

Examining Government Preference for Enhancing Islamic Education Through Regulatory Review

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ABSTRACT

Government regulations on Islamic education in Indonesia have provided significant clarity and fulfilled educational needs within a developing society. These regulations demonstrate democratic, cultural, and adaptable qualities in the legal framework of Islamic education. However, challenges remain in achieving parity between Islamic and general education policies. This research employed a literature review approach, analyzing data from books, scientific articles, and research reports. A comparative and historical analysis was conducted to assess the impact of government policies on Islamic education. The findings reveal three key outcomes: (1) Government policies have shaped Islamic education to help students understand and practice their religious teachings across various levels of general education; (2) The Ministry of Religion has been granted autonomy to determine Islamic education curriculum policies; and (3) Political efforts to equalize the status of Islamic education with general education have encountered significant challenges, hindering policy development. The research highlights the ongoing struggle to integrate Islamic education within the broader educational system, which continues to present obstacles for policymakers. Despite these challenges, the autonomy granted to the Ministry of Religion marks progress in shaping the curriculum according to Islamic values. The study provides valuable insights for policymakers and stakeholders, offering guidance on improving Islamic education policies in Indonesia. Further efforts are necessary to address the political challenges that affect the development and implementation of Islamic education laws.

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1. INTRODUCTION

The development of Islamic education in Indonesia is inseparable from the nickname of the country with the largest Islamic population in the world (Royal Al-Bayt For Islamic Thought, 2023). However, it has not made Indonesia the first-ranked country in improving the quality of Islamic education. Based on data from the Ministry of Religious Affairs' Education Management Information System, the number of madrasah institutions in Indonesia in the 2023/2024 academic year reached

87,396 units. (K. A. RI, 2023). Thus, in terms of regulatory policy, the Indonesian government has played its role in positioning Islamic education for its people through the national education sub-system.

In the journey to educate the nation, the trend that characterizes Islamic education today is that its quality is still weak, making it unable to compete in the global world. In fact, Islamic education with its various formal educational institutions such as madrasas, is the oldest education that existed before other general education (Alfurqan, 2020). The growth and development of Islamic education through educational institutions in Indonesia is a source of pride among Muslims. Madrasah education has made students aware of Islam as rahmatan lil 'alamin without providing negative justification for developing local wisdom culture. On the other hand, Madrasas have not only succeeded in advancing Islamic-based religious education but have also provided space for general education and culture to support human development in Indonesia (Nisa, Naufalia, & Suharyat, 2023).

In the research of education experts, there are many factors that cause Islamic education institutions to not be able to compete in today's global world, including weak management factors so that the achievement of the vision and mission has not fully touched the results as desired by Islamic education itself. As a result, there are still many Islamic educational institutions in Indonesia that have not met adequate quality standards. This is motivated by Islamic education management policies that are still dualistic, so that until now the Ministry of Religion is authorized to take care of Islamic education, it is still difficult to determine the direction of the quality of Islamic education.

Research pertaining to madrasa reforms, such as, Marita (2019), the failure of Islamic Education as a national education system is unequivocally demonstrated by the progressively lax Islamic values and authentic Eastern conventions, according to numerous studies on educational regulations. As a result, the development of Islamic education in Indonesia necessitates the cooperation and focus of numerous educational process participants to enhance the current Islamic education system. An achievable alternative would be the establishment of global education. Moreover, according to research by Darwinsyah & Nugroho (2021), Law No. 20 of 2003 and Law No. 18 of 2019 have bolstered the standing of Islamic education and created ample room for advancement and growth. Nonetheless, several challenges and impediments may impede the successful execution of Islamic education.

However, Febriana and Firmasari (2021) concur that the National Education System Law is unable to eradicate political policies characterized by dualism and dichotomy which have so far permeated the implementation of Islamic education at the national level. These policies include curriculum dichotomy, discrimination against graduates, and unbalanced monetary policies. As a result, national education standards are necessary, according to Ratten (2018), so that the nation can preserve its diversity by ensuring that other educational institutions, including religious institutions, complement and synergize in their efforts to improve education. Thus, it is proper for the government to review and evaluate existing regulations to ensure that they remain feasible and aligned with contemporary advancements.

