

# Examining Islamic Religious Education Policy in Indonesia: A Multidimensional Theoretical Approach

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## ABSTRACT

Islamic education in Indonesia must engage in various initiatives in order to enhance its comprehension of its position within the national education system. It is imperative for Islamic education to endorse and augment general education in grasping the complexities of the contemporary world, rather than concentrating solely on religious identity. National strategies need to acknowledge education as a critical element in addressing societal and environmental transformations. The analysis of Islamic education policies has commenced following the enactment of the National Education System Law in 2003. A more profound insight into these policies has the potential to fortify the education system, ensuring the adaptation of Islam in parallel with its doctrinal teachings. By catering to current requirements and fortifying the education sector, particularly Islamic education, there exists significant potential for substantial contributions to sustainable economic advancement and the fostering of human resources in Indonesia.

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## INTRODUCTION

The concept of "Islamic education" is utilized within the realm of Islamic educational studies in Indonesia to delineate a particular form of education and theology (Nelly, 2024). The enactment of Law Number 20 of 2003 concerning the National Education System and the corresponding federal regulations underscore this specific objective. Nevertheless, Islamic education encompasses a wider scope that incorporates principles pertinent to the contemporary milieu (Walidin, 2016). A more in-depth exploration of Islam will furnish us with insights into the harmonization of religious tenets with contemporary requisites, thereby positioning Islamic education as a pivotal cornerstone in molding the ethical and intellectual fabric of the Indonesian youth (Sitika, A. J., Zianti, M. R., Putri, M. N., Raihan, M., Aini, H., Nur'aini, I., & Sobari, 2023). Furthermore, Islamic education plays a vital role in fostering tolerance and inclusivity among students (Kurnialoh, N., & Suharti, 2016). It is not confined solely to religious instruction; rather, it serves as a mechanism for cultivating sophisticated societies and cultures, while also equipping students with the essential competencies to confront global challenges through the reinforcement of the amalgamation of spiritual values and knowledge (Nugrahawati, 2023).

As posited by (Nurliani, 2016), the acquisition of education is deemed a fundamental necessity for all individuals, which ought not to be deferred. Through adequate preparation for educational pursuits, an individual stands a chance to attain remarkable levels of performance. Particularly, Islamic education delineates a sophisticated endeavor entailing guidance, instruction, and cultivation, meticulously formulated to achieve distinct aims (Saekhoni, S., & Alfian, 2020). Within the context of Indonesia, Islamic education is envisioned to supplement and enrich the overarching national educational framework. Consequently, the national educational system is poised to propel the Indonesian society towards modernity while upholding its religious identity and cherished principles (Daulay, 2012).

Islamic education in Indonesia holds a pivotal role in molding the moral fiber and ethical standards of the forthcoming generation. This educational framework highlights comprehensive principles, beyond mere scholarly expertise. The primary objective of Islamic education is to nurture discerning, righteous, and equitable individuals (Irmawati, 2024). contends that the integration of Islamic principles into the national educational curriculum can enrich the educational standards and cultivate a novel cohort capable of confronting global adversities while upholding religious values. As the era progresses, Islamic education must evolve and revamp its pedagogical approaches to remain pertinent and efficacious within the educational milieu of the nation (Kurniawan, W., Rohman, M., Sudrajat, W., Yana, H. H., Nawawi, M. L., & Najah, 2024).

Moreover, (Ismail, S., Suhana, S., & Zakiah, 2021) affirm that education stands as a fundamental element of national policy that must adjust to environmental transformations and societal dynamics. As per (Murphy, 1991), educational restructuring is significantly impacted by a nation's economic circumstances. A feeble economy often mirrors a feeble educational framework. Furthermore, comprehending Islamic education in Indonesia, particularly post the enactment of the National Education System Law No. 20 of 2003, is imperative. A thorough comprehension of educational policies, specifically those pertaining to Islamic education, facilitates the formulation of Islamic educational initiatives that resonate with the teachings of the Qur'an and the Hadith of the Prophet, without disregarding the escalating requisites propelled by technological progressions (Arfan, O. R., Suti'ah, S., & Namakule, 2024). Therefore, augmenting education, particularly Islamic education, will ameliorate the caliber of human resources and cultivate a robust foundation for sustained and stable economic advancement (Syarnubi, Syarnubi, Firman Mansir, Mulyadi Eko Purnomo, Kasinyo Harto, 2021).

