

Source: Primary data processed in 2023

Table 9
Key Components of the Institution of the Ministry of Religion of Pamekasan Regency

Karakteristik komponen kunci	Skor	Ranking
Sumber daya kelembagaan dan Manajemen	2,47	1
Sumber daya manusia	2,19	6
Sumber daya eksternal lembaga	2,32	3
Sumber daya kelembagaan keuangan	2,22	5
Indikator kelembagaan Human capital	2,38	2
Indikator kelembagaan Human capital II	2,25	4

Source: Primary data processed in 2023

In the results of data processing in this research, Sumenep district is included in the category of developing institutions with an IDF of 2.34, so there is still a great need to improve the performance and quality of institutions, especially in human resources which are included in the lowest ranking category.

5. Masyarakat Ekonomi Syariah (MES) Bangkalan

Table 5
Bangkalan MES Institutional IDF Values

Keterangan	Hasil
B	104
Z	222,75
IDF	2,141827

Source: Primary data processed in 2023

Table 8

Key Components of the Bangkalan Sharia Economic Community Organization

Karakteristik komponen kunci	Skor	Ranking
Sumber daya kelembagaan dan Manajemen	2	6
Sumber daya manusia	2,33	2
Sumber daya eksternal lembaga	2,19	4
Sumber daya kelembagaan keuangan	2,41	1
Indikator kelembagaan Human capital	2,25	3
Indikator kelembagaan Human capital II	2	5

Source: Primary data processed in 2023

In the results of data processing in this research, the Bangkalan Sharia Economic Community organization is included in the category of developing institutions with an IDF of 2.14, therefore it still really needs to improve the performance and quality of institutions, especially in institutional and management resources which are included in the ranking category.

KESIMPULAN

The institutional capacity of the Ministry of Religion and MES is at a developing stage which has sufficient capacity to carry out maximum management of the Ministry of Religion. The results of processed data also show that the Ministry of Religion is stable and sustainable. Although there are several factors that need to be considered again.

SARAN

The institutional network that has been formed needs to be improved by having high communication technology, so that communication can run smoothly and information can be received quickly so that management can run smoothly.\

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