Government support for Islamic educational institutions through laws is being put to the test during the transition period following the transformation from the autonomous curriculum to the national curriculum, which the Ministry of Education initiated. The studies above lend credence to the idea that Indonesia's Islamic educational institutions could become world-class competitors if they had implemented the earlier reform agenda. The potential for developing Islamic educational institutions in Indonesia is very large and is supported by the abilities of madrasa students who are above average. So, if special laws do not support Islamic education, it will create challenges of social discrimination in the Indonesian Muslim community.

This article is designed to be a platform for various stakeholders, including academics who focus on Islamic education research, policymakers tasked with formulating and implementing educational strategies, and practitioners who daily maintain the quality of education. By providing a different

view of regulatory practices in the Islamic education sector in Indonesia, this research seeks to make a significant contribution to efforts to perfect and raise the standards of Islamic education in Indonesia. In addition, this report seeks to provide insights and recommendations that can be applied not only in the Indonesian context but also in other countries that face similar challenges and opportunities in achieving excellence in Islamic education. Through this comprehensive analysis, this article aims to pave the way for meaningful progress in the field of Islamic Education Regulation, encouraging an environment of continuous improvement and innovation in the practice of quality Islamic education through Islamic education regulation policies.

2. METHODS

The library is the setting for this qualitative research paradigm. The primary motivation for this method is identifying potential literature review components that might persuade policymakers to fund Islamic schools (L, 2022). This study conducted a systematic literature research to offer a thorough analysis of government policies regarding the criteria of excellence in Islamic education. In order to fulfill the requirements of the literature study, the author meticulously chose 40 articles and 10 government-approved Islamic education regulations to be completely examined in both English and Indonesian. This approach was taken to ensure a comprehensive and all-encompassing examination of the topic. The author's article criteria encompass relevance to the research issue, an empirical foundation, and high-quality publications. The inclusion of articles in two languages serves to mitigate language bias and facilitate a comprehensive comprehension (Cooper, 2017).

The publications examined in this study were obtained from various prominent electronic science databases, such as Google Scholar, Scopus, and Semantic Scholar. The selection of these databases was based on their extensive coverage of scholarly publications and advanced search capabilities, which greatly assist in identifying relevant studies (Falagas, Pitsouni, Malietzis, & Pappas, 2008). The search technique entailed employing precise terms pertaining to government policies, Islamic education, and Indonesia. The articles were further evaluated by examining their abstracts, and full texts were obtained for those that satisfied the initial inclusion criteria. This meticulous selection method guarantees that only the most pertinent and top-notch papers are incorporated into the review.

After reviewing the article's title and abstract, the researchers culled the list of irrelevant articles. The primary goal of the research is to provide factual evidence for policymakers to employ in their pursuit of a more uniform standard for non-formal Islamic education in terms of both content and rigor. The studies that did not directly address the quality standards of Islamic education in the regulatory environment of Indonesia were not included since they were outside of our empirical scope (Kim & Ko, 2014). Furthermore, this analysis emphasizes the necessity for additional research to thoroughly investigate government policies pertaining to Islamic education standards, particularly in the realm of non-formal Islamic education. The emphasis on knowledge exchange is crucial for enhancing government attention and establishing a beneficial benchmark for the future provision of non-formal Islamic education.

3. FINDINGS AND DISCUSSION

3.1 *Legality of Islamic Education*

Islamic education is a fundamental component of the National Education System. In Indonesia, Islamic education is officially recognised and supported inside the national education system. It serves as a means to fulfil the educational requirements of the Muslim community, which makes up the majority of the population (McLaren, Star, & Widianingsih, 2019). The state's endorsement of the Islamic education system provides a solid basis for the development of Islamic education systems and institutions, with financial backing and attention from the government. Hence, it is the responsibility

of the State to enhance the Islamic education system as a kind of religious instruction inside the national education system (Razavi, Shaban-Azad, & Srivastava, 2022).