## LITERATURE REVIEW

### *Educational Policy*

The term "policy" originates from the English term "policy" etymologically. Educational policy, also known as educational policy, is a fusion of education and politics. It is grounded in regulations that individuals under the policy must voluntarily comply with, and these regulations are obligatory for all individuals subject to the policy (Musfah, 2015). Various terms such as policies, programs, decisions, rules, laws, regulations, agreements, actions, and strategic plans are used interchangeably (Anwar, 2014) : (Ulya, N., & Syafei, 2022). Conversely, (Farkhan, A., Rahmah, A., Alwatasi, U., & Setiawan, 2022) and (Risnawan, 2017) suggest that policy constitutes a politically motivated action founded on the conscious and intentional choices of an organization, institution, or governmental entity aimed at resolving issues and attaining specific goals. There exist global policies not designed as guidelines or benchmarks for activity performance but rather tend to influence behavior (Hamidah, 2020). These policies are also integral to the educational framework and are denoted as educational policy.

(Muhammad, 2021) contends that students who undergo quality education not only develop cognitive skills but also cultivate emotional, mental, and spiritual intelligence. Educational institutions in Indonesia encompass Islamic schools, *madrasahs*, and *pesantren*. While *pesantren* in the nation are traditional, schools and *madrasahs* have arisen through external influences. (Rasyidi, 2016) posits that educational policy encompasses a body of laws governing the management of educational systems within educational institutions, serving as a roadmap for decision-making to accomplish educational

objectives. This policy assumes dual roles: it holds the government responsible for established cultural standards and aids in evaluating the progress of educators and students (Yuniarti, I., Khodijah, N., & Suryana, 2022).

### **Islamic Education**

Islamic education is a framework of instruction grounded in the principles and ethics of Islam, primarily intended to mold students' characters to mirror the conduct of the Prophet Muhammad SAW (Awwaliyah, R., & Baharun, 2018). The primary aim of this educational system is to impart Islamic doctrines and morals to students through religious teachings and daily cultural customs. Through a comprehensive approach, Islamic education not only concentrates on acquiring religious knowledge but also strives to foster attitudes and conduct in alignment with Islamic principles (Pahrudin, A., Wakidi, W., & Anggini, 2023). The process of education is implemented through routine practice in worship, social engagements, and disciplined demeanour to nurture an Islamic identity.

Additionally, as stated by (Wahid, 2015), the fundamental objective of Islamic education is to nurture individuals who are devoted to Allah, beneficial to society, and capable of embodying the concept of *rahmatan lil 'alamin* (mercy to all creation). By integrating Islamic morals across all spheres of life, Islamic education has the potential to cultivate a cohort that is not only intellectually astute but also ethically upright and capable of making positive contributions to society (Fitriana, 2020); (Guefara, R. L., Mu'tafi, A., & El Syam, 2023). Furthermore, Islamic education establishes a firm groundwork for shaping students' characters and moral values, empowering them to actively engage in fostering peace and prosperity globally (Mukhlis, M., Rasyidi, A., & Husna, 2024).

### **Islamic Education Policy**

Based on the theoretical framework described above, it can be concluded that the Islamic education policy is a regulation designed to ensure that the process of Islamic religious education in schools or madrasas can take place effectively and systematically (Liyandani, O. H., & Kolis, 2021). This policy covers many different aspects, from curriculum, teaching methods to assessment of learning outcomes. The goal of this policy is to create a favourable learning environment that supports the mental and moral development of students (Salamun, A., & Sauri, 2023).