The government benefits from the promotion of Islamic education as it enhances the realisation of constitutional rights related to Islamic education. The implementation of Law No. 20/2003 regarding the National Education System provides a more optimistic outlook for Islamic education. According to the law, education is an essential requirement for personal development. It is expected that education will contribute to the formation of a high-quality, knowledgeable, and morally upright younger generation, benefiting the nation as a whole. This demonstrates the integral and vital role that religion plays in the development of human resources in Indonesia. Given that Indonesia is a religious society, it is only logical that national education is founded upon religious principles. Religion serves as the fundamental cornerstone in the lives of the Indonesian people, providing them with a strong basis for their nation (Soekarnoputri, 2021). Islam governs the interactions between humans and God, humans and other humans, humans and nature, and humans and themselves. Consequently, there exists a state of concord and equilibrium in the existence of human beings, both on an individual level and as constituents of a community.

The Islamic religious education in Indonesia is governed by legislation, which serves as a direct or indirect guide for its implementation in formal educational institutions (Benassayag Kaduri, Dressler, Abu Ahmad, & Rotshild, 2024). According to the 2003 National Education System Law, national education in Indonesia is defined as education that is based on Pancasila and the 1945 Constitution of the Republic of Indonesia. It is deeply rooted in religious values, culture, Indonesian nationalism, and is also responsive to the evolving times. Meanwhile, the national education system is a comprehensive educational framework that is interconnected to effectively accomplish national educational objectives. The national education system is put into effect. Universal refers to something that is inclusive and applicable to all individuals and throughout all geographical areas (Abdullah, Mohamad, Sahad, & Mahamud, 2024). Comprehensive refers to the inclusion of all paths, levels, and types of education. Integrated refers to the existence of a mutually dependent relationship between national education and all national development endeavours. The status of Islamic education in the national education system must be categorized into three different classifications, namely the concept of Islamic education including formal education institutions and non-formal education institutions, informal education institutions, and religious education institutions (Asmanto, Suradi, Warisno, Andari, & Anshori, 2023).

1. Formal education institutions, first, Early Childhood Education such as Raudhatul Athfal and Kindergarten. Second, basic education is provided through elementary schools (SD) and Islamic Elementary School (MI). Third, secondary education is carried out through junior high schools (SMP) and Islamic Junior High School (MTs), Senior High Schools (SMA), Islamic Senior High School (MA), Vocational High Schools (SMK), Islamic Vocational School. Universitas (MAK). Fourth, Higher Education is formal education at an academy such as a Polytechnic, College, Institute or University.
2. Non-formal education institutions include course institutions, training institutions, study groups, community learning activity centers, *majlis ta'lim*, and other comparable educational units. Non-formal education institutions refer to organizations or institutions that carry out non-formal education activities. These activities usually focus on family and environmental education, and encourage independent learning.
3. Institutions dedicated to religious education. The government and religious community groups provide religious education in accordance with legal restrictions. Religious education aims to equip students with the knowledge and skills to embrace and embody the principles and teachings of a particular religion, enabling them to serve as active participants in society or perhaps pursue expertise in religious matters. Religious education can be structured through formal, non-formal and informal education channels. Religious education is carried out through various forms such as Islamic education, Islamic boarding schools, and dayah.

PP No. 55/2007 concerning religious education is anticipated to introduce modifications to the operational and procedural aspects of Islamic education as well. The regulation provides explicit guidelines regarding the organisation of Islamic and other religious education in institutions of general education as well as Islamic educational institutions. Government Regulation No. 55 of 2007 mandates that Islamic religious education institutions teach Aqidah Akhlak, Al-Quran Hadith, Fiqh, and SKI, among other Islamic religious education subjects. Islamic Religious Education currently holds a permanent position and legal legitimacy within formal educational institutions, serving as the primary subject matter at all levels and units. Consequently, it has become an integral component of the national education system (*Peraturan Pemerintah No 55, 2007*)

The constant changes in time leading to the current period of globalization present unique challenges for Islamic education in particular. The field of education is facing the demand that it must be able to adapt and respond to the needs and demands of the current era, especially in an era that requires technology-based job opportunities. Education is required to produce graduates who are capable of competing in the job market and contributing to the development of a civil society (Muslih, 2018). The challenges faced by Islamic education in the future are becoming more and more complex as a consequence of the progress of time (Suarni, 2019).