With the implementation of educational policy Islamic education, we expect educators to be able to teach in a more structured and effective way (Mayasari, A., & Arifudin, 2023). In addition, Islamic education policy plays a role in reinforcing Islamic values in students, ensuring that they not only acquire knowledge but also practice Islamic teachings in their daily lives (Giantara, F., & Amiliya, 2021). Ultimately, this policy aims to create a generation that is not only intellectually intelligent but also strong in faith and morality.

## **METHODS**

This study used a qualitative approach focused on designing a literature review, facilitating in-depth and critical analysis of relevant literature (Snyder, 2019). This approach not only provides a comprehensive overview of the research topic but also helps identify trends, themes, and knowledge gaps. Therefore, this study provides a solid theoretical foundation and provides new insights that can inform future research. Therefore, the study not only establishes a solid theoretical foundation but also provides new insights that can be referenced for further research. This literature review method allows the researcher to develop a fuller and deeper understanding of the topic and the results are expected to contribute significantly to the advancement of research and practice in the field. related (Nkafl, 2005). During this process, the researcher collects and analyses a variety of sources, including articles, magazines, books, research reports, and other documents. other scientific data. This analysis includes identifying research trends, methods used, and key findings from previous studies. By using thematic analysis techniques, the researcher can categorize information based on major themes that emerge from the documents reviewed. This allows the researcher to understand how specific concepts have evolved over time and to identify areas that have not received sufficient attention in previous research.

Additionally, the literature review helps shape findings and guide further research. Using thematic analysis techniques, researchers can categorize information based on major themes that

emerge from the documents reviewed (Clarke, V., & Braun, 2015). This approach allows researchers to understand how specific concepts have evolved over time and to identify areas that have not received sufficient attention in previous research. Additionally, this review of the literature helps draw conclusions and guide further research. By using thematic analysis, researchers can organize information based on important themes that arise from the documents reviewed. This allows researchers to understand how specific concepts have evolved over time and identify areas that may have been overlooked in previous studies.

## FINDINGS AND DISCUSSION

### 1. Islamic Education Policy's Models

Within the theoretical framework of political models in Islamic education, several theories of political models have been discussed, according to Jehezkel Dror and Islamy (Situmorang, 2016). These include: (a) a policy model that emphasizes rational thinking, focusing on logical analysis and evidence-based decision making; (b) model for integrating economic factors into policy development; (c) sequential decision-making model, in which decisions are made step by step; and (d) a policy model in which decisions are made based on previous policies with significant and incremental changes over time.

Educational policy models can then be used in a variety of ways, including perspectives, alternatives, norms, rhetoric, symbols, and procedures (Akib, 2010) notes that another model, called the descriptive model, uses actual states of phenomena to explain social phenomena. The model considers policy outcomes such as net enrollment rates and dropout rates (Syarnubi Syarnubi, 2023). On the other hand, the normative or regulatory model establishes standards and procedures for handling research results in order to make recommendations on optimal actions and assist policymakers facing educational problems (Ainscow, 2020). Additionally, verbal models communicate policies in everyday language and use sound judgment to make predictions and recommendations (Sibuea, B., Siahaan, S., & Syukri, 2022). However, verbal models have the disadvantage of making it difficult to critically examine political arguments. In contrast, symbolic models explain the relationships between key variables using mathematical symbols, although their results are difficult to interpret. Procedural models represent dynamic relationships between variables through simulations to find predictions and optimal solutions. This model offers alternative perspectives and solutions to address important educational policy issues (Gaol, 2022), including models that prioritize rational thinking and methods that focus on rational, evidence-based decision making. In addition, there are policy models that take economic factors into account when determining which policies to implement; sequential decision making is also included in this model. There are also policy models in which decision making is based on incremental and significant changes in previous policies.