The current state of Islamic education faces challenges from both internal and external educational domains. Some of the challenges in the internal area of Islamic education include the achievement and success of the eight national education standards. This challenge is an internal problem that arises because of the characteristics of education itself. The eight national standards are curriculum standards, process standards, graduate competencies, educator and staff standards, facility standards, management standards, funding standards, and assessment standards (Machali, 2014). Secondly, the population growth of Indonesia itself. Indonesia is predicted to benefit from a demographic bonus in 2035, in line with its population profile. Demographic bonus refers to the proportion of the working-age population (aged 15-64) that is significantly higher compared to the population of young and elderly individuals. Between the years 2020-2030, the overall labor force (aged 15-64) is projected to reach 70%, with the remaining 30% consisting of non-productive citizens (children aged 0-14 and elderly individuals aged 65 and beyond) (Dedi Purwana, 2017).

The abundant growth of human resources is a unique challenge for Islamic education to prepare resources that provide positive values and contribute to national development. If the potential of productive resources is effectively utilized, it will have a positive value that will generate capital and contribute to the development of a prosperous nation. The challenge of Islamic education in this region is how Islamic education may prepare and empower the potential of human resources to become individuals who possess the necessary competence, qualifications, and professionalism required by the development of knowledge and the needs of society. Therefore, Islamic education must be able to confront the challenges of this era by strengthening human resources that are capable of being competitive in the age of revolution.

Thirdly, the issue of character education. The issue of character remains ongoing, especially when the world is faced with rapid revolutions that undermine the morals and character of our nation's children. The moral degradation that affects students is difficult to contain due to the cultural shift towards technology, which alters the world view of students and consequently impacts their thinking patterns and character. The importance of the existence of Islamic education is in its continuous promotion of character education in order to equip the moral values of the nation's children.

The fourth is an inadequate paradigm in understanding the curriculum. In Islamic education, there is a curriculum perspective that is applied with sufficient mastery and understanding, but without emphasis on practical application. It means that the governance of Islamic education excessively emphasizes the cognitive dimension while neglecting the value dimension or its practical application. So far, views on Islamic education are only limited to the transfer of knowledge and are not considered as a transfer of values. Indeed, Islamic education primarily operates within such a

domain. However, it is inaccurate to imply that Islamic education is limited to the realm of information transfer (Prasetia, 2020). This needs to be emphasized by educational practitioners. This phenomenon has resulted in the lack of a wise and high-quality national character among the people. This paradigm needs to be changed, whether through the implementation of systems in education (Putra, 2019).

Islamic education faces external challenges that focus more on future challenges. One of these external challenges is the first one, which is future needs and demands. Secondly, public perception. Thirdly, the advancement of science and technology (Halifa Haqiqi, 2019). The revolution of each era and the various difficulties related to environmental issues, the progressive development of technology and information, the rapid growth in the creative and cultural industries, as well as the development of international education such as world-class universities, have had a significant impact that automatically demands the formulation of new strategies designed by the education world (Hilmy., 2016). Some of these are challenges in Islamic education that are future-oriented. The challenges posed by the era of Society 5.0, driven by the Fourth Industrial Revolution, are greater than those of previous eras.

To address this challenge, education must adhere to the concept of relevance and dynamic curriculum. The demands brought about by the current era of revolution require Islamic education, in particular, to be able to develop students who possess high-order thinking skills (HOTS), problem-solving abilities, critical thinking skills, and creative skills, in order to prepare them to face reality. Life in the era 5.0 and the future shaped by the personality of the participants in education is based on moral excellence (Khoirin & Hamami, 2021). Therefore, in this case, as a proposal, there is a need for a reorientation in seeing Islamic education within the human needs framework, which is to prepare the capabilities and competencies of human resources as the major aspect in the scope of Islamic education. The changing times necessitate an adaptive Islamic education system. Islamic education must be dynamic and flexible in response to the changing times and should not experience stagnation or remain stagnant in following the current. Based on the information above, Islamic education is facing challenges both internally and externally. It is necessary to have a cooperative effort from the authorities to produce an integrative curriculum policy in order to address these challenges. This is done in order to shape students who can thrive in an era that is constantly undergoing reforms in all aspects of life, which undoubtedly has implications for the Islamic Education curriculum.

3.2 The Role of Islamic Education in the National Regulatory System

The role of Islamic education in shaping students' personalities is in line with the national education philosophy covering emotional, intellectual, spiritual and physical aspects, so Islamic religious education must play the following role (Sasaki et al., 2024):

1. Religious education has a role as education that forms people who are faithful and devout, and guides Indonesian citizens to become good citizens and people who are devout in worship..
2. To make students believers and devout people, meaning people who always submit and obey the commands of Allah SWT, and stay away from all his prohibitions.
3. Have commendable moral characteristics, be healthy, knowledgeable, capable, creative and independent. This means a complete and balanced attitude between intellectual strength and spiritual strength which is directly manifested in the form of noble morals.
4. Becoming a democratic and responsible citizen means that faith and piety are manifested in the form of love for one's country..

In addition, when viewed from the curriculum and educational institutions, the role of Islamic Education in the national education system is (Hadi, Maisaroh, Hidayat, & Andrian, 2022):

1. Education managers have the obligation to include Islamic Religious Education lessons at all levels, this aims to simplify the procedures for achieving national education goals, namely to

make students have the qualities of piety, faith, healthy, knowledgeable, capable, creative, independent, democratic members of society. , and be responsible.

2. Acts as a solid foundation and fortress that will maintain and strengthen national education, the nation's ethics and morals.

This position is predicated on the provisions delineated in the National Education System Law, which encompass the subsequent provisions: enhancing the calibre of Islamic religious education within the SISDIKNAS framework; broadening the extent and aims of Islamic religious education; ensuring legal assurances that pupils shall be instructed in religious matters consistent with their convictions; and being instructed by educators who share the same religious heritage (D. RI, 2003). The provisions within the national education system greatly facilitate the advancement and progress of Islamic religious education, whether it be in the curriculum materials or as a separate educational unit. Aligned with the established national objectives, the purpose of religious education is to establish the fundamental principles of the Indonesian nation. These principles are rooted in faith and devotion, serving as a guiding force and spiritual reference, while also strengthening the nation's spirit through resilient individuals who can endure any challenges (Harianto, 2021).

3.3 *Affirming the Function of Islamic Education in National Regulation*

Islamic education has a very important function for fostering and perfecting the personality and mentality of children. Achamadi explains some of the functions of Islamic education, among others (Uğraş et al., 2024): (1) Developing the right and correct insight into human identity, the surrounding nature, and the greatness of the Divine, so as to grow the ability to read (analysis) of natural phenomena and life, and understand the laws contained therein; (2) Freeing humans from all traits that can degrade human dignity, both those that come from within themselves and from outside; (3) Developing science to sustain and advance both individual and social life.

Meanwhile, Rahmat explained that the functions of Islamic education include (Huda, Ahid, Tortop, Lestari, & Prasetyo, 2022): (1) Introducing and educating students to believe in the Oneness of Allah swt, the creator of the universe and everything in it; (2) Introducing to students what and which are commanded and which are prohibited (halal and haram laws); (3) Training children so that from an early age they can carry out worship, both worship concerning *hablumminallah*, *hablumminannas*, and *habluminal'alam*; (4) Educating students to love the Prophet Muhammad PBUH, love his ahlu bait and love reading the Quran; (5) Educating students to obey and respect their parents and not damage their environment.

The function of Islamic education covers all aspects of life, from psychological, social, cultural, and economic aspects. Therefore, Islamic education should be integrated with all sciences and knowledge. When Islam ruled civilization during the Abbasid period, Islamic science was integrated with all scientific disciplines. So that the function of Islamic religious education is explained as follows (Triwidyastuti & Siregar, 2018): 1. Development of the function of Islamic religious education in the form and piety to Allah SWT and noble morals. 2. Education and teaching activities, religious education must provide noble or universal values that must be owned and applied in their behavior. 3. The intellectual life of the nation is realized through the realization of Indonesian people who have competitiveness in global competition by having faith and piety with strong science and technology. 4. Function of integration of scientific studies. Islamic education with its main teaching sources al-qur'an and hadith can make the integration of all scientific studies with religious science, from psychology to technological advances.