Then there are theories that explain different models in Islamic education policy (Halim, A., Jamil, H., Miswanto, M., & Nur Rochbani, 2023); (Ilham, D., Asdiany, D., Zainuddin, A. H., K, N., Iksan, M., Santaria, R., & Alannasir, 2023); (Kosim, 2021); (Latief, S., Sari, Y. A., Yusuf, M., Armila, A., & Hidayat, 2021), namely:

#### *Religious Education is Mandatory in Schools*

This policy requires Islamic religious education to be a mandatory subject in all schools, both public and private. All students are required to take religion courses as a prerequisite for advancement to the next grade or level of education. The purpose of this policy is to ensure that all students have the opportunity to learn and deeply understand the fundamentals of Islamic teachings. Therefore, students are expected to not only possess strong academic ability but also to have a solid moral and spiritual foundation. Additionally, implementation of this policy is expected to increase students' religious awareness and promote ethical thinking and tolerance towards diversity (Malta, Syarnubi, 2022).

#### *Religious Education in Competency-Based*

Religious education is based on the skills that students must possess, including in-depth knowledge of Islamic teachings, practical worship skills, and social skills rooted in Islamic values.

This approach emphasizes the acquisition of integrated skills and student assessment is done holistically. The assessment focuses not only on mastering Islamic teachings in daily life but also on positive interaction with society. Therefore, religious education is important in forming people who are not only educated but also moral, capable of contributing to building a harmonious and civilized society (Syarnubi, 2020).

#### ***Character-Based Religious Education***

This model emphasizes character development and internalization of Islamic values such as piety, righteousness, honesty, justice, and tolerance. This policy integrates cognitive, affective and psychomotor aspects of the learning process, so that assessment results include not only theoretical knowledge but also attitudes and behaviors that can be observed in students' real-life contexts. Assessment is carried out comprehensively to ensure that students understand moral and ethical principles and can apply them in social and personal contexts. Therefore, character education is an important part of the educational program, aiming to train honest, empathetic people with a high sense of social responsibility. To encourage active student engagement and critical thinking, this approach incorporates creative teaching methods.

#### ***Religious Education with a Contextual Approach***

Religious education policies must be consistent with contemporary social progress and conditions. This method involves using digital technology, using language that is accessible to diverse groups, and providing examples from everyday life. Religious messages must always be relevant and effectively applied by students to their lives. Furthermore, this contextual approach is expected to enhance students' understanding and engagement in religious education, thereby instilling deeper spiritual values. Therefore, contextual religious education can contribute to better character development and integrity.

### **2. Islamic Education Policy's Models**

Since the majority of Indonesia's population is Muslim, the country has a unique education system that places special emphasis on Islamic education (Warisno, A., An Andari, A., & Afif Anshori, 2023). This is evidenced by the National Education System Law (Matlani, M., & Khunaifi, 2019) of 2003, which regulates Islamic education (Matlani, M., & Khunaifi, 2019). UU Sisdiknas 2003 highlights three main aspects of Islamic education: (1) recognition of Islamic educational institutions such as madrasas and Tandirens; (2) recognition of Islamic education as a subject in schools and schools; and (3) recognizing Islam as a set of values in the national education system (Samsudin, 2019); (Shofan, 2020).

In the past, Islamic education was not fully recognized enough in the national education system. However, with UU Sisdiknas in 2003, Islamic educational institutions and Islamic education as a subject were officially recognized. This served as a foundation for the advancement of Islamic education in Indonesia, facilitating a more equitable education system and eliminating the former status quo of secondary education. The Religious and Ethical Education Policy of 2007 is an example of a policy that resulted from this law (Saerozi, M., Erlangga, R. A., Adha, N., & Hamid, 2023).

(Muhdi, 2019) then proposed four methods of implementing educational policy. The first is the structural approach – also known as the structural approach – which refers to contemporary organizational theory and is concerned with the design, implementation and evaluation of appropriately structured educational policies, compatible with the organizational hierarchy. This method is very bureaucratic so it is difficult to apply. The next approach, called the procedural and management approach, includes clearly planned procedures and techniques without emphasizing the bureaucratic structure used for implementation (Nwanakezie, I. S., & Ogona, 2021). This method requires equipment to apply educational policies. The behavioral approach, also known as the behavioral approach, emphasizes human behavior as the executor of policy implementation activities (Laili, W., Ishaq, M., Isa Anshori, M., Trunojoyo Madura Alamat, U., Raya Telang, J., & Utm Box, 2023). This approach is different from the procedural approach. Education policy will be successful if human behavior is also favorable. Finally, the political approach emphasizes the political factors that contribute to the process of implementing educational policy (Putri, A. H., & Suhardi, 2023). When implementing policy, it is necessary to take into account political realities.

However, among the methods discussed, the researcher chose the structural approach because it is suitable for actual research data. Under the bureaucratic hierarchy of the organization, policy design, implementation and evaluation are carried out in a structured manner. According to Article 37, paragraphs 1 and 2 of the National Education System Law 2003, Islamic Religious Education (PAI) must be part of every curriculum, type, process and level of education in Indonesia (Matlani, M., & Khunaifi, 2019). This systematic decision ensures that PAI in public schools has a legal basis to guarantee and enforce its inclusion in every stage of education, showing its solid existence and future prospects (Choli, 2019). Furthermore, this structured approach includes strict monitoring and evaluation from the central to the regional levels. Each policy can be controlled and adjusted to suit actual needs thanks to the strong bureaucratic structure. Additionally, this approach allows for better coordination between different stakeholders, from policy makers to school-level implementers who contribute (Rini, P. P., Dahlia, I., Suherman, S., & Sholih, 2024). In that context, Islamic religious education is not only a mandatory subject but also an important part of the national education system, aiming to form students' personality and morality. To ensure effective achievement of national education goals, the policy is supported by clear regulations and a continuous evaluation system (Nursalimah, 2023).

Despite the nationwide implementation of Islamic Religious Education, several issues still need to be addressed. These problems include insufficient teaching hours, inadequate teaching content, inappropriate methods, educational dichotomy, heterogeneous students' religious knowledge, and lack of student interest. teachers and school leaders (Anas, H., & Umam, 2022); (Ulya, A., & Kusmawati, 2023); (Zubaidillah, M. H., & Nuruddaroini, 2019) PAI are a compulsory subject at the senior secondary school (SMA) level that aims to enhance the faith, understanding, appreciation and practice of Islam among students, so that they become individuals of noble character. The scope of PAI includes the relationship between humans and Allah SWT, between individuals, with themselves and with the universe (Aslan, 2023). Understand the elements of faith, worship, *Quran*, ethics, *Sharia*, *mu'amalah* and history that make up the educational content of PAI in Indonesia. Therefore, PAI needs to effectively promote three aspects of education: cognitive, emotional and psychomotor, allowing students to actualize the principles taught in religious education beyond the school environment (Kulsum, U., & Muhid, 2022).

### 3. Multidimensional Analysis in Islamic Education Policy

When comprehensively examining Islamic education policy in Indonesia, several interrelated aspects emerge as important. Among these dimensions is the ideological dimension, which refers to basic beliefs; organizational aspects, associated with structure and management; content aspects, including curriculum; human resources aspects, including teachers and educators; the learner perspective, focusing on learner characteristics and needs; and the economic aspect, which deals with financing and economic support for Islamic education.

#### *Ideological Dimension*

In the study of Islamic education policies in Indonesia, the ideological dimension refers to the ideology and philosophy behind the formulation and implementation of such policies (Ismail, T., Umar, M., Ahyarudin, A., & Mubaraq, 2023). Islamic education in Indonesia cannot be separated from Pancasila, the state ideology that recognizes belief in one God. Therefore, Islamic education policies in Indonesia must be consistent with Pancasila values, such as respecting diversity and promoting tolerance among religions (Husaeni, 2023). Since the majority of Indonesia's population is Muslim, moderate Islamic ideology also serves as the main foundation of the country. This model emphasizes the importance of religious education in promoting peace, harmony, and respect for human rights.