To clarify and legitimize the position of Islamic education, particularly Islamic religious education, policymakers should rewrite the national education system regulations to recognize institutions that previously had no formal legal status, received no recognition, and were not treated equally (Ratnaningsih, Nahartini, Permana, & Syafruddin, 2020). Given Indonesia's rich history and its predominantly religious population, especially Islam, this is absolutely necessary. Islamic religious education in Indonesia can develop according to contemporary needs and incorporate local wisdom

as an embodiment of Islam with Indonesian characteristics and the availability of a definitive legal framework. Since Indonesia's independence in 1945, religious education has been included in several school curricula (Kosim, 2021).

Therefore, to equip students in achieving the functions and goals of national education, Islamic education is needed. Because Islamic education is a religious education that can guide students to believe and fear God.

3.4 *Problematics of Islamic Education*

The advancement of Islamic education in Indonesia is consistently confronted with a multitude of intricate challenges, spanning from conceptual and theoretical aspects to actual implementation. This is seen in the comparative underdevelopment of Islamic education in terms of both quantity and quality, resulting in Islamic education being perceived as a subordinate kind of education. It is indeed odd that the majority of the Indonesian population adheres to the Islamic faith, yet they consistently fall behind in terms of education compared to other populations (Idris, Bin Tahir, Wilya, Yusriadi, & Sarabani, 2022). Islamic education is acknowledged within the school system and is categorized into three components. Firstly, Islamic Education is an institution that is explicitly acknowledged (Monshipouri, 2015). Furthermore, Islamic education is acknowledged as a mandatory subject that should be taught from elementary school to college (Collins, 2018). Thirdly, Islamic Education can be defined as the incorporation of Islamic values inside the education system (Manaf, Omar, & Suib, 2021).

However, Islamic education is not exempt from the challenges that develop in the current global era. These problems can be attributed to two elements: internal variables and external forces. Aggarwal (2023), Maryam (2022), Tohari (2024) agree in stating that internal factors include several elements that originate from within a particular system or entity (Aggarwal et al., 2023 and Maryam et al., 2022).

1. The Relationship between Power and the Direction of Islamic Education. The national vision for education may become uncertain or lose direction in the contemporary era due to the demands of pragmatic life patterns in Indonesian society. As a result of education being primarily driven by practical considerations, such as those of the labor market, the Islamic ideals that once served as the bedrock of Islamic morality and social activity are gradually eroded.
2. Curriculum problems, the focus of Islamic education has shifted from memorizing Islamic teaching texts and spiritual mental discipline to appreciating the meaning and inspiration behind Islam, a shift in perspective from a textual, normative, and absolutist understanding of Islamic teachings and values to one that is more grounded in history, empirical evidence, and contextual thinking, a shift in focus from the end results of Islamic religious philosophy to the methodology or process that generates them, as opposed to the other way around, a shift away from a model whereby specialists alone choose and compile the content of Islamic education curricula and toward a model whereby specialists, educators, students, and community members all work together to determine the aims of Islamic education and the means by which to attain them.
3. Method or Approach to Learning. To this day, numerous pupils continue to prefer conventional teaching approaches, such as lectures and dictation, due to their simplicity and lack of cognitive stimulation.
4. Quality and professionalism in human resources. A significant challenge that Indonesian education has encountered since the New Order era pertains to the insufficient professionalism exhibited by both educators and personnel. Although the quantity of teachers and other educational staff appears to be sufficient, it continues to fall short of expectations in terms of professionalism and quality.
5. Instruction expenses. The state is obligated by Sisdiknas No. 20/2003 regarding the national education system to allocate at least 20% of the state budget and regional budgets to each region. However, this obligation has yet to be satisfied.