#### *Organizational Dimension*

The structure and governance of the institutions responsible for Islamic education fall under the organizational dimension (Syafirin, Y., Kamal, M., Arifmiboy, A., & Husni, 2023). The Ministry of Religious Affairs is Indonesia's main agency that regulates religious education, including public schools and schools. This organizational structure includes many different levels, from central to regional, with participation from community members and religious leaders. Additionally,

organizations such as the Indonesian Ulema Council (MUI) are responsible for providing guidelines and directives for Islamic education (Sitorus, A. S., & Herni, 2023). This management relies heavily on inter-agency cooperation as well as active community participation in policy implementation and decision-making.

#### ***Learning Content Dimension***

Additionally, it is necessary to consider the curriculum, teaching materials, and Islamic teaching methods and techniques (Hilaliah, 2024). Islamic education programs should be designed to enhance students' religious understanding and provide them with ethical principles that apply to their daily lives. Students gain a deep understanding of religious values through interactive and contextual teaching methods. In this regard, continuous program evaluation and development is necessary to adapt to changing times and student needs.

#### ***Human resources aspect***

The human resources aspect in Islamic religious education evaluates the skills and competencies of religious teachers (Renanda, R., & Jumilus, 2024). Teachers are essential to educational success, so it is essential to ensure that they have the right skills and to continuously upgrade their skills through other training and certification programs together. In addition, special attention must be paid to teachers' health to ensure they can contribute their best. In such situations, it is essential for religion teachers to have continuous professional development, including pedagogical training, a thorough understanding of teaching materials and the ability to use educational technology. education effectively.

#### ***Student perspective***

In addition to human resources including teachers and educators, the importance of students also requires strengthening their profile and characteristics, as well as evaluate the impact of policies on their mental and moral development (Hasan, M. S., & Aziz, 2023). Pedagogical approaches to religious education vary among students according to age, social background, and level of religious knowledge. To ensure that students effectively internalize religious values, it is important that they are actively involved in the learning process (Anwar., 2023). Furthermore, there is a need to regularly evaluate how religious education policies influence the enhancement of students' spiritual and moral development to ensure the achievement of educational goals.

#### ***Economic aspect***

Furthermore, from an economic perspective, it is important to consider how funding for Islamic religious education is allocated, what resources subsidies and spending efficiency (Nurkamiden, U. D., & Anwar, 2023). Adequate budget allocation is essential to support various religious education programs and activities. Community contributions and partnerships with private organizations provide additional sources of funding beyond government funding. To ensure that available capital is used effectively and efficiently, it is necessary to monitor the effectiveness of spending. Periodic evaluation of budget usage can help ensure the sustainability of Islamic religious education programs and identify areas for improvement.

### **CONCLUSION**

One of the conclusions that can be drawn is that education, especially Islamic education, is important for the formation of individual character and the progress of a nation. Education is a top priority because it is necessary to maximize everyone's potential. More specifically, the purpose of Islamic education is to create individuals who are devoted to Allah and beneficial to society and humanity as a whole. By comprehensively instilling Islamic values, Islamic education aims to create a generation that is not only intellectually capable but also morally honest. In addition, education policy must adapt to changing times and social changes. Education reform should not be influenced by a country's economic situation, as improving the quality of education is seen as a driver of sustainable economic growth. This demonstrates the close relationship between education and economic development; Better education can significantly improve productivity and innovation. Therefore, Islamic education plays an important role in shaping national character and supporting sustainable national progress. Good education not only produces intellectually capable individuals

but also individuals with high moral standards, ultimately benefiting both society and the nation. Islamic education, integrated with Islamic values, can form a generation that is both intellectually and morally intelligent, thereby contributing positively to the economic and social development of the country.

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