These external factors include:

1. The world of Islamic education still experiences dichotomies in various dimensions, especially between Religious Science and General Science, Revelation and Reason, and Nature and Revelation. In accordance with the characteristics of medieval Islamic science, law and theology constantly struggled for the title of "crown of all sciences."
2. The next weakness of Islamic education is that the nature of science is too general so that it places less emphasis on problem solving (Akter et al., 2020).
3. Lack of enthusiasm for conducting investigations and research.
4. The decline in academic standards over the centuries is caused by the limited number of books included in the curriculum, which results in a lack of time for students to fully understand the complex concepts of high-level religious knowledge at a young age. As a result, this shift resulted in learning being more focused on analyzing written material rather than understanding topic material. The impact is that knowledge is obtained through memorization rather than true understanding.
5. Focus on certification. The prevailing trend in knowledge acquisition has shown a shift from a focus on knowledge itself to a focus on obtaining certificates (Matiki, 1991; Akter et al., 2020; Anwar & Mundzir, 2019; Prihatin & Subiyanto, 2022).

In such an atmosphere of course Islamic education must change the paradigm as an educational institution the "wild" as that label was once given by the Government the Dutch Colonial became an educational institution that followed policies Indonesian government in improving the quality of education nationally. After all, Indonesia's Islamic education system has become part of the National Education System and the Republic of Indonesia (Unitary State Republic of Indonesia).

3.5 Solutions to the Problems of Islamic Education

In order to address these challenges, the subsequent remedies will be suggested: In an environment of liberty, community, and accountability, the design of education should facilitate the organic and imaginative development of students' potential (Aljabreen, 2020). Moreover, it is imperative that education yields graduates who possess a comprehensive understanding of their society, including all the elements that contribute to triumph or impede setbacks in social existence. One potential alternative approach is to incorporate a global perspective into the development of education. In order to fulfill the duties and obligations imposed upon them, educational programs must be revised, upgraded, or reconstructed. It is imperative to expedite the development of innovative and dynamic intellectual perspectives that are influenced by and incorporated with Islam (Sari, 2022).

The provisions within the national education system greatly facilitate the establishment and development of Islamic religious education, both in terms of curriculum materials and as a separate unit of instruction. The primary objective of religious education is to establish the mental-spiritual foundation of the Indonesian nation, which is deeply rooted in faith and piety. This foundation serves as a guiding force, providing spiritual reference and fortifying the resilience of individuals in the face of various challenges.

In general, there are two primary solutions that can be used to resolve this issue. The challenges faced by Islamic education in Indonesia include: Firstly, systemic solutions refer to remedies that involve modifying societal processes that are connected to the Islamic education system. It is widely recognized that the education system is intricately linked to the implemented economic system. The current education system in Indonesia is implemented within the framework of the economic system. The principles of capitalism involve reducing the involvement and accountability of the government in public matters, such as the funding of education. Secondly, technical solutions refer to solutions that specifically address technical aspects directly related to education. This method, for instance, aims to address issues related to the quality of teachers.

The history of Islamic education in Indonesia, from colonization to independence, reveals a complex and evolving landscape. Despite the challenges, there has been a steady improvement in Islamic education through various policies and initiatives, leading to its continual growth and significant contributions to national development. Education, essential to human progress, is a fundamental priority for achieving success. It encompasses both general and religious elements, with Islamic education serving as an expression of religious participation in the learning process. From an epistemological perspective, Islamic education aims to cultivate devout individuals by fulfilling both the rights of Allah SWT and the rights of humanity, thus encompassing a holistic approach to knowledge.

4. CONCLUSION

This research identified both internal and external difficulties that are the primary focus of the Islamic education policy reform agenda in Indonesia. There are numerous issues that remain in Islamic education, which must be addressed in the regulatory reform agenda for Indonesia's education system. However, it is important to acknowledge the significance of focusing on Islamic education. The clarity of the law on Islamic education in the Indonesian legal system has been greatly enhanced by the implementation of Government law Number 55 of 2007, which particularly addresses Religious Education and places particular emphasis on Islamic education. Hence, it is crucial to methodically overhaul the legislation governing Islamic education, incorporating objectives that promote the enhancement of curriculum, teachers, and facilities. The research is limited in its use of a library research approach, which might benefit from the inclusion of qualitative and quantitative techniques to accurately assess the quality of Islamic education in Indonesia. Therefore, a recommendation for future investigation could involve employing a blend of study methodologies in order to enhance its measurability.

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